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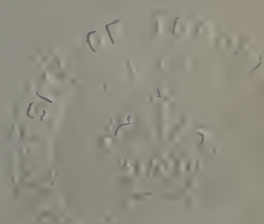
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No. 1.

*The Moravians and their Missions.**

BY REV. H. BLODGET, D.D.

I VENTURE to turn your attention aside for a short time this evening from all controverted topics, and from subjects connected with the language, literature, philosophy and religions of the land in which we dwell, to a very small and humble, yet ancient and godly community of Christians, the Moravians, and to present some facts in regard to their origin, their history, their church polity, doctrines, manner of life, and efforts for the spread of the gospel. Having had but a very limited access to original authorities in preparing what I now read, I have depended largely on a little book entitled "Moravian Missions," prepared by the Rev. Augustus C. Thompson, D.D., of Boston, and published in New York in the year 1882. From this book, I shall quote very freely, also from other writers, as I may find occasion.

The Moravians were converted to the Christian faith, as Mosheim states in his church history, about the middle of the ninth century, by the labors of two Greek monks,† Methodius and Cyril, brothers, who were sent as Missionaries from Constantinople by the Empress Theodora. Some knowledge of Christianity had indeed been imparted to this nation by the bishops appointed by Charlemagne, after the subjugation of Moravia to the Frankish empire, in the preceding century; but this knowledge produced little effect, and gradually became extinct. The two brothers, thus sent forth on their mission, labored with great zeal and no small measure of success for the conversion of the Bulgarians, Bohemians and

* Read before the Peking Missionary Association at a meeting in the American Legation.

† The people of Moravia celebrated the "Slavic Chiliad" in honor of the introduction of Christianity by Cyril and Methodius in 1862, but the Bulgarians held their celebration in 1885.

Moravians. Methodius was made Archbishop of the Moravian Church, soon after 868 A. D., by Pope Hadrian first, and according to one author, administered the duties of his episcopal office for twenty-four years among this people.

It is worthy of remark that these two brothers, in imparting their knowledge of Christianity to the Moravians, made use of the Slavonian language. Contrary to the usage of all other missionaries of that period, who looked with contempt upon the speech of the rude tribes for whom they labored, regarding it as unfit to be employed for sacred uses, Cyril applied himself with diligence to the acquisition of the Slavic language, invented for it an alphabet, still called the "Cyrillian Letters" and much in use by the Russians, translated into it the Sacred Scriptures and prepared in it a liturgy for public services. His brother Methodius, the Archbishop of Moravia, continued this use of the vernacular. The German clergy, however, being accustomed only to the use of the Latin language in such services, were offended, and entered a complaint before Pope John VIII. against Methodius on this account.

The Pope, influenced perhaps by a desire at this time of strife between the Latin and Greek churches, to retain to the Roman see the Moravian church, sustained the Archbishop. He wrote, "The alphabet invented by a certain philosopher, Constantine (or Cyril), to the end that God's praise may duly sound forth in it, we rightly commend, and we order that in this language the messages and the works of our Lord Jesus Christ be declared; for we are exhorted by Holy Scripture to praise the Lord, not in three languages alone, but in all tongues and nations. Psalm cxvii. Phil. ii. . . . It stands not at all in contradiction with the faith to celebrate the mass in this language, to read the gospels or lessons from the Scriptures properly translated into it, or to rehearse any of the church hymns in the same; for the God who is the author of the three principal languages created the others also for his own glory. Only it is necessary, in order to greater solemnity, that in all the Moravian churches the gospel should first be publicly read in Latin, and then repeated in the Slavonian language, so as to be understood by the people."

The question may be raised how far this use of the vernacular in Bohemia and Moravia tended to bring the people into nearer connection with Christian truth, and prepared the way for John Huss, Jerome of Prague and the *Unitas Fratrum* of after years. However this may be, it does not appear that the Moravian church thus established differed in any essential respect from other branches of the Roman Catholic church in those times.

After the putting to death of John Huss by the Council of Constance in 1416, his followers became divided into two parties, the Calixtines (Κύλιξ, the cup), who insisted principally on the restoration of the cup to the laity in the Lord's Supper and were not averse to reconciliation with Rome; and the Taborites, so called from the mountain in which they took refuge, whose aim was a general reformation of the whole church, and who refused all offers of compromise. In 1433, seventeen years after the martyrdom of Huss, the council of Basel granted the celebrated 'compact of Prague,' to the Bohemians, by which the communion in both kinds, and the most essential of their demands were nominally conceded. The Taborites were unwilling to agree to the terms offered, and appealed to arms. In 1434 they were totally defeated by the Calixtines, who became the national church of Bohemia.

Separate from both these parties were many pious people, who were content to worship God in a simple way in quiet meetings for prayer and reading of the Scriptures. This new organization, called at first "Brethren of the Law of Christ," but afterwards "*Unitas Fratrum*," represented the religious kernel of the Hussite movement. Peter Chelcicky, a Bohemian, whose religious influence seems to have been inferior only to that of Huss, became a leader among them. They were joined by many of the Taborites, and also by many of the Calixtines, who were more evangelical than the rest, and began to form themselves into separate parishes. In 1457, forty-one years after the death of Huss, they organized themselves into a religious society, and elected twenty-eight elders. Their pastors were Calixtine priests, who had joined the society from their love to evangelical truth. In this *Unitas Fratrum* was found the winnowed corn yielded by the life, the teachings, and the death of that noble witness to the truth of the gospel. The members of this Society seemed, for the time at least, to have arrived at the conviction that the true way of reform was to leave political affairs, to become themselves such Christians, and to lead such lives, as the gospel required, even though exposed to suffering and death. This conviction they acted upon in forming the *Unitas Fratrum*. In consequence of their first Synod held 1460, three years after their organization, a persecution burst upon them, stirred up by Roxitzana, the Archbishop of the Calixtines. Many of them were put to death, many sought refuge in caves, and were thence called "Cave Dwellers." Yet their numbers increased rapidly, notwithstanding these persecutions.

In 1467, fifty-one years after the death of Huss, they held another Synod at Lhota, in which a more complete organization of

their Society was effected, and entire separation from the national establishment was resolved upon. They sought the episcopal succession from a colony of the Austrian Waldenses, whose Bishop, Steven, with his assistants, consecrated three men to the episcopal office, who had been sent to them by the Synod of Lhota.

Fresh persecutions followed, but these did not avail to hinder a large increase of their numbers, so that in 1500, or eighty-four years after the death of Huss, their parishes numbered 200; and twenty-seven years later, at the beginning of the reformation under Luther, they had 400 congregations with 200,000 members. The church extended itself among the Bohemians, the Moravians, and the Poles, and was divided into three provinces, named respectively after these three countries. Each governed by its own bishops, but all confederated as one church, and holding general Synods in common. The name of the church gradually came to be the "Bohemian Brethren."

They aimed to restore the primitive purity of Christianity. They insisted upon correctness of life and morals, and enforced this by strict discipline. Martin Bucer wrote to them in 1540: "I am persuaded that you alone are they that at this day are found in all the world, among whom only flourishes a sound doctrine, with pure, wholesome, edifying discipline." "Truly we are much ashamed of ourselves when we compare at any time our church with this of yours."

Martin Luther also wrote of them in these words: "Since the days of the apostles, there has existed no church, which in her doctrines and rites has more nearly approximated to the spirit of that age than the Bohemian Brethren. Although they do not exceed us in purity of doctrine (for all the articles of faith are taught by us plainly and clearly according to the word of God), yet they do excel us in the observance of regular discipline, whereby they blessedly rule their congregations, and in this regard they are more deserving of respect than we."

This discipline consisted of three degrees: First, private admonition and censure; Second, public censure and exclusion from the Lord's Supper; Third, exclusion from the communion of the church.

This carefulness in discipline did not prevent the higher classes from joining its numbers. The church in one of its synodical gatherings could number, "besides ecclesiastics, seventeen of the most distinguished Barons of Bohemia, and one hundred and forty-six nobles of inferior rank. Printing presses were busy in multiplying copies of the Bohemian Bible, catechisms, hymn books, and

theological works. It was their honor to translate the Bible into the Bohemian vernacular from the original tongues. This celebrated version by Kralitz was the labor of fifteen years, and remains a model of idiomatic Bohemian and a linguistic authority to the present day. Its publication was finished in 1590.

The Bohemian brethren, having accepted the Augsburg confession, participated with other Protestants in the benefits of the peace of Augsburg in 1555, and, in the beginning of the 17th century, 185 years after the death of Huss, the *Unitas Fratrum* was one of the legally acknowledged churches of the land.

But the corn must again be winnowed, or rather it must "fall into the ground and die." The *Unitas Fratrum*, or Church of the Bohemian Brethren, was destined to perish by the cruel persecutions of the Roman Catholics during the calamitous times of the thirty years war.

In 1621, 206 years after the death of Huss, the Emperor Ferdinand II. began a series of persecutions directed against all the Protestant denominations in Bohemia and Moravia, and known as the anti-reformation. His plans were successful. Protestantism was totally overthrown in these countries. "Imprisonment, confiscation, banishment and torture were the order of the day." "Not less than twenty-seven Protestant noblemen, many of them members of the Brethren's church, were executed in one day." Lofty utterances of Christian faith fell from the lips of the martyrs as they yielded up their lives, to be held in precious remembrance by after generations. Protestant Bibles and other books were burned; one Jesuit boasted that he had destroyed over 60,000 volumes. Taxation amounting to spoliation and other oppressive measures were adopted. More than 50,000 of the inhabitants of these countries emigrated to escape the violence of this persecution. The population was reduced from 3,000,000 to 800,000. The Brethren's church ceased to exist in Bohemia and Moravia. In Poland it continued about 30 years longer, when it was destroyed in the war with Sweden (1656), 240 years after the death of Huss, the remnant uniting with the Reformed Church.

Thereafter the *Unitas Fratrum*, as a distinct organization, disappeared for 66 years. Their last bishop was the celebrated Comenius, John Amos Comenius, so called from the village of Comna in Moravia, in which he was born in 1592. He enjoyed a European reputation, and has been styled a "benefactor of mankind" on account of the improvements which he introduced into education. In 1631 he published his famous work, "A new method of teaching languages—*Janua Linguarum Reserata*—which within

26 years was translated into twelve European languages, also into Persian, Arabic and Turkish. He introduced pictures into school books. His *Orbis Pictus*, or the visible world, has not even yet passed out of use. His works number over ninety in all. In 1641 he was invited to England, in order to introduce a better organization into the schools, but was prevented by civil dissensions from accomplishing his work. Through the negotiations of Governor Winthrop of Massachusetts during his travels in the Low Countries, Comenius was at one time on the point of becoming President of Harvard College, but in consequence of arrangements by the Swedish ambassador, his steps were turned toward that country. He was a pioneer in advocating the equal education of the sexes, the system of object teaching, the necessity of physical training, and the importance of aiming to develop the whole human being. Comenius died at Amsterdam in 1671, fifteen years after the *Unitas Fratrum* had ceased to exist. Such is a brief account of the earlier church of the United Brethren. Theirs is a bright page in ecclesiastical history. They had their confessors and martyrs, their men of genius and learning; and the great body of their communicants exhibited the purity and simplicity of early Christian believers.

During the 66 years in which they no longer existed as an organized body, they still maintained their faith in secret, and even held meetings with each other from time to time in retired and unobserved places. There remained a hidden seed in Bohemia and Moravia. "Here and there a Bible was preserved, in a cellar, in a hole in the wall, in a hollow log, or in a space beneath the dog kennel." "At one place on the borders of Hungary, the farmers were wont to go over the boundary line from week to week on Saturday, to bring hay in their carts; and they would also bring back their pastor, concealed in a load of hay, that he might preach to them on the Sabbath." At another village the Hungarian pastor in the garb of a woodman, axe in hand, might be seen wending his way through the forest to hold a service, though at the risk of his life, among the Bohemian brethren. Thus many families maintained the religion of their fathers.

The time came for this hidden stream of piety to rise to the surface, and break forth again into the light of day. Christian David, a Roman Catholic carpenter of Moravia, who had been delivered from his soul troubles through intercourse with these loving faithful Christians became the instrument of the reorganization of this community. In the early part of the 18th century, as in preparation for this new movement, they had been powerfully

wrought upon by God's spirit and awakened to new life. A desire had sprung up among them to emigrate to some Protestant country, where they might enjoy liberty of worship. This desire was destined to be accomplished in fact. Fifty years after the death of Comenius, and 100 years after the destruction of the old Moravian church in Bohemia and Moravia on the night of May 27, 1722, two Moravian families, under the guidance of Christian David, with the utmost secrecy, escaped from their native country and fled to Bethelsdorf, an estate in Saxony belonging to Count Zinzendorf. Other Moravians joined them, one group after another effecting their escape with the greatest difficulty, until in five years the colony numbered 300 persons. They built a town, and called it Horrnhut, the Lord's watch. They introduced the discipline and the church order of their fathers, preserved to them through the publications of their last Bishop Comenius.

In 1735 they obtained the episcopal succession of the earlier *Unitas Fratrum*. "For a long time this episcopate had been maintained merely for the sake of keeping up the succession, although no opportunity existed for exercising the functions of the office, the visible church having ceased. The first Bishop of the renewed church was David Nitschman. He was consecrated in 1735 by Daniel Ernestus Jablonsky, D.D., Court Preacher at Berlin, with the concurrence, by letter, of Sitkovins, a Bishop of the Polish Brethren, and with the Royal consent."

Count Zinzendorf was drawn by the deepest spiritual affinities to this body of Christian exiles, whom he had allowed to settle on his estates. He regarded them as "a parish destined for him from eternity." In 1737 he became their Bishop, devoting himself and his possessions entirely to their service, and spending the remaining twenty-three years of his life in self-sacrificing labors with them for the extension of the kingdom of Christ.

The connection of this illustrious man with the United Brethren in this formative period of their society during the reconstruction of their church, was not without a very marked effect in shaping its course, giving direction to its energies, and quickening its spiritual life.

He was born in Saxony in the year 1700, of an Austrian family belonging to the nobility and of high antiquity. His grandfather had left his native land for conscience sake. His father was also a man of decided piety. This precious legacy descended to the son. From the time when, as a child, he was wont to write his little letters to Jesus, telling him with childlike simplicity how

his heart felt towards him, and tossing them out of the window in the hope that his Heavenly Friend might find them. To his latest day, his whole life was one flame of love to the Saviour. Even within the four months just preceding his death, with bodily powers much reduced, he delivered one hundred and twenty discourses, composed hymns, besides attending to the various affairs of his station.

At four years of age he began to seek after God. At six years of age the soldiers of Charles XII. of Sweden, who had intruded themselves into the castle, and found him in prayer, were so impressed by the earnestness of his devotions, that they paused in silence, and soon withdrew. When at Halle, during the time between his tenth and sixteenth years, he established seven societies for prayer. One of these was called "The order of the grain of mustard seed." Its first article was "The members of this society will love the whole human family." Its members, though mere boys, pledged themselves, among other things, "to seek the conversion of others, both Jews and *Gentiles*;" a pledge taken long before the age of Protestant missionary enterprise had commenced. At Wittemburg, with law, theology and Hebrew, came also fastings and whole nights in prayer. Travels could not make him a man of the world. The inscription "*Hoc feci pro te, Quid facis pro me*," above a painting of the suffering Saviour in the Düsseldorf Gallery fastened itself in his heart. "Madame, I have no time to go to the opera," was his reply to a Duchess in Paris, who asked him about the performance of the day previous. Attempts to draw him to the Roman Catholic church were met without any wavering on his part. While in Holland, he embraced the opportunity to gain information about the unevangelized nations. At Dresden as "Antic and Judicial Counselor," he was more an evangelist, and in the paper edited by him, called "the German Socrates," a reprover of the vices of his fellow countrymen, than a magistrate. At the age of twenty-seven years he resigned his office in the government, and after that devoted himself wholly to religious and educational work. Could John Huss have desired a man better fitted by his birth, natural gifts, education and spiritual qualifications, to become a leader of his oppressed followers?

The influence of Count Zinzendorf upon the Moravian Brethren was manifest, *first*, in quickening and deepening their spiritual life; *second*, in the government and order of their church; *third*, in educating and furnishing them with Christian literature; * *fourth*,

* His published works were about 1,500 in all, and his poetical effusions, &c. &c., number more than 3,000. Among these were "Jesus, thy blood and righteousness."

in imparting to them that great zeal for missionary work, by which they have always been characterized; *fifth*, in inciting them to aim, not so much to become a distinct body of Christians, a church, as to become, according to the idea of Spencer, a community within the church, *ecclesiolæ in ecclesiæ*, as were the earlier Wesleyans in England. In the first three things mentioned Zinzendorf did but develop and perfect what belonged to the earlier "*Unitas Fratrum*. In the fourth, the zeal for missionary work, he led them to take a new departure, which in self-devotion and wide reaching plans of effort, was quite in advance of the times, and of all other Protestant churches, and has made the Moravian brethren favorably known throughout the world. In the fifth, the forming of a church within a church, a sort of order, or fraternity, his influence is not likely to be so permanent. This idea has probably hindered the growth of the Moravian churches in the home lands, and is now giving way, especially in America, where great changes have taken place during the last forty years, opening the way for a more general development of the resources of "the Unity." Still it is not certain that even in this feature of their operations the Moravians have not done more for the advancement of Christianity as a whole than they could have done by forming separate churches. What is said further on will illustrate this point.

During the 165 years since the revival of the *Unitas Fratrum*, it has moved forward in a course of uniform growth and prosperity. The parent church has extended itself in Germany, and has taken root in Great Britain and the United States. It has had its domestic missions in these countries, and on the continent of Europe, and its foreign missions in pagan lands. Its membership has greatly increased at home, while in the foreign field the converts are still more numerous.

(To be continued.)

Mohammedanism in China.

BY REV. H. V. NOYES.

THE religion of Mohammed has existed too long in the world, and held its powerful sway over too large a portion of the earth's population to allow us to suppose that it is an accident in God's providential dealings with men. However much of error it contains, it embodies at least one sublime truth, which is the foundation stone of all true religion—the truth that God is one.

Like the religion of the Jew and the Christian, it traces its descent from the loins of Abraham. Those religions came through the line of Isaac, the promised son, this through the line of the disinherited Ishmael. But the three unite in saying, "We have Abraham to our father," and are in common distinguished from other religions in holding to the worship of Jehovah alone.

The Mohammedan creed is short, "There is no God but God, and Mohammed is God's apostle." One half is a truth that will live forever, the other half is a lie that is doomed to perish. The attempt thus made to plant one foot on the rock of ages, and the other on the wild vagaries of a deluded man's dreams is sure to end in disaster. But while that disaster tarries, Mohammedanism, notwithstanding its gross and undisguised sensuality, notwithstanding, in its practical workings, it is often cruel as death, and relentless as the grave, yet the measure of truth which it contains, the large number of its adherents, the fact that it does lift its followers from the pit of idolatry to some semblance at least of a true faith, makes it worthy of our study, as one not unimportant factor in the world's long progress to final redemption.

What shall we say of Mohammedanism in China? What is its history? What is its present status? What is likely to be its influence?

What follows, so far as it is historical, has been drawn from the following sources: (1) Largely, very largely, from a work published in Paris in 1878, and written by P. Dabry de Thiersant. The author had exceptional opportunities for obtaining information, being Consul-General and Chargé d'Affaires from France to China. His work, he tells us, is the result of fifteen years of patient research, assisted by many mandarins and Mussulman priests. He was also, no doubt, able to obtain much definite information from Roman Catholic priests, scattered so widely throughout the country; (2) From the volumes of the *Chinese Repository*; (3)

From William's *Middle Kingdom*; (4) From writers in the *Chinese Recorder* and the *China Review*.

It is generally conceded that little information, as to their origin, can be obtained from the Chinese Mohammedans of the present day. The various writers on the subject seem to have gained their knowledge from the following sources: (1) From inscriptions on tablets found at the mosque and Mohammedan tomb in and near Canton; (2) From a writing entitled "Origin of Mohammedanism" (回回原來); (3) From accounts of India and China, written by two Mohammedan travellers, one in A.D. 850, and the other 877, and translated into French by the Abbé Eusebius Renaudot; (4) From the Chinese Annals of Kwantung; (5) From a proclamation issued in Peking in 1866 by a Mohammedan mandarin and translated by professor Vassilief, a Russian learned in Arabic; (6) From a small book entitled 西來宗譜, found and translated by Rev. Geo. W. Clarke in Ta-li-fu, in 1886.

With regard to the name Ui-ui, we find the following: "The Mohammedan Chinese have translated into their language the sense of musliminn and murnininn, which they have chosen to represent by the words Ui-ui. The character 回 (ui) signifies both return and submission, that is to say, a return to God by the right way, and submission to the All-Powerful."

In the year 1335, the designation "Pure and True Religion" was authorized by the Emperor.

"In the middle ages there existed a kingdom called Ui-ui, of which the name had not been mentioned in Chinese history before the year 1124, when Ye-lu-ta-che made a grand expedition into the kingdoms of the West. It is therefore probable that, until 1124, the name Ui-ui was not much known in China." The following note in regard to this expedition is interesting: "When Ye-lu-ta-che arrived at Samarkand, he encountered an army, from oriental kingdoms, consisting of 100,000 men, and commanded by le Kourkan. The army of Kourkan was utterly defeated, and the plain, for a distance of ten leagues, was covered with the dead. Ye-lu-ta-che remained three months at Samarkand, where the king of Ui-ui came to offer his submission and brought as tribute the rich products of his country."

The evidence is all in favour of believing that Canton city is the place where Mohammedanism was first established in China. The account given in the Annals of Kwantung seems well corroborated, viz.: "At the commencement of the dynasty of 唐 T'ang there came to Canton a considerable number of strangers, natives of the kingdoms of Annam, of Cambodia, Medina and of several other

countries. These strangers worshipped heaven, and had no statue or idol or image in their temples. The kingdom of Medina is near to that of India, and it is in this kingdom that the religion of these strangers, which is very different from that of Buddha, originated. They do not eat pork, nor drink wine, and regard as impure the flesh of every animal not slain by themselves. They are known, at the present time, by the name Ui-ui. They have a temple called the temple of Saint Souvenir, which was built in the commencement of the T'ang dynasty. At the side of that temple is a grand tower called Kwong Tap (光塔 the tower without ornament) round and about 160 feet (Chinese measure) high. These strangers go every day to their temple to perform their religious ceremonies. Having asked and obtained, from the Emperor, an authorization to reside at Canton, they built magnificent houses of an architecture different from that of our country. They were very rich, and governed by a chief chosen by themselves. By their good fortune, they became so numerous and influential that they were able to maltreat the Chinese with impunity. Matters came to such a pass that a mandarin, high in authority, was induced to issue a proclamation, in the name of the Emperor, giving notice to these strangers that if they continued to conduct themselves badly they would be punished severely."

In giving details, the tablets at Canton, the proclamation of the Peking Mohammedan mandarin, the Ui-ui-ün Loy, the Sai Loy Tsung Po, all give, in somewhat different form, the story of a comet, or some bright appearance in the western sky,—in some narratives connected also with a dream of the Emperor, in which he saw a man of most imposing demeanor, with gorgeous clothing, and his head tied around with a turban,—that this man drove from the Emperor's presence a dreadful looking demon, with a dark face, red hair, and teeth projecting out of his mouth, which was frightening him. One narrative mentions two dreams, in the first of which, the turbaned sage drove away a strange looking rat, and in the second a demon, and that he did this by chanting the 天經 (Koran). Like another king of old, the Emperor was troubled, and in the morning he called upon his wise men and Astrologers to make known the meaning of the dream. They interpreted it, in connection with the comet seen by the Royal Astronomer, to mean that a great sage had arisen in the west, who was also king of a powerful country named Medina, and that it was important in the interests of the Empire, that friendly relations should be established with him. The king then sent an embassy to Mohammed, who appointed three envoys, of whom only one lived to reach China, by way of Si-ngan Fu, and afterwards settled in Canton.

We may be forgiven for withholding a full belief in all the details of this story and agreeing with de Thiersant in regarding it as a reproduction of the similar Buddhist story. This much, however, appears to be true that in the early part of the dynasty of T'ang, in the reign of Tai-tsong, about A. D. 628, a maternal uncle of Mohammed came to China, was received with much favor by the Emperor and established himself in Canton. In tracing him through different accounts, unless we keep a sharp lookout, we are in danger of losing him, in the multiplicity of names bestowed upon him, such as Wah-b-Abi-kabcha, Wa-ka-sa, Wang-ka-sze, Saad-ebu-wakkass, Wang-ke-tchi, Wan-ko-si, Ko-sin, Sa-ha-pa, Sa-hoty, Sarti, Sarta, &c., &c. They all refer to the same man, this maternal uncle of Mohammed, who after he died was buried half a mile outside the north gate of Canton.

The following is the statement of de Thiersant, after giving an exhaustive account of what has been found inscribed on tablets, and in what writings on the subject exist.

"We prefer," says he, "to suppose that the great sage, as his Chinese co-religionists designate him, was Wah-b-Abi-kabcha, a maternal uncle of Mohammed, and that in the year 628 (which is called in Arabic history the year of missions,) he was made an envoy to bear presents to the Emperor of China, and to announce to him the new doctrine. We believe, and we are sustained in the opinion by Mohammedan scholars, that Wah-b-Abi-kabcha came by sea to China in the year 628 or 629, debarked at Canton, after which he went to Si-ngan Fu, the capital of the empire, and was there received by the Emperor Tai-tsong, who was a sovereign very liberal, and very advanced for that age of the world; that he obtained an authorisation to build a mosque at Canton, and at the same time the right for his co-religionists to profess freely their worship in the empire. Wah-b-Abi-kabcha, his mission once accomplished, returned to Arabia in 632, hoping to find again the Prophet. But on arriving he was apprised of his death, which caused him profound grief. He rested for a time, and when Abou-bekor had formed the Koran, from the scattered leaves left by Mohammed, he took the sacred book and set out again for China. He suffered much, in returning to Canton, where he died, worn out by the fatigue of the voyage. He was interred in one of the suburbs of the city, where his tomb remains until this day, an object of veneration to all believers in the extreme East.

It is to him that Mussulmans are indebted for the construction of the most ancient mosque in China. The first Mohammedan mosque built afterwards in the North-west at Si-ngan Fu, one of

the two capitals of the empire, dates from A. D. 742, the first year of the reign of the Emperor Ming Wang Ty, from which we may be allowed to suppose that Islamism did not penetrate by land into the north of the empire until the reign of that distinguished Emperor. In the flourishing period of the years of Kai Yuen (713-742), relates the Sy-yu-tchuen, 'the barbarians of the West arrived, in mass, in the middle kingdom, and as by an irruption from more than a hundred kingdoms, removed at least a thousand leagues, bearing with them as presents their sacred books, which were received and deposited in the hall for the translation of sacred books and canons of the Imperial palace. Starting from that epoch, the religious doctrines of different countries of the West spread themselves and were practiced openly in the empire of T'ang.' The fact mentioned in this work is very important from a historical point of view. Yet the author has neglected to notice that before the year 742 there had been in the North-west of the empire, as well as in the South, a genuine colony of Mussulman foreigners, for the most part merchants, not dreaming of propagating their religion, and who after having made a more or less lengthy sojourn in the hospitable land which had received them, returned joyously to their native land.

The first real nucleus of Mohammedans of the West implanted in China was a contingent of 4,000 soldiers, Arabs, which the Kaliph Abu-Giafer sent in the year 755, to succor the Emperor Son-tsong, menaced by the rebel An-lo-chan, and who, as a recompence for their services, permitted them to establish themselves in the principal cities of the empire. These soldiers, who married Chinese wives, may be considered the stock origin of the Mohammedan Chinese.

The above extract contains the substance of what is known concerning the entrance of Mohammedanism into China. In corroboration of the latter part of this account, may be mentioned the fact that those who have given attention to the matter say that the Mohammedan Chinese are different by race from other Chinese, that in them may be clearly recognised a mixture of Arabic, Turkish and Chinese blood.

From this time A. D. 755 until the latter part of the 9th century, the trade of Canton with Arabs and other people from the West must have been very flourishing. The Mohammedan traveller who wrote in 850, tells us that * "Canfu" (Canton) is the port

* It is only right to mention that some writers suppose "Canfu" to refer to a city near Hangchow, but de Thiersant gives very good reasons for supposing it to be Canton.

of all the ships and goods of the Arabs who trade with China, but fires are there very frequent, because the houses are built with nothing but wood, or else with split cane (bamboo). Another writer says that, "Under the dynasty of T'ang the ocean was fatigued with the thousands of ships sailing from the Orient to the Occident." The second Mohammedan traveller, who wrote in 877, speaks of an insurrection, originated by a literary graduate from Central China, who raised a considerable force of rebels and marched upon Canton. When near the city he halted and addressed a communication to the Emperor, demanding to be made governor. After taking the advice of his counsellors, the Emperor replied that the city of Canton, frequented by so many foreigners, was too important to be confided to his administration, but he offered him the position of prefect. Wong Chan (the rebel chief), disappointed and furious, advanced upon Canton, which he easily took. After having pillaged it and several large cities of Hunan and Kiang-si, he finished by taking both capitals of the Empire and called himself king, giving to his family the name of T'si. Afterwards Turkish hordes, coming to the assistance of the Emperor, commanded by the Turk Ly-ke-yong, defeated the rebel army near Si-ngan Fu. Wong Chan, seeing that he was ruined, committed suicide. It is said that when the city of Canton was taken by this rebel chieftain, 120,000 Mohammedans, Jews, Christians and Parsees were massacred.

The two following items shew the large influence which the Arabs had at that time. The Arabian traveller who wrote in 850, says, "Soliman, the merchant, relates that at Canfu (Canton) there is a Mohammedan appointed judge for those of his religion, by the authority of the Emperor of China, and that he is judge of all the Mohammedans who resort to those parts." We are also told how the Emperor concerned himself about the affair of an Arab merchant who, having a complaint against the Canton Customs' officers, addressed him; also how a Koreish contrived to obtain an audience from the son of heaven."

After the insurrection referred to above, the commerce of the Arabs with China for many years ceased almost entirely. From the time of the dynasty of Tang (which ended in 907), our author remarks, till the dynasty of Yuen (1260), the epoch from which Mohammedan influence began to be felt in all parts of the empire, there is nothing very remarkable to offer. It deserves to be noted that in 1068, the Emperor appointed a foreigner named Sin-ya-lo-lo to administer the government of merchants from the West. That functionary then appointed quarters for the foreigners,

and their families continued to be inscribed on the registers of the state. It is probable that harsh measures were afterwards employed against them, for a certain number emigrated to Kiungchow, on the island of Hainan, where they built four mosques. In that island are still found Mohammedans, the descendants of ancient families named Pou. From this time, the commerce of Canton with foreigners diminished daily; the most part returned to their native lands. A writer in the time of Genghis-khan (1155-1227), speaking of the commerce of Canton, says that the followers of Mohammed were then without influence in that city.

In the Yuen dynasty (commenced 1280) the Arab merchants, profiting by the influence which their co-religionists had at the court of Kublai Khan, renewed, on a grand scale, their relations with China. But for the most part, instead of returning to Canton, they betook themselves to the provinces of Fuhkien, Chehkiang and Kiangsu. The port of Fuhchow became, by this circumstance, a grand centre of commerce. In 1385, the Mohammedan merchants received an order to retire to their ships and leave Canton. At the same time, a proclamation from the governor warned the people against having too frequent communication with them. In 1465 they established themselves secretly in Macao. In 1525, on account of pirates menacing Canton, they were forbidden for a time from entering that port. Since that time, they have quietly enjoyed the same rights and privileges of other subjects of the empire.

We have given a view of the course of events which introduced and planted Mohammedanism in the provinces that lie along the eastern coast of China. It evidently came in the line of commercial intercourse and by way of the sea. It still remains to inquire how it came to be planted in the provinces which lie along the Western border, and also in the Central provinces.

At the extreme South of the Western border is the province of Yunnan, said to contain at the present time between three and four million Mohammedans. In the earlier centuries, this province seems to have been inhabited by wild tribes, not less savage than the North American Indians. This is the account given of them, when Yunnan was constituted a province of the empire in 1295. "They were true savages, without the least trace of civilization, living in a state of nature, ignorant of how to cultivate the soil, sustaining themselves by hunting and fishing, and burning their dead without ceremony." The Emperor Kublai Khan appointed one of his ministers, called Omar by some, by others Sayid Edjell, or Sai-

tien-che, to administer the government of the province. He taught them agriculture, social obligations, the art of writing, and by wise institutions succeeded in civilizing them. He taught them the religion of Mohammed, and at the same time the respect which they ought to have for Confucius, to whom he erected temples, while at the same time he built mosques in all the cities. He gathered around him a great number of Mussulman scholars and others, whom he loaded with favors, and who established themselves in the country. He governed for six years, and died much lamented by the people, who built for him a magnificent tomb, while the Emperor erected a temple in honor of him. This man was originally from Bokhara, but, submitting to Genghiz Khan, became a member of his guard. He evidently had a large influence over the people. Marco Polo writes that from 1280 to 1300 the whole population of Yunnan was Mohammedan. There have been several rebellions. One in 1817,—induced by the massacre of a number of them by Chinese, the burning of a mosque, and the injustice of certain mandarins sustained by the Governor. The insurgents, after having defeated in several encounters the imperial troops, laid siege to the capital of the province, where the governor had been obliged to shut himself up. The Emperor sent at once a large body of soldiers, who defeated the rebels, and obliged them to take refuge with the savages on the frontiers. The chief was made prisoner and cut into fragments. This insurrection continued about a year. Another rebellion broke out on the Western frontier in 1826, which was ended in 1828. Another is mentioned as taking place about 1834, provoked by the mandarins of the department of Chun-Ning, who caused a massacre at the city of Mong-Mien, under the pretext that the inhabitants (Mohammedan) wished to revolt. More than 1,600 men, women and children had their throats cut without mercy. The horrible butchery was continued until the Mohammedans from the neighboring towns ran to succor their friends, and in their turn meted out terrible reprisals. The troubles were settled by a General, whom the Viceroy sent for the purpose.

By far the most serious rebellion in this province commenced in 1855, and was not ended till 1873. It originated in a contention about some silver mines, but grew until the whole province was embroiled. Near its commencement, a fearful massacre of Mohammedans took place, encouraged and even ordered by the officers of government. This was followed by eighteen years of bloody strife, culminating in the surrender of Ta-li Fu by the Mohammedans, and virtually ending the rebellion. After the surrender seventeen Mohammedan chiefs were invited to a banquet, and suddenly, on a signal given, were all beheaded—those who had favored the

surrender as well as those who had opposed it—and to the lasting disgrace of the Chinese General, within three days—in the city and surrounding villages—out of 50,000 inhabitants, 30,000 were mercilessly butchered by the soldiers acting under the command of their chief. By the end of 1874, the Imperial Authority was established in the whole of Yunnan.

For the present purpose it is only necessary to refer to the remaining Western provinces of Kansuh and Shensi. They are closely connected and may be considered together. At the present time they contain nearly three-fourths of all the Mohammedans in China, the number in the first being estimated at 8,350,000, and in the second 3,500,000. If we add those in Yunnan, amounting to perhaps 3,500,000, we have more than nine-tenths of all the Mohammedans in China. Those in the Western provinces came by a different route from those in the Eastern. They are, if we may so speak, the overflow of those Mohammedan countries or provinces that lie to the West of China, and these provinces are themselves the result of Mohammedan conquests in Central Asia. It is through Bokhara, and thence into the province of Kansuh, that the overland immigration into China has come. That province is therefore considered the central point of this sect in the extreme East, and its entrance there has been mainly since the general breaking up that took place, when that fearful Tartar General, Tamerlane, swept not only through Central Asia but over the burning plains of India, the frozen steppes of Siberia, stayed not until he had passed beyond the Caspian Sea, conquering Syria and Asia Minor, pressing on to the banks of the Danube, turning back and going down into Egypt, and then stopping, not because defeated, but only tired of conquest.

(To be continued.)

Missionary Organization in China.

BY A. WILLIAMSON, LL.D.

*A Paper read before the Chefoo Missionary Association on 3rd September, 1888.**

AT the commencement of Protestant missionary operations in China we were of necessity compelled to act denominationally. Everything was tentative. We knew neither the country, nor the people, nor the work, nor were we acquainted with each other. Now everything is changed. Formerly we were battling at the out-ports; now we are inside the country. Formerly each for himself scaling the battlements, we had to fight for every foothold;

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now we are inside and have comparatively full toleration. Formerly our converts were few; now we have a large and increasing body, and on us therefore devolves the duty of organization and administration. From different lands, with diverse systems, we could hardly be expected to coalace at once; but now we see how comparatively trivial the differences are which exist among us; and, above all, we have got a far juster idea of the magnitude of the work than we ever imagined.

ARGUMENTS FOR ORGANIZATION.

I. *The Magnitude of the Work.*—Our predecessors knew of the populousness of the country and its high antiquity, &c., but they believed that we would easily make way, and that when we had an opportunity of stating the great truths we brought, and vindicating our beneficent objects, the natives would speedily hail us. Now, however, we feel we are confronting the most stupendous task that the Church of Christ has ever faced. We see that the conversion of the Roman Empire was easy compared to this. Rome was a youth of a few hundred years old, docile and tractable compared to China. The Roman Empire, including all her provinces, was not half so large as China; and her population at her best was only 85,000,000, or about one-fourth of what we have in this country. The Roman Empire was a congeries of diverse peoples and tongues; China is a homogeneous nation. That Empire had few or no common bonds; China is welded together by the strongest forces which can cement a people. She possesses common traditions of the most inspiring character: a common code of laws, indigenous, received and revered by the entire people; a common system of education; a national system of competitive examinations; the same school books, text books, and classics everywhere; common rites and ceremonies; common proverbs; common legends; a common literature; and a powerful and active literary class linked together by common interests and associations and pervading the whole nation.

Rome, soon after the Christian era, became in a great measure effete; China is as full of life and as vigorous as ever. The common people evince the same vitality and powers of cohesion as they ever possessed. Her statesmen hold their own with ours, and command the respect of the ablest among them. Her merchants are rising to the level of the times—competing with our countrymen in every department, keeping their eyes on the daily market rates of the world, using our inventions—steam, telegraph, telephone, and cable,—not hesitating, but rejoicing to measure their strength with ours. Already they have succeeded in wresting not a little business

out of our hands; they are accumulating capital and experience every year, and will certainly put us still more on our mettle.

II. *The Difficulty of the Work.* Not only is the conversion of China the greatest task but it is also the most difficult.

1. The Chinese are beyond all question the ablest of all non-Christian nations. They are extremely quick in perception, wide in the sweep of their mental vision, fertile in resources, and remarkably accurate in their estimate of men and circumstances. And their ability is wonderfully diffused. You often meet an able man among the coolies.

2. They are also the most unscrupulous of all people. Truth is nowhere when it does not suit their interest. Weapons of all sorts are used with equal equanimity. Lying, cheating, bamboozling, cajoling, and bribing are all wielded as legitimate with perfect nonchalance. They are masters in deception; and are also the most close-minded and difficult of all people to fathom. One hundred generations of buying and selling and conspiring for office has begotten in them a proclivity and astuteness in scheming and over-reaching which it would be difficult to parallel. The paramount thought in the mind of every Chinaman you meet with is: How much can I make of this foreigner? This terrible phase of accumulated heredity we have to face.

3. Again, their minds are better trained than any other non-Christian nation. Their school education and their examinations have accomplished this, and they are especially well drilled in moral truth. Emphatically they know the truth but do it not. They meet you at every point with the highest sentiments set often in the most elegant forms, perfect literary gems. And the consequence is two-fold: first, they are hardened beyond measure against divine truth, their hearts not only stones but stones polished and impervious to all ordinary impression; and secondly, they are full of high moral maxims which they will rattle off by the mile when you accuse them of deception. There is no hypocrite in the world who can robe himself in such glittering garments of an angel of light and sustain the deceit for such a length of time as a Chinaman, until a crisis comes and you grasp him firmly and sometimes find him as black as the devil. Who among us has not passed through some such experience? There are exceptions which I know and gladly acknowledge, but such is the rule, and such is the nation we have to deal with. Examine carefully the physiognomies of the crowds you meet in any city you please, you will hardly find one ingenuous face among a thousand!

4. They are also the proudest nation in the world. But they have reason to be proud, for no nation can show such a roll of illustrious men and noble deeds as they can. Still this accumulated heredity of pride, though in a sense justifiable, is nevertheless no small barrier in our way.

Though I speak thus I have great respect for the potentialities of the Chinese. As I have said elsewhere, the worst make the best; it is the Sauls who make the Pauls, and I believe China will yet lead the van of Christianity among the tribes, tongues, peoples, and natives of the Orient.

III. *Our progress is not satisfactory.*—My third argument for organization is this we are not making head-way among them as we reasonably could hope. We are rejoicing in additions to the Church: two, or ten, or a score, or some hundreds as in certain localities; but we don't rightly consider the vast increase of the population which is going on around us. The number of inhabitants is increasing at not less than $1\frac{1}{4}$ per cent.—a very moderate estimate at the present time of peace and fruitful seasons. Taking the census as 360,000,000, this gives us 4,500,000 heathen born into the world every year. Our converts now reach about 4,500 *per annum*. Thus there are more than one thousand heathen born for every single convert brought into the church—a very startling fact; or, in other words, we have a new nation of 4,500,000 heathen—far larger than Scotland—produced every year while we are only accomplishing a village of say 4,500. We are thus far from keeping pace with the population. Last year one of our missionary societies rejoiced in the accession of 100 new missionaries, and we all rejoiced with them, but it would take 225 new missionaries every year to meet the additional population, giving each 20,000.

Though I speak in this way I am well aware that in many places Christianity is increasing at a far higher ratio than the population; also that there are leaps and bounds in the reception of the truth and often sudden, wide spread and permanent revivals. I know, too, that our commission is "to preach the gospel to every creature" and "teach the nations," and that our success is not to be measured by results which can be tabulated, but by our faithfulness in carrying out our instructions. I mention these facts, however, to arrest attention and to lead us to combine our forces that we may more fully fulfil our great mission.

IV. *Immorality increasing in all directions.*—The rising tide of the heathen population is startling enough, but it is not the most serious aspect of the question. Not only is heathenism extending,

but immorality is increasing in all directions. And here I do not only refer to the extraordinary increase of opium smokers in every city, town, and hamlet in the land,—a fact of awful significance when you take into consideration all that is implied in this vice. But I refer to vice generally. Those of us who have lived long in China see the evil spreading before our eyes, especially in and around our great emporiums, with an ever-widening area every year. The Chinese are learning evil faster than they are learning good. They are adding foreign vices to their own, apeing foreign free-living and habits, often in the most painful manner; and the fact is, that in and around our centres of commerce they are less honest, less moral, and less susceptible to the preaching of Divine Truth than formerly by a long way.

In addition to our proper work we also are indirectly doing immense preparatory good in many ways. We spread the true leaven; but here is also a leaven of a very different kind spreading with far more rapidity. Yes! Contact with Western civilization is proving no unmixed blessing to China.

V. *Opposition is becoming more marked, and we are approaching a crisis.*—But further, we are not rising in the respect or esteem of the Chinese as we expected. A few years ago there was a general sense of satisfaction among us at the attitude shown toward us by many, both officials, wealthy civilians and literary men. Now a change is perceptible in all directions. They respect us less than they used to do, receive our visits less readily. We find it more difficult to rent or buy houses, and so on. And this is felt by all classes of foreigners—officials, merchants, and ourselves alike. The Chinese are feeling their own strength; they are seeing further into foreign ways, and they often tell us plainly that “they are better than we.” This feeling is growing rapidly; and is one of the ominous forces we shall have to meet in the near future. Surely, if ever there was a country and a time in which we should close our ranks and unite our forces, it is in China and now.

During those great meetings in London last summer a feeling was expressed several times that we were face to face with two crises—one the masses in our home lands, and the other the heathen world. Be that as it may, it is quite clear to me we are approaching a crisis in China which will test our very fibre, and for which we must prepare if we wish to do our part well in the great revolution before us.

I might have multiplied my arguments manifold for co-operation; but they would occupy too much time. Two or three additional I shall, however, summarize. The false religions must

perish before advancing intelligence, and unless replaced by Divine Truth there will be utter anarchy. Christianity is the only force which can really save, consolidate and elevate China, there can be no question of this. The highest education which is now given in Government schools and colleges is mere paint and varnish; or rather, weapons which may be applied for mischievous purposes. The intellectual equipment of men apart from the *morale* which christianity alone can impart only fits them to be more expert in evil. Christianity is not a mere religion like Buddhism or Taoism or any other religion, nor a system of Dogmas, still less a system of Ethics like Confucianism; but a religion *plus* "a power;" and that "power" Divine; and the only force under Heaven to meet and eradicate human depravity and permanently establish human society. Our religion is a growing religion, expanding with our intellectual advancement—always ahead of us—and the only thing under Heaven, as Gladstone says, which does not possess the elements of decay.

Again, of late a great deal has been said regarding "race characteristics being ineffaceable." "Asiatics will ever be Asiatics" and so on. This may appear so to many. But Christianity can destroy and remove these antipathies. When a man apprehends the grand truth of the fatherhood of God, the colour of the skin goes for nothing. The knowledge that we are all brethren in Christ Jesus, joint-heirs with Him, neutralizes for ever all race distinctions. The brown Christian in the Indian mutiny stood by the English as brethren; and it is a great thing to be able to say that amongst almost every nation and people and tribe on earth there are those who count their union to God, and title to Heaven more valuable than parents or houses or lands or country or anything under the sun. Only Christianity therefore can really accomplish true accord among races—and alone really effect peace on earth.

We represent Christianity. We are stewards of this "Power of God." Most assuredly He will call us to account. We really occupy the most solemn and responsible position on earth. If we continue to play into the hands of the enemy—the wicked one—by our own divisive courses, how is it possible we can escape the condemnation of our God. Everything therefore that is good to man and beneficent in Christianity; everything which is important for China, calls on us for co-operation. The future well being of the people; good Government; temperance, morality; genuine prosperity; philosophy, science; art; and culture of all kinds plead with us to utilize our forces—poor at best—and give our Divine Religion—the Parent of all Blessing—fair play in this great empire.

The Bearings of these Facts.—In view of these facts, so full of significance and warning to us, surely it becomes us to halt and consider whether we are using our forces in the most efficient way. If any arguments should weigh with us in favour of co-operation and economy of strength and resources, surely the foregoing should suffice. I respectfully submit there is no question to which we can apply our minds of more importance than the one before us. It involves the salvation of men on the widest possible scale, and the advancement of God's kingdom in the country which is to play the most powerful part in the entire Orient in the future of the world.

VI. *China will not look at our different Creeds and Systems.*—But this is not all. In the foregoing remarks I have been viewing this question from our own standpoint; but there is another from which it is equally incumbent to look, namely, the Chinese standpoint. China is no small island of the sea; the Chinese are no insignificant tribe of semi-civilized men who may be easily won, and on whom we may impose any system of religion we please. Nor is this empire like the nations of India,—comparatively limited in area and destitute of powerful national proclivities. The very opposite is the case. Moreover, they suspect our movements, and are prepared to resent, as they did in Kanghi's time, anything and everything which looks like foreign intervention. Nothing will they tolerate less than a *hui* or society which seeks to impose any control outside or independent of themselves. Can we suppose that such a nation will allow us to impose upon them any system of Church government which we may think fit to press? Above all, can we imagine that they will accept six or eight different forms of polity? The idea is absolutely out of the question; it is preposterous. And the more you consider this the more utterly impracticable will it appear.

A foreign yoke may be imposed on a nation; commerce may be initiated and promoted by force; but religion can be advanced by no such means. In this case we must first of all win the respect and goodwill of the people, command the assent of their intellect, and secure the affection of their hearts. We must instil our faith into the life's blood of the nation, allow it time to work its own way, nourish and guide it as well as we can, and wait patiently the development of the new character and the renewal of the body co-operate which it will ultimately effect.

Were these creeds and formularies to be placed before ourselves to-day, we would not accept of them as they stand. One of our chief churches is engaged at present in modifying them. Why should we seek to place a yoke on China that we would not ourselves submit to?

THE OBJECT OF ALL MISSIONARIES IS ONE, NAMELY, THE WELL-BEING
AND HIGHEST INTERESTS OF CHINA,

The great object of the entire missionary body is one, namely, the enlightenment of the nation; the strengthening of the nation; the salvation of the people; and the elevation of the nation into the clear atmosphere of Divine truth and a purer civilization.

This is our common object; Episcopalians, Presbyterians, Methodists, Congregationalists, Baptists, alike all aim at this.

Surely then we should lay our plans so as to facilitate this grand achievement and not retard it.

How then are we acting? I almost fear to place the case before you in its naked truthfulness lest I anger some, and so beg the indulgence of my brethren. It is no pleasure to me to set forth our divisions, but we must look at them.

THE STATE OF THE CASE.

First. To begin with, we have the Church of England with her *Thirty-nine Articles*, her *Prayer Book*, and her *formularies*, all translated, and she is striving and hoping to impose them in all their entirety upon China. Again, we have the Presbyterians with the Westminster Confession, their longer and shorter catechisms, their system of Church government, also translated, equally zealous and sanguine in their endeavour to lead the Chinese to adopt their system. Further, we have the Methodists with their elaborate organizations, the Congregationalists with their form of government, the Baptists with theirs, the Lutheran Church seeking to reproduce in China a fac-simile of itself, nothing less or more, the American Episcopal Church with a like aim. And so with other denominations. What a spectacle to thoughtful Chinamen! And there are many such. No wonder they say to us: "Agree among yourselves, and then we may listen to you."

But this is not the worst aspect of our divisions. We have three branches of the Episcopal Church, eight different sects of Presbyterians, six sects of Methodists, two Congregationalists, two Baptists, besides several other minor bodies, all acting independently of each other, and in addition to all we have the Inland Mission, many of whose members belong to our own denomination, but the bulk of whom disclaim creeds and systems; and unless the leaders of that mission receive special guidance from God it will become neither more or less than another Sect.

Nor is this even the worst aspect of the situation. Look at the matter locally, and take those places with which the writer is best acquainted. Begin with Shanghai. In this city we have seven missions, viz., the London Mission with members, which I

think also includes those in country stations; American Presbyterian (North), members; American Episcopal, say members; American Episcopal Methodists (South), members; the Church Missionary Society, members; American Baptists, members; Seventh-day Baptists, members; giving a total of 954 members.*

Here then we have seven sets of foreign missionaries working seven different churches; seven sets of sermons every Sunday, seven sets of prayer meetings, seven sets of communion services, seven sets of schools, two training agencies, seven sets of buildings, seven sets of expenses, four or five versions of the Bible, and seven different hymn books at least.

What a waste of strength! We are throwing ourselves away. One foreigner and one native pastor could manage the whole number of converts and the others be set free for other work. Lately an esteemed missionary, speaking publicly, said "his duties were so manifold that he could not do one duty well so as to please himself. He was pastor, evangelist, school teacher, superintendent of out-stations, treasurer, and several other things." This is the case with most of the missionaries. Why should it be so? Why should there not be division of labour as far as possibly can be? Why should one foreign missionary be preaching to a handful of converts in one quarter, and another engaged similarly by a second handful only a few hundred yards away? So also with schools. Why not throw them all together and one man attend to them? We would do five times more work by organization, and present a far more seemly appearance to the Chinese. This waste of strength is similar at Tientsin. There we have five societies at work with an aggregate of little over four hundred members. So also at Peking, where there are five denominations; in fact we may take these as typical of our work in China.

Now when we think of our creeds and our varied and elaborate system, can we hope to impose all or any of them on this great independent, vigorous, and active minded people? The Judaizing Christians seeking to impose the Mosaic ritual on the infant Church was nothing to this.

(To be continued.)

NOTE.—I enter into these details chiefly for the sake of the Home churches: for they have little idea of the difficulties we have to contend with and still less of our wretched *non-organized* condition. And I do so in the hope that they will encourage, or if need be enjoin, their missionaries to lay aside all minor points and co-operate earnestly for the common good.

* To prevent invidious comparisons I have not given the respective numbers, only the total.

The Proposed Missionary Conference of 1890.

THE Committee of Arrangements for the General Conference of 1890 met the Provisional Committee on 27th of November, and received from the Provisional Committee an account of its proceedings, together with the papers relating to the election of the delegates who are to form the permanent Committee, and the subjects proposed for discussion.

The Committee elected Rev. Dr. E. Faber, Chairman; and Rev. J. R. Goddard, secretary. As Rev. G. John declined to act as representative, he first asked Rev. D. Hill and afterwards Rev. W. Muirhead, who both were unwilling, and consequently he left the election of another person to the Committee, who choose Dr. A. Williamson. Dr. Douthwaite had promised to act for Dr. Nevius, but was finally prevented, and asked Rev. G. F. Fitch to take his place. Rev. B. C. Henry, being unable to come to Shanghai, requested Dr. Faber to act for the South, which he accepted, and the Committee appointed Rev. J. W. Stevenson to act for Kiang-su after Rev. A. P. Parker, the chosen alternate, had excused himself. Thus the Committee consisted of Rev. E. Faber, D.D., Chairman, Revs. G. F. Fitch, C. Hartwell, J. W. Stevenson, A. Williamson, LL.D., and J. R. Goddard, Secretary. Rev. H. Blodgett, D.D., was represented by valuable letters.

After careful consideration of all suggestions communicated to the Committee, the subjoined programme was unanimously agreed upon.

Dr. Williamson was appointed Treasurer, with power to appoint an assistant, if necessary.

It was further voted to prepare a letter to our constituents, to be printed in the *Recorder*, reporting the result of our deliberations, and suggesting that the various missionary bodies in China apply to their respective Societies for assistance to meet the expenses of their representatives at the Conference, and to contribute to the general fund. Also recommending that the papers to be presented before the Conference be printed previously to the meetings, and for that purpose be placed in the hands of the Secretary not later than December 31st, 1889. Still further requesting writers to make their papers as terse and condensed as is consistent with the adequate treatment of the subject, and suggesting that instead of reading them, the writers present, viva voce, a summary of their contents in the space of ten to fifteen minutes.

It was voted that the members of the Committee, residing in Shanghai, be appointed a sub-committee, to act upon all matters which may come up for decision by the Committee during its adjournment. It was also agreed that the sub-committee shall have power to call in any assistance needed, and to appoint any committees necessary in making the required arrangements.

It was voted that the Conference meet on Wednesday, May 7th, 1890, and we adjourn to meet again five days before that date.

Voted to recommend the appointment of a committee of three on Resolutions.

Voted also to recommend that during the sessions of the Conference the Chair shall be occupied each day by a different man, the order of succession to be determined by the date of arrival in China.

E. FABER.

PROGRAMME OF SUBJECTS PROPOSED FOR THE MISSIONARY CONFERENCE OF 1890.

First Day.

Sermon—Rev. G. John.

- (2) Organization of Conference.
- (3) The Changed Aspect of China.

Rev. Y. J. ALLEN, D.D., LL.D.

Second Day.—The Scriptures.

- (1) Historical summary of the different versions, with their terminology and the feasibility of securing a single standard version in *Wen-li*, with a corresponding version in the mandarin colloquial.

Rev. W. MUIRHEAD.

- (2) Review of the various colloquial versions, and the comparative advantages of Roman letters and Chinese characters.

Rev. J. E. GIBSON and Rev. S. F. WOODIN.

- (3) The need of brief introductions, headings, maps, and philological, historical, geographical, and ethnological notes.

Rev. A. WILLIAMSON, LL.D.

- (4) Bible distribution in China; its methods and results.

Rev. S. DYER.

Third Day.—The Missionary.

- (1) The missionary; his qualifications, introduction to his work, and mode of life.

Rev. J. HUDSON TAYLOR.

(2) Lay agency in Chinese Missions; to what extent desirable, and on what conditions?

Rev. D. HILL.

(3) Historical Review of Missionary Methods, past and present, in China, and how far satisfactory.

Rev. J. L. NEVIUS, D.D.

(4) Preaching to the heathen, in chapels, in the open air, and during itineration.

Rev. B. C. HENRY, Rev. H. H. LOWRY.

Fourth Day.—Women's Work.

(1) General view of Women's Work in China and its results.

Miss A. C. SAFFORD.

(2) Girls' Schools.

Miss HATTIE NOYES, Miss HAYGOOD.

(3) Best methods of reaching the women.

Miss C. M. CUSHMAN, Miss C. M. RICKETTS.

(4) Feasibility of unmarried ladies engaging in general evangelistic work in new fields.

Miss M. MURRAY, Miss L. RANKIN.

(5) Best methods of training Bible women for their work.

Miss A. M. FIELDE.

(6) The Christian training of the women of the Church.

Mrs. A. H. SMITH.

Fifth Day.—Medical Work and Charitable Institutions.

(1) Medical Work as an Evangelizing Agency.

Dr. H. W. BOONE, Dr. A. W. DOUTHWAITE.

(2) Medical Missionary Work in China, by Lady Physicians.

Dr. HOWARD KING, Dr. M. NILES.

(3) Orphanages, Asylums for the Blind, Deaf and Dumb, and other Charitable Institutions.

Rev. F. HARTMANN, Rev. W. H. MURRAY.

(4) Value and Methods of Opium Refuges.

Dr. MAIN, Dr. WHITNEY.

(5) Statistics and Resolutions on the Evils of the Use of Opium.

Dr. J. DUDGEON.

Sixth Day.—The Native Church.

(1) Method of dealing with Inquirers, Conditions of Admission to Church Fellowship, and Best Methods of Discipline.

Rev. R. LECHLER, D.D., Rev. H. CORBETT, D.D.

(2) Deepening the Spiritual Life and stimulating the Church to aggressive work.

Rev. G. JOHN, Ven. Archdeacon WOLFE.

(3) Best methods of developing self-support and voluntary effort.

Rev. J. MACGOWAN, Rev. A. G. JONES.

(4) How far should Christians be required to abandon native customs?

Rev. F. OHLINGER, Rev. H. V. NOYES.

Seventh Day.—Education.

(1) History and Present Condition of Mission Schools and what further plans are desirable.

Rev. A. P. HAPPER, D.D.

(2) How best to adapt Christian Education to the present state of Chinese mind and life.

Rev. D. Z. SHEFFIELD, Rev. C. W. MATEER, D.D., LL.D.

(3) The best method of selecting and training efficient Native Assistants (preachers, school teachers, &c).

Rev. M. SCHAUB, Rev. J. LEES.

(4) The Place of the Chinese Classics in Christian Schools and Colleges.

Rev. A. P. PARKER.

Eighth Day.—Literature.

(1) Report of School and Text Book Committee.

Rev. A. WILLIAMSON, LL.D.

(2) Other Religious and Scientific Literature; what has been done, and what is needed.

Rev. J. EDKINS, D.D.

(3) Scientific Terminology; present discrepancies and means of securing uniformity.

Rev. Y. K. YEN, J. FRYER, Esq.

(4) Centralization of Tract Societies, and need of a General Agent, a Library of Publication, and a Descriptive Catalogue.

Rev. G. S. OWEN, J. ARCHIBALD, Esq.

(5) Christian Periodical Literature.

Rev. J. M. W. FARNHAM, D.D.

(6) Current Chinese Literature; how far is it antagonistic to Christianity?

Rev. J. CHALMERS, Rev. Dr. EITEL.

Ninth Day.—Comity in Mission Work and Relation to Government.

(1) Division of the Field.

Rev. J. W. STEVENSON.

(2) Mutual cö-operation.

Rev. Dr. TALMAGE.

(3) Relation of Christian Missions to the Chinese Government.

Rev. T. RICHARD.

(4) Ancestral Worship and kindred obstacles to the Spread of Christianity.

Rev. W. A. P. MARTIN, D.D., LL.D., Rev. H. BLODGET, D.D.

Tenth Day.

(1) Direct Results of Missionary Work in China and Statistics.

Rev. L. H. GULICK, M.D., D.D.

(2) Indirect Results of Missions.

Rev. S. B. PARTRIDGE, Rev. J. INNOCENT.

(3) Outlying Nations and Aboriginal Tribes.

Rev. T. BARCLAY, Rev. J. GILMOUR.

Subjects for Evening Lectures :—

(1) The Relation of Christian Missions to the Foreign Residents.

Ven. Archdeacon MOULE.

(2) How Chinese view Christianity.

Rev. A. H. SMITH.

(3) Evening lecture by Rt. Rev. Bishop Burdon. The Relation of Christianity to Universal Progress.

(4) Sunday Sermon at the Cathedral.

Rt. Rev. Bishop MOULE.

Dr. Macgowan's Paper on Immolation by Fire in China.

ERRATA AND ADDENDA.

Page 447, line 27, for	Lapa	read	Hlassa.
„ 474, „ „	Bhuddhism	„	Budhism.
„ 510, „ 19, „	Swords	„	sword.
„ 514, „ 9, „	Tablets	„	tablet.
„ 514, „ 17, „	Cividerant	„	cividenant.
„ 515, „ 19, „	Goes further	„	goes no further.
„ 516, „ 34, „	Betook	„	betake.
„ 518, „ 11, „	Teaming	„	teeming.
„ 518, „ 17,	<i>Dele</i> “that.”		
„ 519, „ 6, „	Their	„	mosquito.
„ 521, „ 4 and 14, for	<i>Auto da fé</i> read <i>autos de fé</i> .		

Faulty caligraphy led to the above named errors, and distance from the *Recorder* Office caused dove-tailing to be bungled, and certain omissions, among which were the following :—

Among Buddhist priests who have aimed to refine themselves by the process of fire, the most illustrious was a son of the founder of the Northern Ch'i Dynasty, Wen Hsüan, 550-60, A.D. For him

the splendor and engagements of court life had no attractions, and undismayed by fiery flames, he elected that all-purifying element to obtain absorption into the essence of the beatified in the regions of the West.

Bibliographical.—The following was to have followed an asterisk at the close of the Bibliographical list :—

This work, the 欽定古今圖書集成, Imperial Illustrated Compend of Ancient and Modern Literature, I briefly described in the Journal of the North-China Branch of the Royal Asiatic Society, vol. ii., art. iii., 1860, in which I stated that the Bibliothèque Impériale at Paris was so fortunate as to possess some important portions of that magnificent collection, respecting which Julien said that “for elegance of form and beauty of impression, it rivals the finest works published in Europe.” If my honored preceptor had seen the entire collection or its Table of Contents, his attention would rather have been attracted by the grandeur of the undertaking which perfected the most colossal enterprise ever contemplated by Typography, and which forms an era in that art.

Mr. F. W. Mayers, H. B. M. Chinese Secretary of Legation, published an account of the Compend in the *China Review*, vol. vi., p. 213, 1877–8. At the time I wrote an opportunity was afforded me at Ningpo, of cursorily glancing at about eight-tenths of the collection, which having been sold for \$4,000, was transported to a distant province. Accounts having reached Europe regarding the value of the collection, attempts were made to purchase a set, but the price demanded at Peking—£4,000—hindered the transaction. However, in 1879 the British Museum was so fortunate as to secure one for (it is said) £1,000. Its great value is due to the fact that the font of copper types on which it was printed (250,000 characters) was destroyed, and only 100, or some say only 30, copies were issued.

The world is indebted to one of the greatest administrators in human history, K'anghsi the Great, for this Compend of Ancient and Modern Chinese Literature; it was published in the year of his demise, 1723. It consists of 10,000 chün, 3,000 volumes containing (with 40 volumes of Table of Contents) about as many characters as 860 New Testaments. Under astronomy, mathematics and conical phenomena are 120 sub-divisions,—geography, 1,187; sociology, 2,987; science, 1,130; belles-lettres, 235; political economy, 450. For the daring undertaking of republishing this priceless library, the Chinese and Foreign students of the language are under obligations to Messrs. Major & Co., Shanghai, who have nearly completed the enterprise of publishing the Imperial Compendium at a fraction of its former cost.

Correspondence.

DEAR SIR:—It may interest you and your readers to know that slight shocks of earthquake were felt here this evening at twenty minutes past five. Mr. Bland was in one room, and I in another at the time, and both felt two distinct shocks with an interval of only a few seconds between each. I see by recent Nos. of the *Recorder* that Han-ching-fu is not alone in this respect, but that shocks have been experienced in different parts of the country. It will be interesting to know in what direction the disturbance is travelling.

I am, dear sir,

Yours very sincerely,

ALBERT HUNTLEY,

C. I. M.

HAN CHING-FU, SHENSI, Nov. 2nd, 1888.

REV. L. H. GULICK, DEAR SIR:—I write to ask if any of the readers of the *Recorder* have any information that they would be willing to communicate to the writer, either through your magazine or otherwise, regarding Olive Culture in China. What we would like to know is—

(1) Does the olive tree grow in China?

(2) If not might it not be successfully introduced?

(3) If it might, what are the regions where it would probably do best?

(4) In general what does anybody know or imagine about the matter?

If the olive might become to China what it has so long been to the Levant and "the oil of gladness" in a measure take the place

of "the odoriferous oil," the faith of not a few of us in the speedy establishment of the millenium would be much strengthened. What can any friend do for us in this matter?

Respectfully yours,

H. P. PERKINS.

LIU CHING, October 18th, 1888.

SUGGESTIONS.

INSTEAD of *always preaching* in Mission Chapels, give occasional *weekly, fortnightly or monthly* biographical addresses or *lectures* on the life, work and character of eminent Christians belonging to every class and station.

Instead of continually selling the *same* books and tracts, change them every month, so that more interest may be excited in our Christian literature.

Placard a *new sheet tract* in every city and town where missionaries live, once a month.

Make a scrap-book containing pictures of memorial movements, tablets, tombs, churches, hospitals, almshouses, schools, statues, &c., &c., to show that foreigners *do respect* departed philanthropists and friends and the way we manifest it. Add brief explanations and keep it on view in our Chapels and book-shops, &c.

Yours,

B. C. A.

THE MISSIONARY CONFERENCE, 1890.

DEAR SIR:—Kindly allow me through the medium of your paper to lay the following question before the executive or acting committee of the above Conference, viz., Are

you making, or likely to make, any arrangements for putting forward at the (D.V.) forthcoming Conference the claims and needs of the Aboriginal tribes and Mohammedans of China? They are in God's sight as precious as the Chinese of the three religions, but from the history of the past they are, *apparently*, not so in the eyes of the Chinese Missionary Body.

Yours in the Saviour,

R. GERAY OWEN.

KIATING FU, SZ CHUEN, W. CHINA,
November 1st, 1888.

THE DEAF AND DUMB AND BLIND IN JAPAN.

THE following account has been received of the Institution for the Blind and the Deaf in Tokyo, Japan. In 1874 its establishment was discussed, but the erection of the buildings not begun until December, 1878. The grounds and necessary funds were given by the nobles and other public men.

In January, 1879, the school was begun. The success of the Institution was not great, and the methods not the most approved, so that in November, 1884, it was turned over to the Educational Department. A marked improvement was immediately observed, largely due to the untiring energy, patience and ingenuity of Mr. Konishi, the Principal.

The yearly appropriation from the Educational Department is three thousand *yen*, besides the small income obtained from the tuition fees. These range from ten *sen* per month to fifty *sen*, according to the circumstances of the parents, thus giving the poorest an opportunity to

attend. In some few cases the school entirely supports the pupils, although there are no regular scholarships. Board at the Institution costs about three *yen* per month. The present dormitories are not large enough, and they hope soon to erect new ones.

The Tokyo ladies of rank gave the proceeds of their Charity Bazaar to the school, and with this sum the present dormitories were erected.

The books, with raised characters for the blind, are mostly in the *Katakana* and *hirogana* (Japanese syllabary). Grammar, massage, koto (guitar), piano, organ, vocal music and calisthenics are taught.

The deaf study reading, writing, composition, arithmetic, articulation, sewing, fancy work, carving, carpentering, drawing, painting in oils and water colors and calisthenics.

Present number of pupils.—No pupils under eight years of age or over eighteen can be admitted. The building is a fine two-story brick edifice entirely in foreign style. The grounds are about four acres in extent, and will eventually be beautifully laid out. The dormitories are one-story semi-foreign style.

There is one other school of a like nature in the empire, a private one in Kioto opened in 1878. In July, 1886, its pupils numbered—blind boys, 20; girls, 13. Deaf boys, 29; girls, 27. Total, 89.

The success of this school has been phenomenal. The number of the blind and the deaf in the empire is very great. Tokyo alone has 615 deaf mutes, 289 deaf but not dumb, 2,108 blind.

J. CROSSETT.

MISSIONARY STATISTICS.

[ALL compilers of statistics must appreciate some of Dr. Crawford's difficulties. Yet we cannot but smile at his hesitance about whether a lady is married or single, and his trouble about the number of ordained native ministers.—EDITOR.]

DEAR DR. GULICK:—Your printed letter of October 29th has been received, and its contents carefully considered. You say: "I wish to publish in the January *Recorder* a brief Statistical Table, covering all Protestant Missionary Work in China." Such a Table, if it could be prepared, would be of inestimable value. You then request me "To fill up the following questions regarding our American Southern Baptist Mission in North China, to wit:—

1. Number of Male Missionaries.
2. " " Wives of Missionaries.
3. " " Single Lady Missionaries.
4. Total Number of Missionaries.
5. Number of Ordained Native Ministers.
6. " " Unordained Native Helpers.
7. " " Communicants.
8. " " Pupils in Schools.
9. Total Contributions last year by the Native Churches."

Enclosed you will find your printed sheet returned with blanks filled up to the best of my ability. Unfortunately, the "work" of our Mission cannot be included under any of the above heads. Being personal evangelization or direct seed-sowing among the people it finds no expression in this Table. Such a Table will show the result of Mission operations as based on foreign money and the "employment system," but it will wholly fail to show the effect of work based on no foreign money for the natives, or what is called the "Voluntary Principle." Hence it will be a "Table of Missionary Work" with our work left out,

In making up Statistical Tables of this kind it is difficult to avoid misleading the public in one way or another. Though the nine questions here submitted are well expressed, yet I find it impossible to answer six of them without making a false impression on the readers' mind, and I do not feel at liberty knowingly to do it. To show this let us take the questions in order.

Question 1. "Number of male missionaries?" This number may be given as 2 without ambiguity.

Question 2. "Wives of Missionaries?" Here I am at a loss what to say, for one of our bond is a widow. If I give 2 it will signify that she is not the wife of a missionary, which might be offensive. If I give 3 it may signify that two male missionaries have three wives. So in either case my figures will mislead.

Question 3. "Single Lady Missionaries?" In this place I can neither give 1 nor 2 without arbitrarily settling the status of the former lady.

Question 4. "Total Number of Missionaries?" The total number is definitely 6 at present.

Question 5. "Number of Ordained Native Ministers?" Here I am again afloat. We have or used to have 1 Ordained Native Minister. But several years ago he fell out with his church about money matters, and suddenly returned to his home some fifty miles away. Since then he has given no attention to religious concerns, though frequently exhorted to do so. Still he has not yet been formally deposed from the ministry or excluded from the church. Under

these conditions I do not feel at liberty to write worse, and I cannot conscientiously write 1, and thus report him to the public as an Ordained Minister of the Gospel.

Question 6. "Unordained Helpers?" Here my difficulty reaches a climax. What does the phrase mean? What class of native Helpers? Shall it include all sorts of Native Christians in Mission employ such as Colporteurs, Bible Women, Chapel Keepers, Personal Teachers, School Teachers, Printers, Hospital Assistants, Writers, Printers, Deacons, Catechists, &c., &c? If so, we have only 3 Personal Teachers so employed. Or shall the phrase be taken as referring to all the active native Christians who, though unpaid by Mission funds, are voluntarily "Helpers in Christ Jesus" as Paul called such in his day? If so, I could put down a goodly number. But if it is to be restricted to Unordained Native Preachers in pay of mission funds, then we have none of this sort.

Question 7. "Number of Communicants?" Here I am again badly puzzled as to what figures to put down. Shall I give the number of all the names still on the church rolls regardless of Christian character and the known fact that many of them have fallen from their profession since we ceased the use of Mission money and cut off all "pecuniary expectations;" or shall I arbitrarily restrict the figures to those who attend worship and join in the communion of the church? If I give the whole number on the rolls there will be about 140, which will deceive the public; if the latter there are about 60, but

this number will be misunderstood. So I am unable to decide the question at present. After the process of discipline is completed and the dead members have been cut off by the churches then facts and figures will correspond to each other.

Question 8. "Total Number of Pupils in Schools?" Of these we now have none. Having given up this mode of labor about four years ago, the members of our Mission have devoted themselves to direct evangelization among the people, to patient personal seed sowing without pressing for baptisms and a numerous following. Much of our former work, being exotic, has "flattened out," and we are now trying under increased difficulties to build, not on sand, but on the bed rock.

Question 9. "Contributions of the Native Churches?" I am unable to give the native portion because our churches are "mixed churches," being composed alike of foreign and native members who contribute together about \$25.00 a year.

I have thus endeavoured to explain every point. Would that our patrons knew all about the work of Missions in China. In certain cases I have been able to give the numbers sought in definite terms. In doubtful ones I have inserted an interrogation mark.

Now, as this short article is not designed to criticise either the purpose or the language of your letter but to throw light upon the Statistics and Work of our North China Mission, I trust you will give it a place in your January issue, and greatly oblige.

Yours truly,

T. P. CRAWFORD.

November 10th, 1888.

Our Book Table.

福音講解—GOSPEL SERMONS. 2 VOLS.
讚美歌詞 HYMNS OF PRAISE.

BY VEN. ARCHDEACON MOULE.

THE value of printed sermons at home is considered to be a matter of question in a great variety of instances. Certain it is that they form a large amount of the current religious literature, and have all the ages through had a powerful effect in moulding the character and determining the faith of the Christian world. This is particularly to be noticed at the outset, or at any critical stage of the Church's history in any place. In the former case, the great truths of the Gospel require to be specially enforced, and men need to be trained and educated for the work of the ministry among their fellows. Of necessity the work of evangelizing and instructing their Christian brethren must be largely carried on by native catechists and others, who have to be taught the best means of explaining and applying the language of holy writ for the benefit of those to whom they minister. The converts generally no less require similar means of instruction for their own private use, as well as to profit by them in their public assemblies. As preaching is understood to be a special method of conveying the truth to the minds of the hearers, the importance of employing it in a printed form is of high value when rightly expressed as to manner, style, sentiment and spirit.

We have no hesitation in commending the two volumes of sermons at the head of this notice. The author has been long engaged

in preparing them, for the use, in the first place, of the native preachers and catechists in connection with his own mission, and in the hope of their being serviceable also over a wider range. They consist of 57 sermons of moderate length, arranged according to the ecclesiastical year, and embracing a great variety of interesting subjects. We have read a number of them with much pleasure, and consider them well adapted for the end in view, supplying a want in our Christian literature, and presenting an excellent model to those for whom they are specially designed. We look upon these two volumes as a desideratum in their way, and likely to be much appreciated by missionaries, as most suitable for their native helpers, whom they are often obliged to leave in lonely places and standing greatly in need of such means of instruction as these volumes are well fitted to impart. The simple style adopted and the earnest evangelical spirit pervading the work, cannot fail in our view to make it welcome in the circles for which it is intended.

Following the above we have a volume of Chinese hymns from the same esteemed author. He is distinguished for his poetical genius in his own language, and has developed a like talent in Chinese, more in the line of translation however, than in the way of original composition. It is well that it should be so, giving us in a new garb the familiar and spirit-stirring thoughts of our home hymns. The book contains in all

220, forming a good collection, well calculated to promote the Christian life of the Churches. It is not simply the transference of the original hymns that is of consequence in such a work as this, but their conveyance in an interesting, attractive and impressive style, which we are glad to say, has been done, as might have been expected at the hands of the author. The work is no perfunctory one, but carefully and conscientiously composed, and with a view to make it useful alike for private use and in public worship. It may be uncalled for that we should express our regret at so many different hymns and hymn-books in circulation in the native Churches. Partly owing to the various dialects employed, and perhaps more frequently to the desire of many to have their own translations in common use, there is certainly too great a variety of the same hymns, not a few of which are hardly to be recognised in their different dresses. We do not see a remedy for this and other drawbacks in the mission field, though we hope the proposed General Conference may lead to some improvement in the matter. As it is, the work before us will hold its own, and be of much service in promoting the spiritual life of the native Christians. As a companion volume to the sermons, it is fitted to be very useful, and we trust the author will have much cause for thankfulness from the encouragement given to it.

We may add that both works are well printed, in large type of a suitable size, and capable of being used with the greatest ease and advantage by Chinese readers.

W. M.

CHURCH REGISTER.

WE have before us a Church Register, of which the Rev. W. T. Hobart, of Peking, is the author.

It is arranged for recording the name, age, place of residence, date of entering upon probation, by whom received, date of baptism and manner of final disposition of members, thus preserving in a compact form a history of each individual member of the Church.

It is printed on brown paper, with the usual Chinese blue cloth cover. It has fifty double pages, each furnishing space for seventeen names.

The author, finding the Register useful in his own work, proposes to supply others who need such a book at the rate of 20 cents per copy.

Address, Rev. W. T. Hobart, Peking; or Rev. F. Brown, Tientsin.
C. F. R.

帖撒羅尼加書講義

EXPOSITORY Commentary on the Epistles to the Thessalonians, by Rev. J. C. Hoare, Trinity College, Ningpo.

This book, like the Commentary on the Ephesians, previously noted in the *Recorder*, has been prepared by Mr. Hoare for the benefit of his students, from sermons prepared by his father for the use of his congregation in England. The object is two-fold, viz., to furnish a practical commentary and to afford assistance in composition of sermons; and as the author has succeeded in both points, it leaves little room for criticism. The composition and typography are both good.

J. N. B. S.

Christianity in China, Nestorianism, Roman Catholicism, Protestantism. By James Legge. London: Trübner & Co. Price—2s. 6d.

THE Nestorian monument has long been an object of interest in the history of Chinese Missions. Its existence has been known for two centuries and a half, having been discovered in 1636 by Jesuit Missionaries, or rather it was first reported to them then by some of their converts in the neighbourhood of its present site. It was soon widely announced in the West, and regarded as a matter of great importance. Owing, however, to the extreme distance of the place, the rarity of the visits paid to it, and other circumstances, doubts were entertained and expressed as to the reality of the monument and the inscription upon it. So much was this the case that the whole was regarded as an invention of the Jesuit priests to forward their objects at home and abroad; and even more recently has it been called in question where the only consideration could be lack of proof as to anything of the kind.

All this has now passed away. Since the country has been thrown open, the site of the monument has been visited over and over again, and the stone itself actually seen and copied by various Missionaries. There can be no question as to the fact, while it bears upon the face of it abundant evidence of its truthfulness, which is further corroborated by numerous other testimonies. The only matter to be considered is the real import of the inscription, of which different translations have been made, requiring close investi-

gation of many minute points and extended research in the literature and history of China.

Dr. Legge has given ample details as to what has been done hitherto in this line, attaching full value to the labors of his predecessors in the field, and of which he has taken all due advantage. Still he has thought himself warranted to undertake the work anew, and furnish another translation of the text, with a copious series of notes illustrative of it.

The pamphlet before us consists of a beautiful transcript of the head piece of the monument with the inscription upon it—"To commemorate the diffusion of the illustrious religion of Ta Ts'in in the Middle Kingdom." Then follows the text and translation of the monument. It would require much larger space than we can here command to give an adequate idea of the inscription, its purport, its delineation of doctrine, the coming of the Missionaries to China, and the manner of their reception by the Emperor T'ai Tsung, in the year 635, A.D. Happily this is not necessary, from the well-known character of the inscription. Nor are any remarks called for on the style of translation and the notes subjoined, other than they are both eminently worthy of the author, and we are satisfied they will give a better and more intelligent idea of the original than has previously appeared. The whole evinces a masterly knowledge of the text, a careful examination of disputed points, and valuable allusions to contemporary and other history in confirmation of the opinions advanced.

A lecture is given at the close, which Dr. Legge delivered in Oxford, and which contains many interesting details on the subject. We can only speak most highly of the work, not only from the manner in which it is executed, but as a useful contribution to the literature of Christian Missions in China. Whatever may be the value of the monument as a witness for Christianity in this country, whatever may be its defects and errors in an evangelical point of view, it is well that Dr. Legge has bent his attention to it, and furnished us with such an excellent translation of it as he has done.

W. M.

The Imperial English and Chinese Diary and Almanac for 1889, by Kelly and Walsh, price one dollar, will be a very useful book for men of business. We are obliged to the publishers for a copy, which will have a prominent place on our desk the coming year.

Some Facts about North Formosa Mission is a pamphlet of nine pages, by Rev. G. L. Mackay, D.D., giving a number of facts about the origin and progress of the Mission since 1872. During that time 18,235 teeth have been extracted; and 7,735 suffering people were relieved by Dr. Mackay and his preachers during the year 1887. There are 2,650 baptized members living, gathered in 50 churches.

Rev. John Jamieson, Dr. Mackay's associate, says on page 7, of Dr. Mackay:—"The man who planted this Mission does not belong to the ordinary class of missionaries, but is one of extraordinary physical endurance, mental power and spiritual life; one who eagerly researches and keeps abreast of the times in all important subjects discussed in the outside world, very especially in any philosophical phase bearing on Christ and the Bible, yet living all the more humbly, and clinging all the more tenaciously to the simple story of the cross."

WE acknowledge, with thanks, the receipt of *Minutes of the Sixth Meeting of the Synod of China*, which met at Teng-chow, September 13th; also, *Minutes of the Seventeenth Annual Meeting of the North-China Mission of the M. E. Church*, Peking, Oct. 10th; also, the *North Western Christian Advocate* for October 24th; also, *Minutes of the Annual Conference of the Methodist Episcopal Church, South*, October 11th; all of which will be very useful to us.

Chinese Remonstrance to the Parliament and People of Victoria, a printed document of 43 pages published at Melbourne, presents a very effective plea on behalf of the Chinese, based not only upon the teachings of Confucius but of Christ.

Editorial Notes and Missionary News.

THE FOOCHOW ANNUAL CONFERENCE.

THE twelfth session of the Foochow Conference, which has just closed, was one of the pleasantest and most profitable we have had for many years. Bishop Fowler presided and gave great satisfaction. His careful attention to all details and keen observation of all matters affecting the work was apparent from first to last. He holds the interests of Christ's cause in China as a precious burden on his heart. He laid great stress upon the three important arms of missionary work, viz., the *Educational, the Publishing, and the Evangelizing*. From our present college and school work, he proposes to advance to a University, with departments of liberal arts and theology already established, and medicine and others to be started as soon as possible. He hopes as soon as he reaches America to begin the search for the right kind of a physician to take charge of the medical department. A medical class of Christian young men could be organized at once, and no other work would be more helpful to the Church than trained Christian physicians to go out among this people, healing the sick and pointing them to Christ. The publishing interests of our work are of the utmost importance as an evangelizing agency, and they might be indefinitely extended were we able to issue new books at a comparatively cheap rate, so as to bring them within the reach of our preachers and the common people. No better use of money could be made than

this. With good publishing facilities in our hands, a few hundred dollars would enable us to issue large and cheap editions of some of the most important works of Christian literature which are translated, and a few hundred dollars would also secure the translation of the valuable books which are greatly needed. Bishop Fowler emphasized the great importance of more systematic and earnest work in preaching the Gospel in our city and suburban chapels, and in the appointments he so arranged it that a strong force is to engage in the work of street preaching and tract distribution at each place. For many years the work in the country has been so very prosperous that the city chapels have not been made so much use of as formerly. In the city's vast multitude of six hundred thousand souls there are very few Christians. A work of mighty magnitude lies at our doors. The Bishop is a keen observer with a wise head and liberal views. He feels very deeply as all missionary workers in China do, that this mighty empire, with its untold millions of souls, so fully opened to the preaching of the Gospel, should have much more of the heart and help of the Churches in America than she has ever yet had. The few Chinese who have touched our shores are only as "a drop in the bucket" as compared with the vast multitude which swarms these streets and fills these habitations. May God raise up many more laborers for this great work.

Bishop Fowler's sermons and numerous addresses and the lecture he delivered were highly enjoyed by all who heard them. The Conference and all who attended were greatly delighted with his wise counsel and instructive illustrations interspersed so frequently during the sessions. The past year has been one of considerable success and great encouragement. There has been increase in all departments. The total number of members is 2,320, an increase of 111; Probationers, 1,346, an increase of 122; Mission money raised, \$411.46, an increase of \$80.20; self-support, \$1,030.31, an increase of \$92.72; Church building, \$2,302.98, an increase of \$1,341.98, giving a total increase of \$1,809.12. This is certainly enough to inspire fresh courage and renewed zeal for the master.

N. J. PLUMB.

A MIDNIGHT QUARTERLY CONFERENCE.

REV. Frederick Brown writes to *The Gospel in all Lands*, from Peking, China, July 14, 1888: "Not long ago I accompanied Rev. L. W. Pilcher, our esteemed Presiding Elder, to the Pan-tsun Circuit, for the purpose of holding a Quarterly Conference. We arrived on Saturday night. On Sunday the regular services were held, and the question was then asked as to the time of holding the Conference.

"The office-bearers said, 'We are now right in the midst of wheat harvest, and as we have given Sunday to worship, Monday at daylight must find us in the fields. If it would not be too much to ask, we should like the Quarterly Conference immediately after midnight.'

"It was so settled. Two A.M. saw Presiding Elder and Preacher on the platform, while our staff of class-leaders, stewards, and others were present, ready to transact the business of the meeting.

"Four A.M. saw Presiding Elder retiring to bed, while the Preacher in charge met his stewards. At five A.M. the Doxology was sung, and farmers and laborers went to their fields, while Presiding Elder and Preacher sought rest in slumber."

GIVING OF CHRISTIAN CHINESE.

THE Rev. F. J. Masters, superintendent in the Chinese Methodist Mission on the Pacific Coast, writes to *The Gospel in All Lands*, from San Francisco, Sept. 3:—

"We have just taken up the largest missionary collection in the history of our mission. Our little church and schools have raised \$320. To this sum is to be added \$278 paid by Chinese for the support of girls in the mission school, making a total of \$598 to be sent to the Parent Board.

"Our Church members this year have also contributed \$54 towards the erection of a Church in their native district, which is a purely Chinese undertaking.

"We are up to the apportionment line in all benevolences, and have raised \$151 towards pastoral support, to say nothing of contributions toward current expenses. The number of members reported at this Conference is seventy-six, the majority of whom are servants, artisans, and laborers, whose wages average \$25 per month.

"There has been no pressure. It is no spasmodic effort. Every year the same liberality is displayed. In 1886 they contributed \$302.

Last year they contributed \$267 to the Parent Board, and \$230 towards the erection of Christian schools and Church in San Ning, China.

“San Francisco newspapers say ‘Chinese can never be converted!’ The day may come when China will send missionaries to the United States and Europe.”

THE Rev. G. W. Woodall, lately of Chinkiang, has now taken charge of the instruction department in the Mission Training School of Mrs. Osborn, in Brooklyn, New York, and he writes us that he hopes to come to China before long.

WE learn from *The Chronicle* of the London Missionary Society for October that Rev. W. H. Rees and Dr. Sewall McFarlane reached Hsiao-chang, in the Chi-chou District, on the 18th of June. Mrs. Rees and three children and Mrs. McFarlane accompanied them. Hsiao-chang is a mere hamlet, so much resembling a hundred other hamlets, that it has been thought desirable to erect a flag-staff as a distinguishing sign, but it is evident that it will prove an excellent centre for extensive operations.

THE Rev. E. R. Echler and wife are reported in the same journal as bravely struggling with the difficulties that beset them from disastrous floods at Pok-lo, an inland riverside branch of the Canton Mission. In Pok-lo alone about 2,000 houses were destroyed, and many acres of field are covered with several feet of sand, and other districts have suffered even more.

DR. CHALMERS, Hongkong, in a letter to the Rev. R. Wardlaw Thompson, states that Mrs. Chalmers and he had just returned from North Formosa after an absence of a month. They had the opportunity of travelling across the island as far as the Kilung Mines and back, and of seeing the progress China is making there in the construction of railways, in electric lighting, in the use of steam-power for sawing and mining, and in education. The zealous and energetic Canadian missionary, Dr. Mackay, having got \$10,000 indemnity from the Viceroy, has been building handsome little chapels with spires in all the principal towns and villages. Dr. Chalmers saw four or five of these on his way, and Dr. Mackay told him that he has over fifty chapels scattered over the northern part of the island, and thousands of converts or nominal Christians, both among the Chinese and among the civilised aborigines on the eastern plain. At the same time he has an “Oxford College,” a girls’ school, and a hospital at Tamsui.—*The Chronicle*.

WORD has been received of the safe arrival at Shaowu of Dr. Whitney and Rev. Mr. Walker, on the 15th of November.

PROF. A. H. SAYCE, in *Nature* for June 7th, writing of Prof. Terrien de Lacouperie’s theory that Chinese characters are derivatives from the cuneiform symbols once used in Babylonia, says “the resemblance between many of them and the corresponding characters of Accadian Chaldaea is certainly surprising. . . . I must leave it to the

sinologists to determine whether, on the Chinese side, Prof. de Lacouperie's conclusions are sustainable; on the Babylonian side he has nothing to fear from Assyrian scholars."

THE *Missions Catholiques* of Lyons gives some particulars of the expulsion of the Roman Catholic Missionaries from Thibet, which has been several times alluded to by our Shanghai correspondent. The stations, it states, have been utterly destroyed, except the establishment at Tachienlu, on the Chinese side of the great Thibetan declivity. During last autumn the mission houses and buildings were one by one destroyed or thrown down; the houses of the congregations met with the same fate, and priests and people were hunted out of the towns. No massacres took place. The persecution began in June and continued until October, when it ceased, because there was nothing more to destroy, and all those who would not apostatize were in flight. Out of nine mission centres scattered along the border in Yunnan and Szechuan two alone remain. It is stated that while the real cause of this persecution is the intense hatred of the Lamas for Christianity, the excuse on this occasion was the British expedition to Sikkim to drive out the Thibetan troops; for although strictly the region where the missions were is Chinese, the people are really Thibetans. The report concludes by stating that the acts of violence took place under the eyes of the Chinese authorities, who took no steps to punish them.—*London and China Express*.

It is pleasant to note the activity with which Drs. S. L. Baldwin and Wm. Ashmore enter on the literary part of their home work. Dr. Ashmore, in *The Baptist Missionary*, urges that less educational and more preaching work is needed in Siam. We are sure he would be pleased both with the methods and the results of Mr. Dunlap's evangelistic labors in Southern Siam. Dr. Baldwin, in *The Gospel in All Lands*, answers various missionary questions, among which is an inquiry regarding the advisability of adopting the native costume and style of living, which he decides strongly in the negative, quoting Mr. Wm. Burns' acknowledgment, after twelve years of experiment, that it was a failure.

MISS ADELE M. FIELD, writing to *The Popular Science Monthly*, of the introduction of geography and natural philosophy into the scheme of competitive examinations in China, thinks the indications are that China is to follow Japan in the path of progress in Western sciences, though it may be with the slow step that accords with the magnitude of the nation.

ON December 2nd, Yu Koh-tsen, a licentiate of the Ningpo Presbytery, was ordained to the ministry and installed as pastor of the Church at Sin-z. Bro. F. V. Mills presided. Bro. D. N. Lyon delivered a sermon on 2 Cor. 5: 14. Bro. Yiang Ling-tsiao gave the charge to the Pastor, and Bro. Zi Kyüo-jing the charge to the People. The Church numbers about 40 members, and contributes \$80 a year toward its own support.

DR. PARRY, of Chentu, writes of much encouragement and decided progress in that quarter. "We have just had the pleasure of seeing one of the many Hsien cities near Chentu opened as a Station (Tan-lin-hsien) where a most hopeful country work is already springing up, for which we have reason to praise God. During this year so far we have received into the Church 11 persons—3 women and 8 men. There are at present 41 members—23 men and 18 women. I find that the dispensary opened 4 days weekly answers better than 2 days weekly as before."

MR. VANSTONE, of Yunnan Fu, is much pleased with the outlook of the work under his care. Day and Sunday Schools have been started, which promise well; great numbers of people attend the daily preaching in the chapel; 3 (the first fruits) have been received into church fellowship; 2 more have applied for baptism.

MR. W. M. HAYES, Tungchow, writes: "We have just finished a week of interesting meetings in the church building here. Services were held every evening; good, I believe, was accomplished, specially among the students in the school. At our communion yesterday five were received into the church, four of them from the college."

THE friends of Dr. and Mrs. Beebe at Nankin presented them with a fine cabinet organ on Christmas day.

illustrations, beginning with the Chinese New Year. Subscription one dollar *per annum*, with 40 per cent off to book stores. Communications can be addressed either to the Editor, Rev. Y. J. Allen, or the S. D. C. and G. K., 3, Ming-hong Road, Shanghai.

MR. RUDLAND, of Taichow, sends an encouraging account of a Conference held in that city. The church in Fungwha, under the care of Mr. Williamson; and the church in Ninghai, under the care of Mr. Harrison, sending representatives. The 3 churches met for the first time in this capacity. The result proved the wisdom of such an arrangement. At the close of the conference a most unanimous request was handed in from the natives that the United Conference should be held annually in the same place, as being in many respects the most suitable.

The meetings commenced with a united prayer meeting on Saturday evening, November 17th, and closed on Wednesday, the 21st. The subjects chosen had special reference—1st, to the spiritual life of the church members generally; and 2nd, the imperative necessity of having an assured evidence on the part of those holding office in the church that they were called of God to that post. Three gospel meetings were held, and well attended, nearly all sitting to the close of each service. One feature in the conduct of the meetings was observed to work well, viz., the subjects were not made known until the Saturday evening, so that the one appointed to lead off had little time to pre-

The Wan Kuoh Koong Pao will appear as a monthly, 64 pages, with

pare, which caused the addresses to be shorter than is usually the case and much more to the point.

THE REV. G. L. Mason writes from Huchow, December 18th:—"A hundred or more famine refugees, from across the Yang-tse river, passed here lately. They had permission from their local mandarins to pass the winter, begging from town to town, and expect to return and plant their crops in the spring. A band of fifty or more men plundered a temple in this city the other day at noon, carrying off money and goods. They pretended to be famine refugees, but probably were not.

DR. HERBERT Parry writes from Chentu, November 7th:—"We experience much of God's goodness and mercy here, both in our experience and in the work. We have just had the pleasure of seeing one of the many hsien cities near Chentu opened as a station (Tan-lin hsien), where a most hopeful country work is already springing up, for which we have reason to praise God.

"During this year, so far, we have received into the Church 11 persons—3 women and 8 men."

NECROLOGY FOR 1888.

THE first death during the year past was that of Mr. W. L. Elliston, of the C. I. M. at Paoting Fu, January 19th. The next was on the 7th of February, Mr. W. E. Terry, of the same Mission (C. I. M.) at Taiyuen, Shansi. On the 17th of March, Rev. Matthew T. Yates, D.D., of the S. Baptist Mission, was taken to his heavenly home, a shock of corn

ripe for the garner. The next day, March 18th, at Yangchow, Miss Y. E. Dawson, of the C. I. M., was called to her eternal rest. April 1st, Dr. McKenzie, the well-beloved, the indefatigable and faithful laborer whom no one knew how to spare, was called to a wider sphere of work than even China could give. April 20th, Mrs. Dr. Graves, of the Southern Baptist Mission, Canton, died at San Francisco. May 25th, after a lingering illness of many months, Mrs. Jas. Banbury, of the Meth. Epis. Mission, at Kiukiang, left her three little ones for a land where the inhabitant shall not say I am sick. The three summer months passed without a death among the missionary adults, but September 8th, the grim messenger came most suddenly at Chefoo for Mrs. Wills, of the Eng. Baptist Mission, China; and September 27th, for Mr. Norris, Head Master of the Protestant Boys' School at Chefoo. Oct. 2nd, Mr. Dorward (C. I. M.) died at Shashi, Hupeh; and again at Chefoo, Mrs. Corbett, of American Pres. Mission, North, died October 7th. Mr. Sayers, of the C. I. M., died October 21st at Kinhwa; and Miss Barrett, of the same Mission, Shanghai, November 12th. This makes in all a total of thirteen deaths.

WANT of space prevents us from attempting in this number a Review of 1888 to accompany the following Statistical Table. We thank our friends for responding so generally to our request for figures. None know the defects of such a Table better than we, and yet it will no doubt be appreciated as one of the ways of estimating our work.

STATISTICS OF PROTESTANT MISSIONS IN CHINA—DECEMBER, 1888.

	DATE OF MISSION.	NAMES OF SOCIETY.	MEN.	WIVES.	SINGLE WOMEN.	TOTAL.	ORDAINED MINISTERS.	NATIVE HELPERS.	NICANTS.	IN SCHOOLS.	BY NATIVE CHURCHES.
1	1807	London Missionary Society	31	21	13	65	8	72	3,695	1,927	(P) 14,420.00
2	1830	A. B. C. F. M. ...	16	13	6	35	4	105	816	443	425.07
3	1834	American Baptist, North	11	9	10	30	6	37	1,340	244	1,077.00
4	1835	American Protestant Episcopal	10	8	3	21	17	3	496	1,614	568.18
5	1838	American Presbyterian, North...	48	36	18	102	23	84	3,788	2,352	7,090.00
6	1842	American Reformed (Dutch)	7	6	2	15	6	16	844	163	2,870.03
7	1843	British & Foreign Bible Society	14	7	...	21	...	(P) 114	.....	.....	.....
8	1844	Church Missionary Society	28	17	5	50	11	81	2,832	2,041	3,469.20
9	1845	English Baptist	21	16	...	37	1	8	1,130	210	425.00
10	1847	Methodist Episcopal, North	32	31	17	80	43	91	3,903	1,288	4,490.91
11	1847	Seventh Day Baptist	2	2	1	5	...	1	30	9	.....
12	1847	American Baptist, South	7	6	7	20	7	18	776	292	687.70
13	1847	Basel Mission	24	19	...	43	2	49	1,885	692	949.86
14	1847	English Presbyterian	24	16	10	50	8	89	3,428	575	5,435.10
15	1847	Rhenish Mission	2	2	...	6	1	4	154	37	50.00
16	1848	Methodist Episcopal, South	10	9	15	34	4	7	286	855	246.91
17	1850	Berlin Foundling Hospital	1	1	4	6	...	1	27	80	.....
18	1852	Wesleyan Missionary Society	25	12	6	43	2	33	975	552	403.00
19	1859	Woman's Union Mission	...	...	4	4	...	2	36	109	8.18
20	1860	Methodist New Connexion	7	4	1	12	...	36	1,232	180	101.00
21	1864	Society Promotion Female Educ.	...	...	7	7	...	...	.....	.....	.....
22	1865	United Presbyterian, Scotch	7	5	1	13	...	14	773	67	(P) 150.00
23	1865	China Inland Mission	139	62	115	316	12	118	2,415	153	459.45
24	1867	American Presbyterian, South	10	6	3	19	...	5	82	300	92.00
25	1867	United Methodist Free Church	3	3	...	6	2	8	329	72	263.00
26	1868	National Bible Society of Scotland	4	2	...	6	...	(P) 60	.....	.....	.....
27	1869	Irish Presbyterian	3	3	...	6	...	12	68	...	.....
28	1871	Canadian Presbyterian	5	4	1	10	2	50	2,650	318	491.80
29	1874	Society Propagation of the Gospel	(P) 5	2	4	(P) 11	...	...	.....	.....	.....
30	1876	American Bible Society	7	1	...	11	...	33	.....	.....	.....
31	1878	Established Church of Scotland	1	1	...	2	...	3	30	80	.....
32	1882	Berlin Mission	4	4	1	9	3	21	500	70	.....
33	1884	Alle. Ev. Prot. Miss. Gesell.	1	...	...	1	...	...	.....	.....	.....
34	1885	Bible Christians	4	2	...	6	...	...	3	...	.....
35	1886	Foreign Christian Mission Society	5	2	...	7	...	...	2	32	.....
36	1886	Soc. Prop. Christ. & Gen. K'ledge	1	1	...	2	...	...	.....	.....	.....
37	1886	Society of Friends	1	1	2	4	...	...	.....	.....	.....
38	1887	Am. S'dnavian Congregational.	2	...	...	2	...	...	.....	.....	.....
39	1888	Ch. Eng. Zenana Miss. So.	...	...	3	3	...	...	.....	.....	.....
40	1888	Independent Workers	2	...	1	3	...	3	(P) 30	(P) 62	.....
		Total—December, 1888	526	337	260	1,123	162	1,278	34,555	14,817	\$44,173.39
		Increase over Dec., 1887	37	17	39	93			2,295	1,140	\$5,936.69

Diary of Events in the Far East.

November, 1888.

12th.—Serious riot at Tai-wan-fu through a dispute between the lekin people with reference to duty on dried lung-ngans. The military were called out and fired upon the mob, killing two men.

16th.—The marriage of the daughter of the Viceroy Earl Li with Chan Pei-lung, formerly the commissioner of Foochow Arsenal, took place at Tientsin with great splendour.

17th.—A British steam launch seized by the Canton Customs for an alleged violation of the Tientsin Treaty in resorting to places not open for trade. This makes the 2nd launch seized this month.—Five fires occurred from 9.30 a.m. till 7 a.m. on the following day.

20th.—Great fire at Saigo, Japan, which burned for 13 hours, destroying 754 houses.

27th.—Two prisoners implicated in the recent case of robbery and murder in Little Hongkong, sentenced to death by Mr. A. J. Leach, Acting Puisne Judge. This sentence was commuted to penal servitude for life.

30th.—Sir Robert Hart completes his quarter of a century as Inspector-General of the Chinese Customs.

December, 1888.

3rd.—Desperate attempt to murder a foreigner in Miller Road, Shanghai, by his late Chinese servant.—The committee appointed to form the Chinese Zoological Gardens, Shanghai, decided to proceed with the formation of the company with a capital of 150,000 taels in shares of Tls. 100 each.

Missionary Journal.

MARRIAGE.

At Union Church, Hongkong, November 7th, 1888, by Rev. G. H. BONDFIELD, Rev. F. P. JOSELAND, of the London Mission at Amoy, to ANNIE, daughter of Rev. W. DARIVENT, Devizes, England.

BIRTHS.

At Macao, November 13th, 1888, the wife of Rev. WELLINGTON WHITE, Am. Pres. Mission, of a daughter.

At Yunnan Fu, October 23rd, 1888, the wife of the Rev. J. G. VANSTONE, of the Bible Christian Mission, of a daughter.

At Chi-chow, North China, on November 21st, 1888, the wife of Dr. SEWELL MACFARLANE, London Mission, of a daughter.

DEATH.

At Chi-chow, on November 26th, the infant daughter of Dr. and Mrs. MACFARLANE.

ARRIVALS.

At Amoy, November 22nd, 1888, Mrs. F. P. JOSELAND, of the London Mission.

At Amoy, November 26th, 1888, Miss M. BARNETT, of the Eng. Pres. Mission, for Tai-wan-foo, Formosa.

At Amoy, November 26th, 1888, JAMES HOWIE, Esq., L. R. C. P., L. R. C. S., of the Eng. Pres. Mission.

At Amoy, November 30th, 1888, GAVIN RUSSELL, Esq., M. B. C. M., of Eng. Presbyterian Mission, for Tai-wan-foo, Formosa.

At Shanghai, December 4th, 1888, Rev. and Mrs. J. L. STUART and two sons, for Southern P. Mission, Hangchow (returned); also, for same Mission—

Miss E. E. WILLSON, Hangchow; Miss E. B. FRENCH, Soochow; Miss E. EMMERSON, for Tsingkiang-pu.

At Shanghai, December 15th, 1888, Mr. T. J. N. GATRELL, for American Bible Society.

At Shanghai, December 15th, 1888, for C. I. M., Messrs. J. C. STEEN, M. McNAIR, A. DUFFY and C. A. EWBANK.

At Shanghai, December 30th, 1888, for C. I. M., the Misses H. McKENZIE, E. A. GRABHAM, LILY STACY OLDING; for C. M. S., Shanghai, Rev. E. P. WHEATLEY, B.A.

At Shanghai, December 7th, 1888, for the Church of England Zenana Missionary Society, Miss FRENCH, for Ningpo; January 1st, for same Mission, Shanghai, the Misses M. and B. NEWCOMBE, via Foochow.

At Hongkong, December 27th, 1888, for A. B. C. F. M. Mission, the Rev. C. R. HAGER (returned).

At Shanghai, Dec., 31st, 1888, for M. E. Mission, Foochow, Rev. and Mrs. G. B. SMYTH and child (returned.)

DEPARTURES.

From Shanghai, December 7th, 1888, Mrs. E. E. DAVALT and child, of the Am. Bap. Mission, for U. S. A.

From Shanghai, December 15th, 1888, Mr. J. FINLAYSON, of C. I. M., for Europe.

From Shanghai, December 28th, 1888, Miss M. LAURENCE, C. M. S., Ningpo, for Europe; Dr. D. CHRISTIE, wife and 3 children, U. P. Mission, Moukden, for Europe.

THE
CHINESE RECORDER

AND

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FEBRUARY, 1889.

No. 2.

Report of the Committee on Industrial Education.

“WHAT then is education? or is it difficult to discover a better than has been in vogue for a long time?” This is a question proposed and discussed most interestingly by Plato in Bks. II and III of his “Republic.” Yet his answer as to what should be the training for citizens of his ideal commonwealth, viz., gymnastics for the body and music for the mind, was as little an ultimatum in the realm of pedagogics as was his philosophy in the world of metaphysics. The names of Ascham and Sturm Comenius, Rousseau, Pestalozzi, Fröbel, Jacotot, Herbert Spencer and Col. Parker, suggest to us the evolution which educational ideas have been undergoing since the Renaissance, before which Plato had not been improved upon.

The difference in method of great educational reformers has been largely due to differing views of man's psychological development and of the grand object aimed at in all education. Without entering into any analysis of these positions, we only pause to say that probably all of us agree in such a theory of education as is hinted at in our plain English words—learn and teach. We assume with Prof. Payne that learn is from *leornian*, a derivative of the simpler form *laeran*, to teach, and that the epenthetic *n* represents a class of words in Gothic languages which are reflexive. If this be true, learn means to teach one's self; or, if we make the root *laer* equivalent to *les* in the German *lesen* it will mean to gather or glean for one's self. We shall not question the etymology of the word teach, which makes it signify “to point out, direct, lead the way.” This, in brief, is the ruling idea in the educational world to-day, though the methods employed to realize the idea are protean. The province of our Mission High-school would be, in accordance with this definition, to direct the path of those who, if they are truly educated, must gather for themselves.

But what shall we direct the student to gather for himself? Is not our environment in China so far different from that in the West that the ideas at present dominant there would be utterly unfitted for the Orient? We incline to answer in the negative. Perhaps the one method which more than all else differentiates the education of the past 25 years from that which precedes, is that advocated by friends of industrial education. This method seems to us eminently suited to counteract the erroneous tendencies which obtain in China, to solve the problem suggested in the motion constituting this Committee, and to confer a material benefit upon the empire which our students love. That this addition to our present methods of conducting school work will increase its educational power, is involved in the theory that gave rise to industrial education. To make our views more evident, your Committee would discuss as briefly as may be the following questions:—1. What is meant by industrial education? 2. What erroneous tendencies obtaining in China could be counteracted by such a theory? 3. How would it meet the problem raised in the vote constituting this Committee? 4. In what respect would it meet China's present need? 5. What changes in the conduct of the school is proposed by your Committee in order to adapt it to the industrial idea?

I. Defined negatively, the aim of Industrial Education is not the same as that of Trade Schools established to teach definite trades, as weaving, basket-making, watch-repairing, etc. Such schools in their highest educational form are called Manual Labor Schools, and differ from Trade Schools in that education is sought *in* the industries. In all of them, however, the trade is a very prominent object, if not the principal object aimed at.

Nor is Industrial Education synonymous with Technical Education. Technical schools have, as their object, the giving of such knowledge and practical skill as is requisite for the successful prosecution of various scientific pursuits, as mining, engineering, and chemistry.

Positively defined, Industrial Training, or Industrial Education, implies the use of hand-work as a supplement to brain-work. In the words of Prof. Calkins of New York:—"All good teachers recognize the importance of manual training in Penmanship, Drawing, Arithmetic and other studies requiring visible representation. But manual training in Industrial Education has a broader significance, and implies skill of hand in the use of other tools than the pen and pencil. It teaches pupils to think and put their thoughts into concrete forms. . . . It educates to a better knowledge of things and gives practical skill besides. It should never mean less intelligence nor less education, but more intelligence and more

education. . . . It means a closer union of hand-work and head-work for the attainment of better results in both. Hand-work and mental instruction are too commonly separated and each treated as if neither had anything to gain from the other; whereas the facts are, mental education may gain much through manual training that is essential to a practical development and employment of the mind." In an article from the pen of Washington Gladden entitled, "Christianity and Popular Education," he vigorously supports the thesis 'that the first demand which Christianity has to make respecting popular education, is that it be directed toward the formation of character rather than the communication of abstract knowledge. And inasmuch as character is largely developed by work, the intelligent Christian will insist that our public schools ought to give a great deal more attention than they have ever done to industrial training.' Inasmuch as the training of the eye and of the hand are important and essential elements in a good education, he claims that the state ought to furnish these elements.

We need not plead the cause of Industrial Education in general. That it cultivates habits of industry, that it secures better intellectual development, a more wholesome moral education, a sounder judgment of men and things, a better choice of occupation in after life, the elevation of many occupations from the realm of unintelligent labor to one requiring and rewarding cultivation and skill, are facts that are abundantly testified to wherever the experiment has been faithfully tried.

II. What erroneous views obtaining in China would be counteracted by Industrial Education? Christianity comes to the heathen world with a two fold duty, "To root out, and to pull down, and to destroy, and to throw down; to built and to plant." Now the Middle Kingdom is practically a nation without a middle class. The men of culture and the working classes form the two broadly defined strata of society. A graduate may be as poor and despicable as the meanest coolie, but his button makes him a diviner being. He is taught to despise labor. He may beg, borrow, cheat, steal and live on his relatives down to a degree for which even the Chinese have no name; but to actually do anything which would injure his inch long talons, falsely called finger nails—better die first than to do anything so menial! The nobility of labor is a tradition feebly kept in existence by a furrow plowed now and then by the Emperor, and a few leaves given to silk worms by his consort, but otherwise as non-existent as the fabled imperial dragon. It is useless to cry for the hour of Yao and Shun; they have been dead and gone these 4,000 years. But Christianity has come to China, and her

mission is to root out such baneful ideas and to save men from the hell of the expectant sycophant of the *yamen*, the stealer of men's blood, the crucifier of all that is noble in normal man because of the cry of a satanic conventionalism. Students in Christian schools should be convinced that honest labor is one of the noblest ways of serving God in the midst of this perverse and crooked generation.

Again, China is supremely satisfied with the past, in fact is a living Lot's wife, minus the salt, and naturally a trifle rotten by this time. Glance over the first in age of philological works extant in any language, the "*Erh Ya*," or "*Ready Guide*." Illustrations of instruments that may have been used in Chou Kung's time, 1100 B.C., differ but little from what you may see nowadays. China needs millions of students—who are always men of influence—to make the nation know that her industries are carried on at enormous national loss, and that by a wise development of her resources and a scientific application of Nature's laws, she may yet become a power among the nations. Through the word and example of her own sons she will learn much more willingly of her material weakness, than through Krupp guns shattering her gates of "Fixed Peace." A practical demonstration that Western invention and science will *pay*, will touch a chord dearer to the Chinese heart than conventionalism even, and do much toward exploding her multitudinous hell-gates.

Another patent defect in Chinese character is entire lack of inventiveness. Perhaps no sentiment of the great Sage has been so baleful in its influence as that with which Bk. VII of the "Analects" opens:—"The Master said 'a transmitter, and not a maker, believing in and loving the ancients.'" From that time the motto on the national escutcheon would seem to be, "a transmitter and *not a maker*." We have argued that one tendency of Industrial Education is to deal a death blow to conservatism. But a more valuable effect would be to convert China into a maker, to awaken invention. Even with our present curriculum, we see this faculty awakening. An electric machine made, half in secret, by one of our students, is a prophecy of the electrifying influence of the New Education on China.

Surely it is not unworthy our effort to counteract even in small degree the tendencies above mentioned. The contempt felt for manual labor is responsible for much of the corruption in official life, which makes good government impossible. The intense love of what was and dislike of what might be, makes her the wrinkled old dwarf in the family of nations. Her lack of inventiveness is fatal to any independent national advancement.

III. How would Industrial Education affect the problem raised in the Mission vote appointing the present Committee? The vote

reads, "That a Committee of three be appointed by the Chair to consider and report upon the question of introducing certain forms of industrial employment into the Mission High-school, to be pursued by a portion of the pupils in conjunction with their literary studies, thus looking forward to their equipment for lines of independent usefulness in the Church of future years." The problem is this:—Many boys sent to T'ung Chou in early life, after a prolonged course of study, do not develop into such men as can be employed as native preachers. Their education and surroundings here are such that in the struggle for existence they have little advantage over the uneducated. The future Church will be native and not under foreign control, and how can this class of students be most useful to it? Not being in foreign employ gives their words more force than they would have if they were paid helpers. But when every effort is expended in the struggle for bread, there is little time left for Christian work. Moreover, being largely in the employ of others, the Sabbath question presents serious difficulties before which they are in danger of succumbing. If, now, such men can at school get an intelligent view of certain fields of human effort, and be trained in the alphabet of Western industries, they are put on a higher plane than their illiterate townsmen. They may work independently in many cases, and in others find employment in foreign firms, thus securing Sabbath privileges. In any case, if they are apostles of industry and willing to freely impart what they have freely received, they are conferring a material benefit on their countrymen, which in every case is an open door through which to impart a spiritual good. Indirectly Christianity will be regarded as bestowing this boon and present prejudices be removed. It is not chimerical even to say that the pecuniary support of the native Church and other Christian institutions would eventually be largely borne by such men. The self-support, self-government and self-development of the future Church could not but be effected by this broader educational movement.

IV. The question arises very naturally. How would such an education meet China's present need? One of the first technical schools established in America, if not the first, is the Rensselaer Polytechnic Institute. It owed its establishment to the fact that in 1824 the Erie Canal had just been completed. The Hon. S. Van Rensselaer had been one of the Board of Canal Commissioners and knew the difficulty and delay that had been felt because engineers were not to be had in sufficient numbers to superintend the work. He was convinced that such a lack stood largely in the way of our national development, and founded the Polytechnic as his contribu-

tion to the nation. In it some of the foremost men in their several departments have been trained,—Roebing of Brooklyn Bridge fame, for example. China in one sense is in a higher position than America in '24; for, while her people are infinitely below American of that period, still since that time all the great inventions of modern life have been wrought out and are knocking for admission at China's doors. But an invention is the servant of intelligence and the master of ignorance. As yet the Chinese have, through the Catholics, only arrived at the point where they can repair, not make, the mysterious clock. As foreign machinery is introduced, foreigners have been employed to care for it. Indeed, except for the graduates of Dr. Mateer's School, there are few natives who can comprehend any but the simplest machines. It can hardly be questioned that China stands on the threshold of her mechanical age. Shall she be dependent on French, German and Danish gentlemen (where religious influence would not be helpful) to use it for her? In that case she will be as dependent as ever, while the loose living of the West will preach to her millions as loudly as Christianity. If she has Christian men who understand mechanical laws and who, by practice and study, are somewhat familiar with the world of physics, a two-fold gain instead of a two-fold injury will come to the nation. Again, imported machinery is expensive which militates against its use. Of metals China has no lack; but profitable methods of reducing the ores, and skill to evolve the perfected machine out of the raw material is wanting. Industrial Education is certainly a first and long step toward meeting the present need of this poor-rich Empire.

V. The last and practical inquiry is, What are we as a Mission to do about it, if indeed we are to do anything? Your Committee will state their views, not regarding them as final, but as suggesting lines of work that can be wholly or partially carried out, and are always to be improved upon.

We do not propose to change the course of study by reducing the number of classical and Christian books. The Bible must ever be the essential book in our school. The Chinese Classics, though of no great moral value, are yet indispensable to one who would forcefully make known to others the Christian and scientific results of his study. We do not propose to tear down the old curriculum, but to add to it certain lines of work which seem to us valuable, educationally and practically. In suggesting the changes about to be mentioned, the Committee have realized that such lines of work as would require an expensive plant are out of the question, both for the school and especially for the student. We have realized

also that if something were not proposed requiring skill and education, we are neither adding to the educational value of the school, nor giving our students any advantage over millions of competitors in the ordinary pursuits. It is for this reason that water-basket making, which was proposed last year, has not been advised.

We make the following recommendations :—

1. As preparatory to industrial pursuits, and as a part of a liberal education, we suggest that the whole school be taught drawing—such a course perhaps as White's "Industrial Drawing Series" for all the scholars, and mechanical drawing for the higher classes.

2. All, even the youngest, could profitably engage in clay modelling. With the older students this might include the preparation of moulds for casting.

3. In connection with the study of Physics, it is suggested that students be taught the use of telegraphic instruments.

4. A brief course in Book-keeping might be optional with such students as wished to engage in trade.

5. After Algebra and Geometry have been studied, we would suggest that practical work in surveying be taken up.

6. The instructors in the school hope to give broader instruction in Chemistry than heretofore. Practical lines of chemical work would be within the scope of Industrial Education.

7. In a more strictly industrial line, it is proposed that some of the students be taught to make and use a style of clay type invented by Mr. Sheffield. This industry does not require much plant, but considerable skill in manipulation. Owing to cheapness of production and the literary character of the work, this might be an attractive field for many of our students.

8. It is further suggested in this practical line that the students be taught the use of the sand blast. Even if the apparatus needed to be imported, this industry would be a profitable one; yet it is hoped, from experiments made by Mr. Beach, that apparatus can be produced here at much smaller cost, if not so powerful in action. The work done by this process would undoubtedly meet with a ready sale, and so, like printing, be self-supporting, thus doing away with the objection so often urged against industrial work. Designs prepared by the drawing class could be here utilized. The numberless applications of the sand blast also recommend it.

9. Dr. Peck advocates instruction in founding, as native work, except in bronze, is of the crudest description. Clay modelling is a valuable preparative for such work. By remelting metal previously used, the cost of such instruction would be mainly that of flasks and firing.

The Mission will probably say that we are proposing a *ssü pu hsiang*, that this is neither the adoption of the plan of trade and technical schools which are so common in Europe, nor is the scheme in accord with the views of Industrial Education which obtain in America. Had the Mission waded through the best source of information on the subject, the English Government Report of '84, in five volumes, they would say so with still greater emphasis. Your Committee knowing this, have purposely suggested a course somewhat different and much briefer, because it is adapted to our situation, is educative and involves the minimum of expense to the Mission and to the student, if he chooses to work in any of these lines in after life. Our High-school could not give instruction in these branches at once, but a good beginning can be made this year if the Mission and the Prudential Committee approve.

It may be urged against this change, that it would require too much additional time. In reply we would say, it is a matter of official testimony that the half-time schools of England in many cases go over the same ground and equally thoroughly with full time schools. Institutions in America where a portion of each day is spent in manual labor, compare very favorably in the intellectual training given with other institutions. Yet if it should require more time, is it not time well invested, both as respecting the student's mental development and his possibilities for usefulness to the Church of later years?

In making these propositions, we have aimed at a higher object than Plato included in his broad theory of gymnastics; for both he and the mighty Stagirite held that labor was unworthy of a freeman, a view that in China cannot be too stoutly opposed. The scheme conserves what was valuable in the systems of Comenius and Pestalozzi. For our students we hold it to be superior to Fröbel's idea, substituting as it does, pleasing work for the play of the kindergarten. We cannot do better than to close with the words of one who has a right to be heard on this subject:—"You have been building on a foundation too narrow; you must enlarge your basis; you must learn that character is the principal thing, and that character is the result of a harmonious development of all the powers—of the eye and the hand and the practical judgment and the will, as well as of the memory and the logical faculty; and you must not forget that Industrial Training affords a discipline almost indispensable to the right development of character."

HARLAN P. BEACH	} Committee.
A. P. PECK	
D. Z. SHEFFIELD	

The Moravians and their Missions.

BY REV. H. BLODGET, D.D.

[Concluded from page 9.]

PERMIT me now to draw your attention briefly to the constitution and government of the present Moravian Church, its doctrines, life and worship, and to its work at home and abroad.

The *Unitas Fratrum* is one church, divided into three provinces—the German, English and American. It is the only Protestant Church that subsists as an organic unit in whatever country it is found. The whole church is governed by a General Synod, which meets at Herrnhüt once in ten or twelve years, and each province is governed by a Provincial Synod, which is independent and self-governing, as to all provincial affairs. The General Synod has control in regard to matters common to the whole church, its doctrine, discipline and the prosecution of foreign Missions.

The General Synod is made up of the three Provincial Synods, the Synod at Herrnhüt, with the other two Synods, constituting one organic whole. In the General Synod all the Bishops of the church are included as members, and there are also nine delegates from each Provincial Synod, besides a few representatives from their foreign Missions.

Each Synod chooses an Executive Board of Bishops and Elders, to which the entire management of its affairs is entrusted during the interval between two Synods. Thus, there are three Boards in all. These Boards are called severally "The Unity's Elder's Conference," which acts for the whole church, and "The Provincial Elder's Conference," which acts each for its own province.

The Moravian ministry embraces Bishops, Presbyters and Deacons. The Bishops can be appointed only by the General Synod, or by its Executive Board, "The Unity's Elder's Conference." The episcopacy is not diocesan, but the Bishops are Bishops of the whole church. They have an official seat in the General Synod and in the Provincial Synods, and they are almost invariably elected to serve on the Executive Boards, both of the Unity and the Provinces. Yet they do not govern the church in virtue of their office as Bishops, but only as members of the Synods and these Boards, that is, "The Elder's Conferences." Their special function is the ordination of ministers.

The Presbyters are the ordained stated ministers of their communities. By the degree of Deacon bestowed upon young ministers and missionaries, they are authorized to administer the sacraments.

A similarity will be observed in some respects to usages in the Methodist Church. Wesley, being familiar with the government of the Moravian Church, no doubt adopted what he judged likely to prove beneficial among his followers.

At first the United Brethren were simply a Christian Society, or order within a church. Thus they could do evangelistic work without proselyting. They established Moravian settlements, in which no one who was not a member of "The Unity" was allowed to hold real estate, although strangers might rent property, if they were willing to comply with the rules of the community. This feature has now given way, so that a larger development of their church is made possible.

They still have on the continent of Europe their separate houses for brethren, for sisters, and for widows. The inmates remain in these establishments entirely at their own option. These are abodes of industry and piety. The widows' house is a home for indigent widows. The profits of work in the other houses go to the funds of the Unity.

The Moravian Church has no formal creed. It is averse to dogmatizing and to discussions on dogmatic theology. Yet its liturgy and catechism make it clear that it holds to the following doctrines: I. The Sacred Scriptures are the only rule of faith and practice. II. The total depravity of human nature. III. The love of God the Father. IV. The real Godhead and real manhood humanity of Jesus Christ. V. The atonement of Christ, through whom alone we have the forgiveness of sins. VI. The Holy Ghost and his gracious operations in our hearts. VII. Good works, as the fruit of the Spirit. VIII. The fellowship of believers one with another in Christ Jesus. IX. The second coming of the Lord in glory and the resurrection of the dead unto life, and unto condemnation.

"The great theme of our preaching," say they, is Jesus Christ, in whom we have the grace of the Son, the love of the Father, and the communion of the Holy Ghost. The word of the cross, which bears testimony of Christ's voluntary offering to suffer and to die, and of the rich treasury of divine grace thus purchased, is the beginning, middle and end of our preaching. They are eminently catholic in a doctrinal point of view.

Their ritual is similar to that of the Protestant Episcopal Church. For the morning service of the Lord's day there is a prescribed litany, but in other than the morning service extempore prayer is used. For burial, marriage, baptism, and the Lord's Supper, there are prescribed forms, as also for the festivals of the

church. - Love feasts are still maintained, but feet washing and the use of the lot in the election of ministers, and in marriages, have ceased.

The movement of the United Brethren, both of the earlier and later era, was a sincere endeavour to return to the life and piety of the early church; this rather than simply to return to its doctrines. Christian life, not dogmatic theology, was in the foreground. And it must be confessed that this church has exhibited Christian lives of rare simplicity and devotion. Let John Wesley bear witness. He wrote from Marienborn, "God has given me at length the desire of my heart. I am with a church whose conversation is in heaven; in whom is the mind that was in Christ, and who so walk as he walked. As they have all one Lord and one faith, so they are all partakers of one spirit, the spirit of meekness and love, which uniformly and continually animates their conversation." He wrote to Herrnhüt, after his visit to that place, "Glory be to God, even the Father of our Lord Jesus Christ, for giving me to be an eye-witness of your faith, and love, and holy conversation in Christ Jesus." The general judgment of men has been very favorable to their morality and Christian piety. One writer says, "I do not learn that an instance of capital crime, or divorce, has ever been known among them."

Work of the "Unity" in the home field. The work of the Unity may be divided into home and foreign. The home work again divides itself into congregational, mission, and educational work. Of these we only mention one department of the home mission work and the educational. In the home mission work in the German province, there is a peculiar mission called "*The Diaspora*," so named from the scattered or dispersed congregations among which it labors. "Its object is unsectarian. It seeks to excite and foster religious life in the churches by means additional to those in common use. It does not make proselytes, or draw members from the churches to which they belong. This work is carried on in Germany, France, Switzerland, Denmark, Norway, Sweden, the Baltic Provinces of Russia, Poland, and of late in Bohemia and Moravia. In the Russian provinces of Livonia and Esthonia they have more than 60,000 members. The whole number embraced in the Diaspora is above 80,000.

The Moravians have three theological seminaries, one for each province; they have also their parish schools, and in the three provinces fifty-one boarding schools for boys and for girls not connected with the Moravian Church. That for girls in Bethlehem, Pennsylvania, is now 138 years old, having been founded in 1749.

Their schools are prëeminent for moral and religious training, for kind and indefatigable supervision of the pupils, and for inculcating simplicity in habits of life, and absence of attention to vain and trifling things.

It is impossible to estimate the value to Protestant Christianity at large of this small band, still numbering less than 20,000 of Moravian Brethren. John Wesley, then a high church ritualist, went in 1735 with his brother Charles, as a missionary of the Society for the Propagation of the Gospel,* to Georgia. On shipboard were Moravian Christians. Their calmness in the storm and their cheerful trust in God convinced Wesley that they possessed something to which he was a stranger. "In the ends of the earth he learned," as he tells us, "that he who went to America to convert others was never himself converted to God." "By Peter Böhler," he writes, "In the hands of the Great God I was on March 5th fully convinced of the want of that faith whereby we are saved." This Peter Böhler was a disciple of Zinzendorf, who had settled in London. Wesley's "conviction" was followed on March 24th by his "conversion," he being then at the age of 35 years. "The Unity," it then appears, had something to do with the conversion of this apostle of modern times, and, as has already been mentioned, something to do with the order and government of the Methodist Church. That which had to do with the beginnings of Methodism, has also to do with Christianity throughout the world.

"Schliermacher's early education was at a school of the United Brethren, and he never ceased to feel the happy influence of the training while there." Hengstenberg began his official life as a decided rationalist. He attended a religious service among the United Brethren, became deeply impressed, betook himself to the study of the Bible, and came forth a champion of Evangelical Christianity. Olshausen, too, began as a rationalist; would taunt Tholuck for being a pietist and Herrnhutter; but the reading of the life of Count Zinzendorf was blessed to his conversion. James Montgomery was in early life a Moravian. How many other such cases there have been it is impossible to tell. The Unity has been like salt, and its savor has been widely and powerfully felt throughout Protestant Christendom. This happy result justifies perhaps the idea advanced by Spener, and adopted by Count Zinzendorf, of a church within a church, a sort of order within the circle of Protestant Churches.

Foreign Missions. The crowning glory of the Moravian Brethren has been their work in foreign Missions. For such work the exiled remnant, gathered at Herrnhüt, and the exiled Count

Zinzendorf, whose whole nature tended in this direction, were mutually prepared by God. "Now," said the Count, "we must collect a congregation of Pilgrims, and train laborers to go forth into all the world, and preach Christ and his salvation."

The United Brethren sent out their first two missionaries in 1732, only ten years after the first two families had settled in Herrnhüt, when their entire congregation did not exceed 600 persons, of whom the greater part were suffering exiles. "Such was their zeal that within the next ten years they had sent missionaries to St. Thomas and St. Croix in the West Indies, to Greenland, to the Indians in North and South America, to Lapland, to Tartary, to Algiers, to Ceylon," and to South Africa; and, "within four and twenty years from the time when Dober and Nitschman, their first missionaries, started for the West Indies, eighteen new missions had proceeded from that little village of glowing evangelistic zeal."

And this was at a time when Protestant Christianity in Europe was characterized by spiritual coldness, formalism and rationalism; when only two Protestant Mission Societies were in existence, viz., the Society for the Propagation of the Gospel in Foreign Parts, founded in 1701, and the Danish Mission Society, founded in 1705. Besides those Protestant Christians who worked through these Societies, only the New England Puritans, in their missions to the American Indians, were making any efforts at that time to bring the pagan nations to the knowledge of the truth.*

The zeal exhibited in these early efforts of the United Brethren has never abated. At the end of fifty years they had 165 missionaries in the field; at the end of one hundred years, 209 missionaries, and at the end of one hundred and fifty years three hundred and fifteen missionaries, having sent out in all more than two thousand brethren and sisters (2,158) to engage in the foreign work. This church, at the present time, sends out nearly one in every fifty of its communicants to engage in foreign work. One little community, that of Königsfeld, in the Black Forest, numbering only 418 souls, has twenty-one of its sons and daughters engaged in this work. The children of missionaries and children's children follow in the footsteps of their parents. One family, that of Matthew Stach, a pioneer in Greenland, has, for six generations, during one hundred and fifty years, been represented by laborers in the foreign field.

* "The age of John Eliot, from 1646 to 1675, is said to have been as really a missionary age in New England as the present; and that portion of the U. S. is believed to have done as much then for the conversion of the heathen, in proportion to its ability, as it is doing now." "In 1696 there were 30 Indian churches in Mass. alone, some with Indian pastors, and the number of Christian Indians was over four thousand." Missions to the Indians have always been sustained in the U. S.

How are these Missionaries supported? The earliest two missionaries were Leonard Dober and David Nitschman. They went to St. Thomas in 1732. One of these was a potter, and the other a carpenter. Their funds in starting amounted to three dollars apiece. They set out on foot. The sight of their zeal and self devotion moved strangers to give money for their passage, and for tools wherewith to carry on their trades. Arrived in the field, they toiled by day for their own support, and taught the slaves by night.

Matthew Stach said of his starting out for Greenland, "We had nothing but the clothing on our backs." "We did not trouble our heads how we should get to Greenland, or live when there." At Copenhagen Count von Pless asked them, "But how do you propose to procure food in Greenland?" "By the labor of our hands," they answer, "and God's blessing, we will build us a house and cultivate the land." "But there is no wood to build with." "Then we will dig in the earth and lodge there." The Count gave them money, and others added to their stock.

We find it written of some of the early Moravian missionaries to the American Indians, that "they dressed and lived after the manner of the Indians, and even worked for them to earn their daily bread." Yet it would not be correct to judge their missions as a whole by the instances above cited.

They do indeed accept, as a general rule, the example of the Apostle Paul, who wrote, "These hands have ministered unto my necessities, and to them that were with me." The missionaries of the United Brethren are willing to work, and in many instances do work, to earn their daily bread, and to supply that of those who labor with them, and to pay other expenses of their missions. They have not yet adopted the principle of 'abundant supply for themselves and nothing for native agents.' Although they have no formal community of goods, yet there is a large degree of community of interests in their missions.

And yet their missions are by no means self-supporting. It would be quite impossible for them amid the snows of Greenland and under the torrid sun of the equator to carry on their missions without a common treasury. This treasury is fed, not only by the earnings of missionaries, but by home contributions, by gifts of Christians of other churches, and to an extent by the gains of traffic, carried on by lay men, sent out expressly for that purpose. At present the average annual income is, from home funds and contributions, about \$100,000; from contributions in the mission fields, including the traffic above referred to, \$98,000; from gifts of Christian friends, not of the Unity, \$52,000, making in all some thing like \$250,000.

The missionaries live in simple style, with inexpensive surroundings. If some of them have been bred *as artizans* and husbandmen, others are thoroughly educated, and have attained a high reputation in philological circles. Aged and disabled missionaries have a small pension. The children of missionaries also are educated at the general expense, being sent to the home lands when about eight years of age.

To what countries and peoples have these missionaries gone? They seem to have entered upon their work, not according to any predetermined plan as to the fields they should occupy, but as led to this or that field by providential circumstances. In this way they commenced their missions to the negroes in St. Thomas and other West India islands, to Greenland and Labrador, to South and Central America, to the North American Indians, to the Hottentots, Bushmen, and Kaffirs in South Africa, to the aborigines of Australia, and to the Buddhists of Thibet. All these missions have been successful, while they have not been without failures in such countries as Persia, India and China, to which also they have gone. Whether it is from observation of the countries and peoples among whom success has been granted to them, or from the inward impulse of their love to Christ and self-consecration to his service, it has become with them "an accepted sentiment, that in the Providence of God it falls peculiarly to them to go out into the highways and hedges of the wide world," and labor to bring in the tribes which are most stolid, debased, isolated and insignificant. These are their chosen sphere. To these they carry the glad tidings of salvation. What seems to others impracticable they have set themselves by faith to accomplish, being assured that if such are gathered in, the more cultured and populous nations will not fail to receive the message of the gospel.

And what toils and sufferings have they endured among such people and in such nations? In the West Indies drought, famine, fever, pestilence and the hurricane have done their work. In 1734 eighteen persons landed on the island of St. Croix, of whom nine died in as many months, and the rest were prostrate with fever. Out of a reinforcement of eleven persons, four died within two months. In the course of fifteen years fifty Moravian laborers found their graves in the islands of St. Thomas and St. Croix, and during a century of labor in the West India islands, the number of those who died was one hundred and ninety, or an average of about two annually.

Not less fatal to the missionaries has been their residence in British and Dutch Guiana, where in sixty-five years after they

landed they lost seventy-five laborers. The missionaries in these regions take long journeys to visit their flocks in forest Savannahs, where sufficient dry ground for an encampment can scarcely be found; where at any time there is a liability to a flight of poisoned arrows; where the atmosphere is saturated with malaria; where among the trees overhead are gigantic serpents; underneath are ferocious beasts; across one's path are webs of monstrous and poisonous spiders; and every decayed log swarms with centipedes or scorpions. Let us hear the record of an adventure of one of their number. Missionary Dähne, not long after the mission was formed, wrote of one of his adventures as follows, "One evening, being unwell, and going to lie down in my hammock, upon entering the door of my hut, I perceived a large serpent descending upon me from a shelf near the roof. In the scuffle, the creature stung or bit me two or three times in the head, and, pursuing me very closely, twined itself several times around my head and neck. Supposing that this would be the occasion of my departing this life, I, for the satisfaction of my brethren, wrote the cause of my death in a few words with chalk upon the table, "A serpent has killed me," lest they should charge the Indians with the deed. But on a sudden, that promise of our Saviour to his disciples was impressed upon my mind, 'They shall take up serpents, and it shall not harm them,' and, seizing the creature with great force, I tore it loose and flung it out of the hut. I then laid down to rest in the peace of God."

These men also were obliged to encounter the opposition of wicked and brutal slave owners, who put every obstacle in the way of their work, forbidding the slaves to attend their services, even whipping the negroes and shooting them. For more than one hundred years the Brethren were not allowed to open a school that the slave might learn to read the word of God. Count Zinzendorf, on his arrival in St. Thomas in 1739, found all the missionaries in prison, having suffered there for three months, and the Count himself was not exempt from the rancorous enmity of these hardened men.

In no country perhaps have their hardships and perils been greater than in their missions to the Indian tribes in America. Here they sought out bands of savage aborigines, followed them from valley to valley over mountain ridges, through primeval forests, almost trackless and infested by wild beasts. They performed journeys of hundreds of miles through the wilderness, surrounded continually by the perils of storms, swollen waters of hunger and frost by day and by night. Zeisberger, praising God for his protect-

ing care writes, "Four times have I met panthers, twice when I was quite alone, which, however, after sitting down opposite to me for a short time, rose again and slunk off to the forest; at another time I killed in my encampment, in one day, with the assistance of Indians, six rattlesnakes."

Among those who shared such labors were representatives of the Universities of Königsberg, Tübingen and Leipsic, as well as men of fewer early advantages. Count Zinzendorf, accompanied by his daughter, the Countess Benigna, and Anna Nitschman, in their third journey among the Indians, "were out forty-nine days, camping under the open heavens in a savage wilderness."

To these hardships and sufferings must be added the hostility of unprincipled traders, the suspicions and opposition of colonial governments, and the dangers from savage and treacherous Indians. "It was an unresisting little community, with its Christian teachers, running the gauntlet between files of Indians and white enemies." What with frequent wars between Indians and whites, wars between the English and French, and the Wars of the Revolution and of 1812, they and their Christian Indians were often exposed to the greatest perils. The Legislature of New York drove the missionaries from that colony to Pennsylvania. Their Indians were often and cruelly removed from one locality to another. On November 24th, 1755, ten persons of the missionary families, including women and children, were murdered by hostile Indians; and in March, 1782, in Ohio, ninety-six Christian Indians were treacherously butchered by the whites. And these instances by no means stand alone in the record of crimes of this description.

In Africa, Australia and other mission fields, these missionaries have filled up a like measure of toil and sufferings. It remains only to state briefly the results of such labors and sufferings. Let it be remembered, in this connection, that the home constituency is small, containing but 18,871 communicants (30,000 Christians), with 291 Presbyters and Deacons and 10 Bishops. This small body of Christians has in the West India Mission, Eastern and Western, forty-one stations, seventy-eight missionaries, and over thirty-six thousand members of the church. This field is to become self-supporting in 1889, the appropriations having been reduced one-tenth annually from the year 1879. In the future, after 1889, it will become an independent province, though like the existing provinces, an integral part of "The Unity."

The situation of the African slaves in the West India islands, one hundred and fifty years ago, was simply appalling. The Moravians were the pioneers of Christian missions among them. Other

churches have entered the same fields, but the United Brethren were the first, by their toil and their graves, to take possession of these islands for Christ. It is difficult to say how much also their coming had to do with the cessation of the slave trade, the emancipation of the slaves, and the amelioration in every way of the condition of these degraded people.

The same is true also of the results of their missions in South and Central America, and in the great Continent of Africa, the hunting ground for slaves. "At the time when Herrnhüt was founded, two hundred English vessels were engaged in the slave trade; and in the course of a century two million one hundred and thirty thousand negroes were imported into the West Indies." These wrongs are now ended, and more than thirty Protestant Missionary Societies, from various countries, are sending the blessings of the gospel to all parts of Africa. First among these in entering the field was the Mission of the United Brethren. From the Hottentots and the Bushmen of South Africa, the lowest of all the African tribes, if not of the whole human race, they have gathered Christian churches, and thousands of these poor people, led by them into the light, now worship the same God and Saviour as is worshipped by the most refined and cultured of mankind. Nay, even from their lazar-house among the lepers have they fetched trophies of God's grace. Ninety-four adults were baptized in the first six years of their labors in this hospital.

The whole number of converts and of those under spiritual care in all the Moravian Missions, including baptized children, is more than seventy-four thousand, of whom—29,298—are communicants. They have three hundred and fifteen missionaries, men and women, thirty-three of whom are natives, and one thousand four hundred and seventy-one native assistants. They have 115 mission stations and 317 preaching places, seven normal schools for the training of teachers, 70 pupils, 215 day-schools with 215 teachers, 634 monitors and 15,616 pupils; and 948 schools with 13,355 pupils.

It has already been mentioned that they have more than 80,000 adherents in their sixty central stations for work in the Diaspora in Russia and other European countries. Thus their numbers in the home and foreign field cannot be far from 200,000.

If there have been failures in some countries, and among certain nations, there have been also great successes, and their missions have still a constant growth and were never in a more vigorous and flourishing condition than at the present time; never more zealous to spread the gospel among the unenlightened nations.

This brief account gives but a very imperfect idea of the success of their labors among the heathen. One writer, who has studied carefully their missions, says, "I am convinced that in proportion to the number of its members, and to the means at its disposal, the church of the United Brethren has done more to extend the kingdom of Christ throughout the world than any other church that exists." The episcopal seat of the United Brethren, which came from the early Bohemian Brethren, has upon it the device of a Lamb, bearing a cross, from which hangs a banner with the motto, *Vicit agnus noster; Eum sequamur*. Not bishops alone, but their whole church has followed this inspiring motto.

There are men of an introverted turn of thought, who in a careful and impartial consideration of themselves, or also of that branch of the church with which they are connected, find much to disturb the serenity of their minds. Sometimes such men turn to the order, discipline and ritual of the Roman Church, and are drawn on to imitate these, so far as their consciences will allow.

But is there not a better way? Do we seek simplicity of life, fervor, devotion, self-denial, patient endurance of suffering? We have these in the church of the United Brethren. Do we seek corporate unity in all countries? We have it in the church of the United Brethren. Do we seek soundness in doctrines with aversion to useless disputation about dogmas of men? We find this in the church of the United Brethren. Do we seek a well ordered episcopacy, handed down from apostolic times, governing the affairs of the whole body with wisdom, with efficiency, with kindness and humility and with the largest charity toward those Christians and their ministers who belong to other branches of the church? We have it in the church of the United Brethren. Do we seek unwavering zeal and constant efforts for the spread of the gospel throughout the world? We have these in the church of the United Brethren. Do we seek the seal of the abiding presence of the Holy Ghost in the lives, labors and successes of a body of Christians? We have these in the church of the United Brethren. Were it not well for us all to learn something from this small body of Christian believers, who received from the death of the martyr Huss so powerful an impulse in the life of Christ?

Mohammedanism in China.

BY REV. H. V. NOYES.

[Concluded from page 18.]

THE Mohammedans of Eastern China are Arabian in their origin, those in the West are largely of Turkish or Persian descent, hence we have the Southern portion of Ili named "Eastern Turkestan."

We have already mentioned the tradition that the uncle of Mohammed visited Si-Ngan Fu in Shensi, at that time the capital of the empire, before settling in Canton, but appears to have established nothing there. The first mosque in the North-west was built at Si-Ngan Fu in 742. The *Chinese Repository* mentions an embassy sent with valuable presents, by way of Kashgar, as early as 708. We have already given a quotation which mentions a great influx about 713-742, from a hundred kingdoms, bringing their sacred books, which were placed in the Imperial Library. "Hence," remarks the writer, "It came to pass that religious doctrines of different countries were spread abroad and practised in the Middle Kingdom." From a Mohammedan writer in the *Chinese Repository*, we have the following, "In the reign of Wan Tsing, A.D., 842, several myriads from the Ili tribes asked permission to enter the country, and the Emperor directed them to be settled in the various departments of Shensi, where they have enjoyed the support of many sovereigns, and have furnished a succession of loyal and upright scholars for the service of the State. These have maintained the pure true faith for a thousand years, without defection.

About 742, the number of Mohammedan temples in China is reported at 5,358. The information in regard to Kansuh, in these early times, is very meagre, but we have the following in regard to the country lying to the West. In 713, a Moslem, Contey bi, conquered Bokhara and took Samarkand. The Chinese Emperor was much alarmed at his conquests, and treated the ambassadors that he sent with the greatest respect. This event is important, as from it dates the establishment of Mohammedanism in Khouresen, where later was founded the kingdom of Ui-Ui. We have already mentioned that in 1124, this kingdom of Ui-Ui offered its submission to China at Samarkand. There is not much of importance in the way of detail to relate in regard to Mohammedanism in these regions, until the present dynasty. It is evident that in the contentions which were continually taking place between the Chinese and

the Mohammedan provinces on the West of them and in Central Asia, the Chinese now and then conquered portions of Mohammedan territory, and these conquered provinces now and then regained their independence, also that Mohammedans were more or less engaged as allies, or as soldiers in the Chinese army, became officials, sometimes occupying very high positions, and that in this general mixing up along the border a large number of Mohammedans became permanent inhabitants of the Western provinces of China.

In regard to the remaining portion of the empire, the following quotation must suffice: "The history of Mohammedans in the other provinces of China is the history of the inhabitants of each province. We need not speak particularly of them. We only say that since the dynasty of Yuen, 1280, a great number of them have occupied very high positions, both in the capital and in the provinces, as ministers, generals, viceroys or governors." Mention should also be made of those colonial dependencies of the empire which are largely Mohammedan, viz., Koko-nor, which lies South of Kansuh, and on the West, all that part of Ili, which lies South of the Tien Shan mountains, and where are situated the noted eight Mohammedan cities.

This account would not be complete without some notice of the great rebellion which took place in Shensi and Kansuh from 1861 to 1873. Like all other Mohammedan rebellions in China it was not on account of religion. The members of this sect are quite as clamorish as the pure Chinese, and generally band together in any attempt to resist what they deem oppression, or to gain dominion. Following the account given by de Thiersant, the outbreak, commencing in 1861 in Shensi, and spreading to Kansuh, originated as follows:—A Chinese rebel chief, after having devastated Szchuen, invaded Shensi. The inhabitants of this province, in every locality, organized the militia to resist the invasion. The Mussulman militia, commanded by their own chiefs, did not wish to be mingled with the other militia. The bandits at length took the city of U-nan Yuen. The Mussulman militia took back the city, in which they found immense treasure, either brought there by the rebels, or abandoned by the owners, when obliged to flee to save their lives. The Chinese militia of the neighboring districts, learning of this, clamored for a part of the booty, which the Mohammedans energetically refused. The Chinese did not dare to attack them, but resolved to avail themselves of the first opportunity for revenge. It came, at length, from quite an insignificant circumstance. One day, a Mohammedan from a village in the U-nan district, cut some bamboos from a grove, just outside the village. The owner, who

was not a Mohammedan, complained that they had been cut without permission. He was answered arrogantly. He then complained to the Mohammedan chief, and not obtaining redress, went to the Chinese district magistrate. The magistrate did not dare to punish the offender, but plotted with the leaders of the large town of Chely, to massacre the Mohammedans. The village of Tsinkia, inhabited entirely by Mohammedans, was attacked by the Chely militia with fire and sword. Those who escaped fled to another town. This was followed by a general uprising of the Mohammedans and a sanguinary contest of three days and three nights, in which they came off victors. When the mandarins sent imperial troops as succor to the vanquished, these were also obliged to beat a shameful retreat. The insurrection then spread throughout the entire province, and worked its way into Kansuh. It was kept up for 12 years, and cost an immense amount of blood and treasure, before it was finally and most thoroughly put down by that valiant General Tso Tsung Tang. Dr. Wells Williams says of Shensi: "The ruthless civil war recently quenched in the destruction of the Mohammedans in the province, has left it quite desolate in many parts, and its restoration to former prosperity and population must be slow;" and of Kansuh: "The destruction of life and all its resources during the recent Mohammedan rebellion, which was crushed out at Suchow in 1873, is not likely to be repeated soon, as the rebels were all destroyed.

In regard to the present strength of the Mussulmans in China, Dr. Williams says that north of the Yang-tsze river there are at least 10,000,000. De Thiersant more particularly gives statistics as follows:—

Kansuh—8,350,000. The Mohammedan population is in proportion to that of other Chinese as 6 to 4 or 5.

Shensi—6,500,000. If we may credit a Chinese journal, edited in Hongkong, which is generally well informed, the number of inhabitants who, beaten during recent years by the imperial troops, have quit the province and still maintain themselves united in large bands near the Western borders of the empire, under the name of tiges with whitened (or bleached) beards, are more than 300,000.

Yunnan—3,500,000 to 4,000,000. This includes the savage tribes who live on the frontier of Burmah.

Shansi and South Mongolia—50,000.

Chihli—250,000. Of these 100,000 are in the neighborhood of Peking. There are in the city eleven mosques—one near the palace, very beautiful, built in honor of a Mohammedan queen, whom the Emperor Kien Lung espoused in 1735.

Shantung—200,000. *Hunan* and *Hupeh*—50,000. *Kiangsi*—4,000. *Kiangsu* and *Nganwui*—150,000. *Kwangtung*—21,000. *Kwansi*—15,000. *Kweichau*—40,000. *Szchuen*—40,000. *Honan*—200,000. *Chehkiang* and *Fuhkien*—30,000. There are also those in Koko-nor and the Southern part of Ili, in all at least 300,000. This is of course a very general estimate, as the count is by the thousand, and in most cases by the ten-thousand. It makes the whole number about 20,000,000.

Having thus given a cursory view of the introduction of Mohammedanism into China and its subsequent history, having given statistics to show its present strength, we will not venture to tread the delicate ground of prophecy, and in any way dogmatically answer the third question propounded at the beginning, viz., What, in the future, is likely to be the influence of Mohammedanism in China? We content ourselves with mentioning two or three facts having their bearing on the question, and leave others to draw their own inferences.

(1). Mohammedanism in China does not seem to have gained its numbers by proselyting. The Mohammedans of to-day, in general, trace their descent for hundreds of years from Mohammedan families. They have multiplied by a natural increase. They also sometimes add largely to their number by purchasing, in times of famine or other calamity, large numbers of children, whom they bring up according to the doctrines of their religion. They have been known in a single famine to purchase 10,000.

(2). They hold to their religion very tenaciously, not necessarily to its doctrines, but they do not easily leave their sect. The instances are rare where they become Christians. On the other hand, they sit so loosely on their foundations of doctrine, that they find no difficulty in going through all the forms of the Chinese ritual when they are appointed to office. They can worship the tablet of the Emperor, and justify the act to their consciences by putting the picture of the prophet behind. It is said in Canton that to avoid difficulty they can conform to almost any of the Chinese customs, except the eating of pork.

(3). There does not seem to be any special antipathy against them, on the part of the rulers or the people, on account of their religious belief. They have often held office and have had many favors granted them. The contests or rebellions in which they have been from time to time concerned have been more like immense clan fights than on account of any question about their religious belief. The question has been about dominion, not faith. This is evident from the fact that when, in one part of the country, the

Mohammedans are engaged in a bloody rebellion, those in other parts of the empire are not molested. During all the twelve years of the rebellion in the North-west, and the one in Yunnan, which covered the same period, Mohammedans on the outskirts of Peking and under the very shadow of the Imperial palace, lived without the least appearance of molestation. The great clan fight about a silver mine in Yunnan could never have been drawn out into an eighteen years' bloody contest, unless there had been something more than that silver mine at stake. So, in the North-west, a contest about the spoils of war, or the cutting of a few bamboos, was indeed the match which set fire to combustibles, but certainly did not furnish fuel for combustion to the flames of that fierce contest which raged for twelve years, and was only quenched at last in rivers of blood. The contest was a contest for power.

(4). Finally. We can never be sure how much the Mohammedans in China may be influenced from without. So high an authority as Dr. S. Wells Williams states that the last great rebellion was largely fomented by Turkish sectaries.

Missionary Organization in China.

BY REV. A. WILLIAMSON, LL.D.

[*Concluded from page 26.*]

LET NO MAN SCOFF AT OUR DIVISIONS.

BUT though I speak thus, I say let no man scoff at our divisions. They are the result of life and vigour and the accident of imperfect knowledge. There is far more unity and harmony of sentiment and feeling among us than the Romanists or any other religionists. We are all agreed on the "essentials." We are one in our common aims; and I trust soon will be virtually one in our common work. With us there is not the uniformity of death, nor the compulsory consensus of intellectual slavery, but the living force and action of free men with active minds but ready when the pinch comes to fight shoulder to shoulder like the members of a vigorous family or like our House of Commons, where is certainly plenty of independent members and opposing parties. Let the foe threaten us—as a few years ago—and our contentions are instantly hushed in stern and perfect oneness, and our united manifests at once goes forth.

SECTS IN THEIR ORIGIN GOOD.

Nor in speaking thus would I have you suppose that I am insensible to the advantages of healthy rivalry, or that I do not fully realize the sacredness of conscientious conviction; most assuredly I do. I do not even condemn sects. They have generally been the offspring of Christian principle—a rebound from error or from some flagrant violation of Christian privilege. They were a necessity of their times; and we are indebted to them for much of the priceless freedom which we enjoy. But as these times pass, and the circumstances alter, the need for them also passes away. Why should we perpetuate them? Above all, why should we seek to introduce sects into China?

UNITY NOT EXPECTED IN INTELLECTUAL APPREHENSION OF TRUTH.

Further, though I thus argue for co-operation, I am not foolish enough to suppose that there ever can be unity in the intellectual apprehension of truth. The human mind is too diversified and vigorous ever to expect perfect harmony in our views of doctrine. But there is room for union in Christ and in our labour for him. Nor do I expect absolute agreement in any organization which may be invented or conceived. But, just as all varieties of minds act collectively under one Presbytery, or Methodist Conference, or one Bishop, so I think we may hope for an organization, whose authority we might all acknowledge, and under which all of us might labour joyfully.

THE EVILS OF OUR DIVISIONS.

We all feel what a terrible evil these divisions are; they foster separation and controversy among our converts. The other day I called upon an Episcopalian and found him just concluding his prelection to his students; he told me he was training them in the special features of his church organization. Still more recently I attended an examination of the students of one of our Presbyteries. They were carefully catechised on the *Directory of Worship* and the *Book of Discipline*, the professor remarking to the visitors that we would see the students were well drilled in Presbyterianism. Such things would be all very well were the one or other the only denomination in the place or in China, but infinitely mischievous in the circumstances; for it sets up the spirit of self-comparison and contention among converts.

Moreover, this denominational system opens the way for jealousies, strifes, and heart-burnings in neighborhoods, and tempts unprincipled men to go from one church to another, where the pay

is better or when discipline falls upon them. It also leads our Christians to talk of themselves as Mr. A's members or Mr. B's members, and withdraws their minds from the membership and oneness of the great Church universal.

You all feel these evils as keenly as I do, so I ask the question, Is there no way out of it?

This question is emphasized by perceiving that union and co-operation would greatly promote vital religion in our converts. There is strength in numbers, there is courage in numbers, there is warmth in numbers, there is expansion in numbers. In truth we do the native Christians great injustice in keeping them isolated from each other; we narrow their sympathies, we deaden their Christian instincts, we prevent their fully realizing the joy of forming a part of the universal Church. These divisions are ruinous in every aspect of them.

THE NATIVE CONVERTS READY FOR CO-OPERATION.

But not only this, the native converts are ready for co-operation or union. The more intelligent among them long for it. One of the leading native pastors in Shanghai said the other day, "We have considered the question of union, and we are prepared for it. It is you foreign missionaries who keep us apart." He was asked, "What about baptism?" He replied, "We have discussed that question, too. We would immerse those who desire it, and we would baptize by effusion those who preferred that form." The natives will most assuredly follow the Union Church and the Union banner.

EFFORTS TOWARDS UNION.

I know of the movement among the various Presbyterian missionaries in China towards union, and I hail it. And I wish I saw a similar movement among the Episcopalians, Methodists and others. But my contention is that this denominational inter-union is not sufficient. I don't wish to be considered an extremist, and I would gladly rest content with such union did I see it to be satisfactory. But the truth is, it only reduces the evil by a very small amount. In Shanghai, for instance, there are at present seven separate mission agencies, as we have just pointed out; in the supposed case they would still be six. In Tientsin there are five, and would still be five; in Peking there are five, and would still be five, and so with other places.

Would this be satisfactory, and are such divisions to go on in China for ever?

UNION NOT EXPECTED IN A DAY.

I am not so sanguine as to suppose that union can be accomplished in a day or year; nor am I so sanguine as to imagine that we can all unite; for there are those among us so fettered that they dare not publicly recognise our full ministerial status, and others who deny us the privilege of sitting down at the communion with them. But because one or two companies refuse to fall in and act in concert, is the entire army to continue non-organized? Because certain regiments won't march with us, is the whole army to stand still, or go to war at a woeful shattered, tattered, sorry disadvantage?

OUTLINE OF PROPOSED CO-OPERATION.

What then do I propose? Very moderate and simple measures to begin with:—

I. And first I would suggest that all the Christians in one locality should meet in one place and worship together on the Sabbath day; and that in our sea-ports and in large cities this diet of worship, for many reasons, should be widely and regularly advertised; and I would place the interest, warmth, strength and pleasure of a large united service against any cry regarding distance. The Chinese are well accustomed to long walks. So I would press one meeting, even though members reside several *li* apart; and if there is not a chapel large enough, let one be built. It would soon pay for itself in its influence. I would also have the weekly prayer meeting, united as far as practicable, but would not press this, as it might be more convenient in the evenings to have smaller local meetings.

II. As regards ourselves, I think we should, as far as possible, lay aside denominational considerations, and those of us who can, should organize ourselves into a Conference or Association, with powers, all standing on an equal footing, chairmen by rotation and according to seniority, and willing and prepared to accept of the work which this Association might collectively see fit to assign to the members.

III. That these local associations should meet monthly, that all these associations in a given district in China should meet in Synod annually; and that these Synods should meet every three years in general conference, also with powers in different parts of China.

IV. That individual missionaries should retain their ecclesiastical connection with their respective churches or societies at home, receiving their salaries and supplies as before; also that our respective mission properties remain as they are, but in their reports

missionaries should give accounts regarding the condition and progress of the common Union Church and its off-shoots, as well as any personal details which may have occurred in their ministrations that they may see fit.

V. That duly ordained native pastors should sit in these assemblies on an equality with ourselves.

VI. That the ultimate aim of the organization be the building up of a self-supporting, self-governing, and self-propagating church—the united church of Christ in China.

My proposal therefore is, at present, not union nor incorporation, but *bona fide* organized co-operation. For years past we have met in committee as representatives of Bible and Tract Societies, my proposal is simply to extend these and meet as representatives of our Churches. We have acted most harmoniously and efficiently in the former capacity, why not in the latter? I am persuaded the one would be as successful as the other if we would only try it; and, as a commencement, we might for instance arrange for exchange of pulpits or other work; supply one another's place in case of sickness or absence, and thus slowly proceed to further steps. Surely this is feasible?

But it has been said, wait till the different branches of the same order unite, then we can consult about missionaries of dissimilar politics combining together. This argument is very plausible, but most misleading. We don't wish to introduce "denominationalism," but Christianity into China; and it is possible that none of Western systems may suit the Chinese. Be this as it may, if we wait on any denomination combining, the chances are, organized co-operation may be delayed for years. My plea is that those of us, in the same district or province, who find we can, should do so; and exemplify by our harmonious work the practicability of united action, and also I think that missionaries in their respective localities, who take this view of matters, should bring the question forward and press it at our monthly associations. It must come in the long run; and the more we keep the duty of organized co-operation before the minds of our co-workers and our churches, the sooner it will be accomplished.

IMPRACTICABLE? NAY BUT ACHIEVED ELSEWHERE.

Impracticable, impossible, visionary, quixotic, some will say. I believe it is no such thing. It has been effected elsewhere, notably in Japan, where first of all three Presbyterian Churches coalesced; then other two. Now deliberations are going on with the Congregationalists and two other churches. All parties are found

prepared, and the union of eight denominations is fully expected to be made, and there has been no clashing but wonderful harmony. "In the latter case," to quote Mr. Stout's words at the recent Pan-Presbyterian alliance, "Concessions were felt to be necessary, and this was the true secret of success," and the outcome will be a church, not like any church holding the reformed principles which has yet existed, but still a strong Christian church. Again, twelve years ago, when the Pan-Presbyterian alliance was formed, "union was in the clouds," to quote Dr. Taylor's words, and there were not a few voices raised against it, even against union among Presbyterians themselves. Now things are entirely changed. Both the European and American sections were unanimous in certain resolutions which were cordially adopted in June last, urging union among the 78 sections of the Presbyterian Universal Church. But they went far further. To quote Dr. Murray Mitchell, Secretary of the European section, "Union among Presbyterians in mission work is a very paltry thing to struggle for, when the great desideratum is Union among Evangelical Christians all the world over. What we recommend is to begin at the beginning. We seek a union which shall be no hindrance, but very decidedly a help towards a grander union for which so many Christian hearts are sighing." The Presbyterians have thus spoken out; the Methodists have commenced in a like manner. Let us hope all will persevere.

THE CAUSE OF THIS CHANGE OF SENTIMENT.

What has brought about the triumphant change of sentiment? Two things: *consideration* and *experience*. We have been so engrossed with our awfully engrossing work that we have not looked at the evil in all its bearings. Moreover, the more we have worked with each other the more pleasant and profitable we have found it. Formerly, too, we did not feel the need of it as we now feel; we did not think about it sufficiently; we hardly thought it possible. The great reason was the want of due consideration; and my humble apology for my present paper is, that I think it is well that the subject should be started, and that it should be well discussed in all directions in view of the coming General Conference in China of 1890, when we may be able, face to face, to come to some actual definite arrangements regarding it among ourselves. I have such confidence in my brethren, that I feel certain that, when the evils are clearly apprehended and the case fully weighed, glad co-operation will be the grand result. I believe that *bonâ fide* co-operation among ourselves is perfectly within the scope of practical effort.

CO-OPERATION WITHIN THE SCOPE OF PRACTICAL EFFORT.

We are agreed in far more points than we differ; and more important points. As almost all of us admit the New Testament contains no definite system of Church government, only sets forth great general principles which are left to our Christian reason to apply as the circumstances of case or country may demand. The Church in Rome (Clement) at the beginning was clearly Presbyterian; the Church at Antioch (Ignatius) was as clearly Episcopalian; others partook largely of Congregationalism, and so on, determined greatly by the times and genius of the people.

A distinguished missionary said to me lately, "When the Chinese adopt a system of Church government it will be very different from those we follow." Very likely it will. If they keep on the great lines of Divine freedom of conscience and action, with the economy and full development of the spiritual forces of the Churches, why should we object?

IN ACTUAL WORK WE CANNOT CARRY OUT OUR OWN INDIVIDUAL SYSTEMS IN THEIR ENTIRETY.

Moreover, we find in actual work that we can neither be Presbyterians pure and simple, nor Methodists, nor Congregationalists, nor any one order of itself; that we are obliged by the force of circumstances, in many cases, to act the part of bishops, in other cases presbyters, and so on. And not a few of us feel that there are good points in all the different systems, *e.g.*, the oversight of Episcopacy is good; the equality and representation of Presbyterianism is good; the class meetings, local preachers and fire of Methodism is good; the recognition of the rights of individual members which characterizes Congregationalism is good; and, in fact, that we could form a system in the land which would combine all the best points of each denomination. Why then should we not try to accomplish it?

PURITY OF DOCTRINE TO BE SAFE-GUARDED AND CAN BE.

It is said we must conserve purity of doctrine. By all means. And there is no one who would be more strenuous on this point than myself. But what are the doctrines we have to safeguard? The leading doctrines are comparatively few, and we all agree on them? Moreover, like the best men at home, we have advanced in many important points, especially now the most of us recognize the validity of both Calvinism and Arminianism; necessity and freedom; the decrees of God and human responsibility as only different sides of the same Divine truth; and we see that the highest form of freedom will be perfect necessity. We could all unite on the

Apostles' Creed. We could go further, and every one of us, I think, could accept such a statement of Divine Truth as forms the basis of the Evangelical Alliance. Of course we are not going to throw away the experience of nineteen centuries, but I believe that this extended experience demonstrates the unwisdom of seeking to fit new life and vigour into old moulds.

There is a wonderful amount of unanimity amongst us. Why should we not manifest it? My work has brought me in contact with most of the missionaries in all parts of China, and I have been delighted, over and over again, with the community of thought which exists, why not show it? The cry about "sacrificing orthodoxy to union" is a very foolish one, we sacrifice nothing. We only agree on a common basis for concerted action, we retain our old views as before and may teach them only more charitably.

PLACES WHERE CO-OPERATION IS AT PRESENT POSSIBLE.

There are several places where united work seems to me, even at present, capable of being effected with perfect success, *e.g.*, I can see nothing among the missionaries at Tientsin to prevent the whole band of missionaries there co-operating to a man. There may be personal feelings, but I have too high an idea of my friends there to imagine they will allow that to keep them apart when once they see the duty of united action.

It is nearly the same at Peking. One church there stands out as unhelpful, but all the others could unite. Indeed, when I consider the matter, I can see very little which should prevent the missionaries and the native churches acting together in Shantung, Chihli, Shansi and Manchuria. There are very few discordant elements in North-China, only two prominent, viz., the one in Peking just referred to, and another of which I wish I could cherish some hope. At Shanghai there is more difficulty, but three denominations there could unite.

I have been reminded of the Week of Prayer and the union manifested there. All very well. But is it sufficient to meet for one hour in six or seven days, and keep aloof for 360? So with monthly meetings, which are held in some places. That should be done, but the other not left undone. What we need is a palpable manifestation of our union and a demonstration to China that on all great matters we are one.

WHERE THERE IS A WILL THERE IS A WAY.

"Where there is a will there is a way," and emphatically this applies here. If we missionaries in our various localities had the strength of mind to put minor differences in their proper place, and conserving the great essentials, say, it shall be, it very soon would be.

As I have said, I am not indeed so sanguine as to suppose that we can all unite at first or even at all. I know the difficulties connected with the Episcopalians and others, and I know also that there are small sects whose very life depends upon their keeping up their distinctive peculiarities. But I am just as fully persuaded of the good sense and the charity of the great bulk of the Protestant missionaries. Brethren, is there a man among us who will place his *ism* in the scale against the advancement of God's Kingdom in China? I do not believe it.

I also feel perfectly sure of the genuine Christian liberality of the churches at home. When we can show any feasible plan of co-operation our churches will accept of it, and when once they clearly apprehend our position and our reasons I feel certain they will bid us Godspeed. Do any of you believe there is a church in Christendom or a board which would seek to make China subservient to the glory of its own denomination? I do not believe it.

SOMETHING MUST BE DONE.

Something must be done. In our present divided state we will never christianize China. Never! "But," says an ardent young missionary, "We don't hope to christianize China, but the Lord will; and He is with us." Well, this is just the point on which I am not sure. Our Lord commands us to be all one. He prays that "we may be all one, that the world may know that the Father has sent him." Do you think, looking down from Heaven on us, that He can be pleased with our divisions? Would any General be pleased with his army in such a condition? Our Lord has commanded us to bear and forbear and sacrifice our own views if need be for the common weal. Do you think He can be pleased with our rigidity? Moreover, He commands us to be all one, and prays that we may be all one for a reason, viz., *that the world may know* that the Father hath sent him. Opposing Christ's wish, can we expect His full blessing? Going against His most solemn prayer, can we look for His smile? May not this be the reason of our poor success? Brethren, this is a most serious matter, far more so than many of us think. These divisions are 'not of the Lord. St. Paul says, "I hear there are divisions among you . . . are ye not carnal and walk as men?" Yes, we ourselves are retarding the very work we have nearest our heart; that work for which we have left fathers, and mothers, and everything; that work for which we are ready to sacrifice our lives if need be; we are defeating our own objects, stultifying our own efforts. We are really keeping the world from knowing the glory of the Lord.

A SIMILE.

What then is the conclusion of the whole matter? Well, it seems to me that we just now may be likened to so many men tending as many heaps of embers, carefully striving and blowing and puffing and labouring to keep our little heap alive. My idea is: throw all the embers together, and they will blaze of themselves, and set us free to kindle other fires in different parts. Further, that we should take living vigorous embers from this central fire and transplant them in all directions alike among the teeming masses of China and the arid heights of agnosticism which characterizes the literati till the whole country is ablaze, consuming alike the underground brushwood of superstition and the high and dry rubbish of the scholars; that these fires should be judiciously linked together, supporting and stimulating one another, forming one great living fire which shall illumine and warm and comfort and purify the whole nation.

This, too, may or may not be far off, but I submit it should be our ideal and our aim. Events move so rapidly now-a-days we know not how soon God's purposes may be fulfilled. Let us, therefore, take measures for throwing our converts together; and so planting and fostering the Church of God in China united and strong.

Early Chinese Testimony to Matteo Ricci.

BY THE RIGHT REV. G. E. MOULE.

My attention has been called by a native scholar to the following passage, which I translate, as likely to interest your readers. It occurs in the *Jin-ho hsien-chi* (Topography of Jin-ho one of the two districts which have their seat of jurisdiction within the departmental city of Hangchow). My copy of the Hsien-chi was published about the year 1688, its three prefaces bearing the successive dates of that year and the two previous ones.

Apart from the interest attaching to so high an eulogium on a really great foreigner by a Chinese pen, the passage has a special value, as it casts light upon the ignorance and falsehood of the blasphemous proclamation, still standing at the gates of the Lazarist Mission in Hangchow, which commemorates the desecration of the Church in the reign of Yungcheng, about 1731. A few sentences from that proclamation (translated some years ago for the N. C. B. Asiatic Society, by Mr. Gardner, of H. B. M. Service) are

subjoined to the passage from the Hsien chi. I regret my inability to identify with any certainty the successors of Ricci named by the editor of the Topography. The conjectures I hazard are due to hints in the Abbé Huc's "Christianisme," which unhappily preserves the Chinese names of only three or four of the great pioneer missionaries of the Roman Church—Ricci, Verbiest, Cataneo are so distinguished, but I think no other. The distinguished Chinese, Yang and Li, are mentioned by Huc; but it is difficult even in their cases to be sure of the identity of the Chinese surname with the Gallicized Christian name of their baptism. I think Li is "le docteur Léon," and Yang "Michel." The following is the passage from the Hsien-chi. It occurs in the section on "Resident Persons of Virtue;" sect. 22, fol. 21.

I. "Li Mateu (Matteo Ricci), whose *cognomen* was Si-t'ai, was a native of Ta-si-yang (qu. Europe), with a curly beard, blue eyes, and a voice like a great bell. In the Ming period, 9th year of Wanleih (1582), admitted to an audience in the Capital, he presented books, images and other objects brought by him from his own country.

He was intelligent, witty and of manifold ability; could understand our Chinese books and documents, and could read off anything he had once glanced at. Famous nobles and great officers of that day all held him in high regard. His special department of learning was the method for determining the calendar and constructing (mathematical) instruments.

The Emperor granted him a residence and endowed him with an official stipend. Fu Fantsi, King Nikuh (qu. Nicolas Lombard), Yang Manuh (qu. Adam Schall), Ai Juloh (qu. Julius Aleni), and others followed him hither in succession. He had (friendly) communications with Yang Tinyuen and Li Chitsao of Hangchow. The missionaries, (not Ricci, who had little personal acquaintance with Hangchow) built a temporary dwelling on the lake, but afterwards removed to within the Tsient'ang Gate. When, early in the Shunchi period, their house was enclosed within the Manchow garrison-wall, they again removed to a spot West of T'ienshui Bridge (their present Mission).

The Shitsu (posthumous title of the Emperor Shunchi) granted an autograph tablet inscription, "T'ienchu T'ang" (Hall of the Lord of Heaven) to be piously presented in the Hall at Wu-lin (Hangchow) as a mark of distinction.

His (Ricci's) grave is said to be at Fang-tsin (Square Well).

The connection of Ricci with Hangchow lay chiefly in his friendship, and literary and Christian co-operation, with the distin-

guished citizens Yang and Li. Li was, I think, converted by the personal influence of Ricci, Yang by that of Li when he visited his native city during a leave of absence from his magistracy.

Ricci was buried at Peking in ground granted by the Emperor. I am told that Fang-tsin is a spot North-west of Hangchow. If so, the topographer is misinformed. Hue's authorities do not make Ricci ever a resident at Hangchow.

II. From the Edict of Expulsion by the Viceroy Li Hwuy, anno 1731; towards the close.

"As to the residence of Europeans at Wulin, Shengtsu Jin Hwangti (K'anghi's posthumous title) made them a present of 200 taels of silver. This was merely in recognition of the great distance from which they came and by way of encouragement. Thereupon they built a hall, got possession of land in the North-east (*sites*) corner of the Provincial Capital, and inscribed over the gate the words *ch'ih-chien* (敕建, built by imperial mandate). But the style *ch'ih-chien* is applicable only when a special edict had been issued. In this case, upon receiving the gift of silver, they fraudulently assumed the designation *ch'ih-chien* (for their Hall)."

The Viceroy Li Hwuy, who was also junior guardian of the Heir-apparent, was either ignorant of the testimony of the Hsien chi published less than forty years before he wrote, or "fraudulently" ignored it. K'anghi (1662-1722) very possibly gave the Fathers 200 Taels; but it happens to be just the sum presented, along with rolls of silk and a grant of land, to the Father Pantoja by the Ming Emperor on Ricci's death in 1610.

Shunchi's autograph tablet must have been given between 1644 and 1662, the limits of that reign.

Local tradition says that Li Hwuy was a mere merchant, who had ingratiated himself with Yungcheng before he came to the throne; and that he owed to imperial favour, and to his address in regulating the salt-trade and revenue, his offices and honors. He, or his scribe, was so inattentive that he placed the Roman Catholic Mission East instead of West of the greater axis of Hangchow. The same local tradition, repeated to me by scholars when I first came to Hangchow, asserted that Ch'ienlung was the son of the Kolao Ch'eng, a native of Haining, adopted surreptitiously by Yungcheng when he found himself towards the close of his reign, without male offspring. His childlessness was ascribed by my (non-Christian) informants to the displeasure of heaven for his blasphemous antagonism to the worship of T'ienchu.

A Missionary Teacher's Lament.

A PARODY SUGGESTED BY EXPERIENCE.

BY W. B. B.

Ten young Chinamen, sitting in the room ;—
The teacher—fresh—receives the class, and thinks “O what a boom !”

Ten bright scholars here, looking all so fine !
One is taken “very ill,” and then they’re only nine.

Nine young gentlemen, giving promise great ;—
Suddenly their tasks grow hard, and now there are but eight.

Eight clever native boys, being taught of heaven,
By study of geography, are soon reduced to seven.

Seven red twisted buttons, learning how to mix
Hydrogen and oxygen,—the *fire* has made them six !

Six black satin caps, seeking in trade to thrive ;
One has “some pidgin” got, and so the count is five.

Five long flowing gowns, conning lessons o’er ;—
Rainy weather comes along, and lessens them to four.

Four pairs of handsome shoes, treading paths so free ;—
Ice and snow the paths obstruct,—the number soon is three.

Three pairs of stockings white, learning “sums” to do,
For some good cause unknown to me, have dwindled down to two.

Two hopeful aspirants, with good excuses none,—
China New Year comes apace,—anon there’s only one.

* * * * *

One faithful student, now, prepares for time to come,
And he’s a patient Christian youth, though not so bright as some ;

But if he holds out to the end, what though he goes alone ?
There’s comfort in the blessed truth, that one can ne’er be none.

Historical Landmarks of Macao.

BY REV. J. G. THOMSON, M.D.

[Continued from Page 526, Vol. XIV.]

1865. The large Campo and S. Antonio Gateways, the most prominent features of the old “Dutch Wall,” were removed by Governor Coelho do Amaral.

A chart, giving the soundings of Macao and adjacent waters, was made for the Portuguese Government by W. A. Read, C.E., who, dying here, was buried in the New Cemetery.

1866. The San Francisco Barracks (“Quartel do Regimento do Ultramar”), annexed to the fort of S. Francisco, was built.

His Ex. J. M. da Ponte Horta became governor.

August. An official inquiry was made into the wretched condition of the inmates, mostly Chinese, of the Macao prison, an old building, badly adapted for the purpose.

1867. June. The kidnapping of thousands of Annamites for Chinese, resulted in the suspension of several Macao officials by the Home Government.

June 14th. A census puts the Chinese population at 56,252. Males, 31,449; females, 24,803.

1868. Vice-Almirante Antonio de Sergio de Souza was inaugurated and much esteemed as Governor.

The "Quartel dos Moiros" (Barra Barracks) was built for the Moorish Guard.

1869. November 9th. Alfred, Duke of Edinburgh, visited Macao.

1870. September. George Francis Train and Private Secretary Bernis visited Macao, the guests of G. Nye Esq.

1871. February 7th. Fifteen Chinese, having captured the French coolie-ship *Neuvelle Penelope*, and murdered the captain and crew, were decapitated by mandarins on Lappa Island, opposite Macao, on which they turned their backs till foreign authorities noted the insult; one died with a cigar in his mouth.

March 26th. The granite column, in honor of the defeat of the Dutch, in 1622, was erected in the Government Park. See 1622.

August. After some difficulties, touching collection of Customs at Macao, by the Chinese, the latter agreed to put their Custom House on Lappa Island, and raising the blockade of Macao, all the Anglo-Chinese gunboats left Macao harbor.—H. K. Press.

August 8th. The last of the Jesuit Priests of San José College, Rev. Thos. Cahill, about to leave Macao, was given a very complimentary letter by the Loyal Senate.

September 2nd-3rd. A destructive typhoon of a diameter of about 200 miles and a barometer reaching 29.03, occurred. It was at variance with the popular belief that very bad weather is not found with a great discharge of electricity, and that a typhoon never occurs with a waning moon. During the gusts the atmosphere presented the appearance of being filled with bluish purple particles, similar to appearance of broken water in tropical seas. A peculiar *crushing* sensation was also felt. Three vessels—the *Eduard et Marie*, the *Vistula* and a Dutch bark, the *Roline Marie*—were wrecked in the roads, with loss of a number of lives. Some 200 junks were completely broken up, and a very large number of persons drowned; while on shore similar damage was done. A joss-house fell and buried alive all its inmates and many more that went in for shelter, and a number of Chinese were killed by the fall of a wall.

1872. March 21st. Viscount de S. Januario assumed the government of Macao.

Grand Duke Alexis visited Macao.

December 15th. J. P. Van Loffelt, Esq., Vice-Consul for Italy and Brazil, died at Macao.

1873. The British Government forbade ships engaged in the coolie-trade to enter any of the Treaty Ports.

A large Chinese Hospital was opened at the expense of the Chinese.

The Portuguese "Hospital Militar de S. Januario," a most imposing structure on a commanding site upon the plateau of Monte S. Jeronimo, was completed and opened with imposing ceremonies, by the Governor, now Minister of War at the Court of Lisbon.

1874. March 27th. The Government issued a proclamation, abolishing the Superintendency of Emigration, and ordering the barracoons closed after this date. And according to arrangements previously entered into between the Governor and the Viceroy of Canton, all Chinese employed as brokers in the coolie-trade are permitted to reside in Chinese territory, free of any molestation.

August 22nd. The Steamer *Spark*, passing from Canton to Macao, with about 150 passengers, was seized near the Bocca Tigris by some 20 pirates on board, who, after killing Capt. Brady and a number of Chinese and seriously wounding the mate, purser and Mr. Mundy, passenger, after six hours in possession of the steamer, departed in a junk with their booty. The Chinese engineers, having concealed themselves, got the vessel off shore and arrived at Macao next day. Gov. Januario immediately sent the gunboat *Camoens* to search the Canton river, and beside stationing a body of soldiers to search and take name and address of all passengers before landing, offered \$1,000 for information which would lead to the apprehension of the pirates; as did the Viceroy of Canton, 2,000 taels; and the Steamboat Co., \$2,000 for the same purpose. There was much excitement, and on Sunday almost every European in the settlement followed the remains of Capt. Brady to the grave.

September 22nd-23rd. A terrific typhoon and conflagration laid a considerable part of Macao in ruins. The "traditional typhoon" of Macao, exceeding in violence any other of the last half century, if in any has equalled it in force since the first double story buildings were erected upon the Praya Grande about a hundred years ago, the notion having been that no building of more than a single story was safe on that side. The Praya was destroyed, with the old Dutch Factory, which had stood for over a century, the top of the light-house blown away, and the Cathedral greatly damaged, its towers never replaced. While during the full violence of the wind, and a fearful rise of the tide, a fire broke out and consumed many of the best houses in the parish of S. Antonio, among them the Church of S. Anthony. An aneroid marked 28, a marine barometer even as low as 27. The reported loss of between two and three thousand lives was probably none too high an estimate. Burning had to be resorted to to get rid of the corpses. The *White Cloud*, steamer, was overturned in the inner harbor, and the typhoon was more destructive to shipping than that of 1841 even.

[To be continued.]

Correspondence.

EXPENSES OF CONFERENCE.

DEAR SIR:—The committee of arrangements for the General Conference of 1890 has instructed me to write a letter to the *Recorder*, setting forth the need for funds and asking friends to consider this matter and contribute.

The *minutes* which were printed in the January No. explain the need, and so my present communication is more by way of a reminder.

It is impossible fully to forecast how much will be required. The heaviest item will be the passage and expenses of missionaries attending the Conference. But of course the Conference cannot undertake this responsibility. Missionaries themselves or their Societies must meet this outlay. And one of my duties is to ask the missionaries to place the question before their respective Societies who, in all probability, as at the former Conference, will defray the expenses of one or more representatives. The missionaries at Shanghai, and not a few other residents, will joyfully show all the hospitality they can; but it is feared they will not be able to provide for all.

The next heavy item will be printing, which falls within the compass of the Committee's general expenses. The printing before hand of the "papers" will increase this outlay; but the Committee feels sure that the benefit which will accrue justifies them in so doing.

There will also be expenses for rent of halls and incidental expenses of various kinds.

On the whole, a sum of say Tls. 500, would, as far as can be estimated, meet all need and enable the Committee to proceed without anxiety.

I shall be happy to take charge of any sums which may be forwarded by friends, either at Home or in China.

Yours, etc.,

A WILLIAMSON,

Hon. Treasurer.

SHANGHAI, January 14th, 1889.

AN AUDIPHONE.

It may give some of the readers of the *Recorder* an opportunity to render great relief to some deaf person by giving the following information: A native Christian at Canton, who is himself deaf, uses an Audiphone and gets them made for others. In the case of certain forms of deafness this "hearing fan," as it is called, is invaluable as giving back the sense to those who have lost it. An imported one is very expensive and may spoil in the changes of climate, but by securing a pattern one from Canton for \$2.50 you can have one made like it of imitation tortoise shell or tin, for about \$1.00.

The deaf user puts the "fan" against his front teeth and watches the face of the one conversing with him. He can thus by hearing and reading the lips understand whatever is said to him. Write to Dr. Kerr, or any missionary at Canton to commission the making of one.

Yours, etc.,

J. CROSSETT.

WOMAN'S CONFERENCE OF THE M. E.
CHURCH IN THE FUKIEN
PROVINCE.

THE fourth session of this Conference was held from November 29th to December 4th. Considering the difficulties of travelling, a large number of Christian women were present, twenty-four answering to the first roll-call. Mrs. M. C. Wilcox was elected President, and Mrs. Ling Hū Ngük Eng, Chinese Secretary. All the devotional exercises were led by native women.

Miss Jewell and Mrs. Hū Yong Mi presented papers on "The Importance of having Jesus constantly with us in our Work." Papers, prepared by Miss M. C. Hartford and two native women, were read, subject—"Ought girls, who are unwilling to unbind their feet, be allowed to enter the Boarding Schools?" These were followed by an interesting discussion on the same subject. The Hospital Deaconess told of her experience. Her feet were bound when she was quite young, and as she cried with pain, her mother would try to quiet her by telling her what a fine lady she would be and what pretty feet she would have when grown. But the pain had continued till womanhood, and then she was told that it was the lot of women thus to suffer. After her conversion she came to the conclusion that as God had freed her soul from the bondage of sin, she ought to unbind her feet that she might the better work for Him. People came for miles around to see her. It was then a very unusual thing in that district to see women whose feet had once been bound thus to loose them, but now quite a number of the Chris-

tian women of Hok Chiang district have unbound their feet. By a local church law our Christians are now forbidden to bind the feet of their little girls.

The following papers were presented: "What are we doing for Heathen Women?" by Mrs. Hū Chaik Hang and Mrs. Lan Nguok Ming. "The Duties and Responsibilities of Christian Mothers," by Mrs. N. J. Plumb, Pau Hwoi Mu and Mrs. Wong Chio Tung.

The ladies of the Mission petitioned the Ministerial Conference to take action against infantile and involuntary betrothals and marriages. Many parents allow their girls to stay in school till grown, and some have given them a voice concerning their betrothals, but many more are betrothed when quite young, even in babyhood, and this has, in after years, been a source of great trouble and sorrow. In response to this petition the Ministerial Conference, whose decisions are, by the native church, accepted as law, adopted the following. Resolved.

1st. That we, as a Conference, affirm the principle that infantile and involuntary betrothals and marriages are contrary to justice and very often detrimental to society and should be discouraged by the Christian Church.

2nd. That we instruct our presiding elders and pastors so to administer the church discipline as to bring our people up to voluntary betrothals and marriages with the approval of the parents as soon as possible.

From the reports of committees we glean the following: The Day-schools are in a flourishing

condition, nearly half the pupils being Christians. The teachers are respected by the heathen as well as the Christian parents. Some work among the women is now being done, but next year it is proposed to have a Woman's School, when it is hoped that many will be trained to do Bible work among their heathen sisters.

Owing to unavoidable causes the Medical Work has been subject to many interruptions. But since 1st January, 700 persons have received treatment at the Woman's Hospital, and about 800 at the East St. Dispensary. Nearly 400 visits have been made to natives and foreigners, making an approximate total of 1,975 persons prescribed for since the beginning of the year. The Hospital has been enlarged. There have been added new wards, a new drug and clinique room and chapel. Services are held in the chapel on Sabbath afternoons. Two classes of girls receive instruction in medicine each day. This fall Miss Ella Thomson, an experienced and well-trained nurse, arrived, and immediately entered upon her duties.

Miss Bonefield and Mrs. Donohue, two new missionaries, were introduced to the Conference. Mrs. Fowler also favored us with her presence. There were read letters of greeting from Miss Mary J. Holbrook, in behalf of the Woman's Conference of Japan; from Mrs. Ohlinger, of Corea, and from several native women. Miss Newcombe, delegate from the C. M. S. Woman's Conference, made a few remarks concerning their work. Bishop Fowler was present at the last meeting, and after a few words

of encouragement introduced, in his happy manner, Rev. Hii Po Mi, the fraternal delegate from the M. E. Ministerial Conference. On account of his great earnestness this preacher, the first ordained in the history of the M. E. Mission in China, is often called "the Peter" of the Foochow Conference. A synopsis of his address, as recorded by the English Secretary, Mrs. N. J. Plumb, will no doubt be of interest. "He referred to the fact of our being co-laborers with them as well as with God. He said that *we* could not do anything alone. *They* could not do anything alone. It was like one man attempting to carry a sedan chair. He could not lift it, but two men could lift and carry it. So we must work together, men and women doing God's work and with His blessing and His strength we shall succeed in bringing forth good fruit, spreading His Gospel and hastening the coming of Christ's Kingdom."

TRIENNIAL EXAMINATION AT PEKING.

THE rule passed last year, directing provincial Literary Chancellors to admit students of science to the B.A. degree, has had a further application, for the first time, to the Triennial Examination for the M.A. degree, recently held in Peking. No student can at present obtain his M.A. proficiency in mathematics outside the capital, because of a deficiency of scientific knowledge on the part of the provincial High Examiners. All the men, therefore, who have gained their B.A. for mathematics in the provinces must, in order to get the higher degree, repair to Peking. This year, accord-

ing to the *Shih Pao*, over sixty candidates submitted their essays to the Tsung-li Yamén, and one half of these were rejected. Only thirty-two (32) were considered of sufficient merit to entitle their writers to enter the lists with the thousands of ordinary art students for the M.A. degree; and of these 32 *only one* obtained the coveted prize. It is necessary to emphasize this fact, as already exaggerated statements are in circulation about the greater chances of success which students of science have over their old competitors, the devotees of belles-lettres. No one can possibly overestimate the importance of the effect of this great innovation upon the future history of China. This first and only man promoted to the second literary rank for his knowledge of science is the sure leader of a great host in days to come. The thin end of the wedge has been driven into the competitive system, which in the end will rive asunder the old wall of Chinese conservatism—liberalizing the minds of the literati, and setting them forward in the path of progress. As the eloquent and learned president of the Tung-wen College says: “Noth-

ing more auspicious has occurred in recent times; and of such a movement it may be said *vires acquirit eundo*.” Nevertheless, the present arrangement is one that has been most cautiously limited. The M.A. degree for science can only be conferred *in the ratio of one for every twenty* competing students, and the *maximum number of degrees* conferred at any one triennial examination *must not exceed three*.

Now the whole number of students who entered the Hall this year in Peking was 9,530, and of these 279 were promoted, or very nearly three per cent. The ratio of science degrees, as we have seen, is fixed at five per cent, but this year, owing to the small number of candidates, it only reached the figure of little over three per cent.

Some of your readers may be interested in knowing what provinces sent up students to the science examination. Of the 32 who passed the preliminary examination by the Tsung-li Yamén, 13 were from the Tung-wen College, and the remaining 19, according to the *Shih Pao*, were distributed thus: Kiang-su, 7; Chih-li, 4; Kiangsi, 2; Chekiang, 2; Fuhkien, 2; Anhwei, 1; Kwangsi, 1.

TIENTSIN.

Editorial Notes and Missionary News.

FROM Yunnan Fu, Rev. T. G. Vanstone writes that they have thus far been occupied in getting new premises and organizing for work. They had baptised three converts by the 8th of October, and had two more candidates for baptism. Many attend the Sabbath and week-day evening services.

A PERIODICAL has been commenced in Japan by the Rev. A. A. Bennett, called “The Jinrikisha.” Price— $\frac{1}{4}$ of a cent. “The aim is to fill the paper with items that will be of interest to jinrikisha-men, and that will be calculated to lead them to Christ, or otherwise to do them good.”

THE MISSIONARY CONFERENCE.

THE programme published in our last number by the Committee of Arrangements is of course receiving the attention it so fully deserves. We are obliged to the gentlemen who have devoted so much thought to the matter, and who have devised so feasible a plan. Various items are of course open to criticism, and a number of points may need to be modified. We cannot but query whether it was wise to plan for so many days of Conference, and the plan of printing the papers in advance will, we think, be of questionable success. The Committee will doubtless be glad to reconsider their suggestions, and as far as may seem wise, they can yet very largely modify their first and tentative programme. But the true way seems to us to be to make suggestions of change directly to the Committee itself.

The complaint made by "Meletao," in the *North-China Daily News* of January 18th, must seem to most as misplaced as it was unnecessary. The writer singularly seems to think that he links his case with biblical practice, if not with scriptural authority, by quoting the "murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations," when he mourns over the "fact that not a single minister of the Southern Presbyterian Mission was assigned any part of the exercises" in the coming Conference, as though this undoubtedly inadvertent neglect of the Southern Presbyterian Mission, which he rightly says is not "deficient in numbers or zeal, or ability in the work it has done,"

is a somewhat parallel case with that of the poor Grecian widows, left to suffer "in the cold."

Meletao ignores the fact that a most eminent, not to say talented and efficient, member of that Mission has been invited to write a paper for the Conference; and we trust that notwithstanding his "murmurings," which we have good reason for supposing are his own alone, that Miss Safford's being assigned a prominent part will call forth from that mission all the chivalric zeal of the South, and their love of Scriptural precedents, and that the ministers of a circle which numbers but ten men, however endowed, will follow the example of warriors and priests of old when they fell into line under the heaven-ordained leadership of Deborah!

On the 30th of October, Rev. John Stronach died at Philadelphia. He was formerly of the London Mission at Amoy. He arrived in the East in 1837, and left in 1876, on account of health, without returning home in the interval. He did good service in the Mission and in the translation of the Scriptures along with Dr. Medhurst, having in former years translated the New Testament into Malay. His last words were—"all is well." The evening before his death he ended a conversation by—"so the consolations in Christ abound." Thus has passed away one of the earliest and most effective laborers in the Missionary cause in China.

THE subject of Sunday Work continues to be agitated at Hongkong; the Rev. A. G. Goldsmith, Seamen's Chaplain, being one of the most active agitators. With the *London*

and *China Express*, we must regret that the Chamber of Commerce does not lend its aid to his appeal on behalf of the English and other seamen visiting the port, and with it we can safely say, "There are ample arguments, besides those which the Christian religion inculcates, for rest on the seventh day."

WE regret to learn that the Rev. E. P. Dunlap has been ordered home, on account of his health. He writes, "God is not afar off, but very near. I am very weak, but not disheartened."

WE are sorry to have to apologize for the mistake in the heading of the third of Rev. Gilbert Reid's articles, published last year, in the October number, which should have read "How may the duty be met" [of reaching the Upper Classes of China].

THE Rev. A. G. Jones, of the English Baptist Mission, Chouping Hsien, Shantung, has put us under obligation by sending us a pamphlet by himself, entitled "Desultory Notes on some of the Elements of Chinese Etiquette," which is unfortunately only for private circulation, though he permits us to say he will send it free to any one who is interested in knowing more of the matter.

ON the 31st of December, the Rev. P. D. Bergen, of Chinanfu, wrote:—"A mob, about two weeks ago, looted a house which Rev. Frank Harmon had rented in the South-east suburb of the city, and gave him a severe beating. This is the second one of our number beaten within the year. The gentry gather

courage from the fact that these riots have been carried out with comparative impunity. In the last case, it is true, several of the participants were beaten in the Yamên, so we are informed, but the instigators of the trouble go scot free and openly boast of how they have beaten the "Foreign Devils." The gentry, however unfriendly they may be to Foreign Missionaries, are doing a work this winter, the blessedness of which we must needs recognize. They and the officials together are feeding daily from forty to fifty thousand people in the three suburbs of the city. Each person gets half a catty of cooked millet, blind and infirm persons receive double rations. It is a vast work and a noble one. Each morning the poor flock to the great enclosure in tumultuous crowds, with baskets, basins and pieces of basins for their measure of millet. A truly moving spectacle. The destitution is extreme in many districts about here, especially along the bed of what was the Yellow River."

THE Rev. W. T. Hobart, of the M. E. Mission, Peking, wishes us to state that "during the summer a box of Chinese books called *Ko Wu Shen Yuan*, was sent to me, but I do not know who sent them, nor where they came from," and he would be obliged if the person who sent them will write about them.

REV. W. S. AMENT, who returned to China last Autumn, writes from Peking:—"We are comfortably settled and hard at work. The prospects for Christian work in this place were never better. On Sabbath days our chapel is filled to over-

flowing, and in our street chapel we never lack for an audience. About forty have been received in the last two months.

MR. A. ORR EWING writes from Ping Yao Hsien:—We have cause for thanksgiving in our work, and are expecting a number of souls ere the close of the Chinese year.

ON behalf of the Children's Special Service Mission, Mr. James Dalziel issues an address to Parents, Guardians and Teachers of young in China, which will doubtless receive the attention it deserves.

THE Rev. C. A. Stanley, who returned to Tientsin a short time since, has had to exercise much discipline in his country work, but is encouraged by a number of applicants for baptism. He says:—"On the whole I feel more encouraged and hopeful than I feared from what I had heard."

PROTESTANT MISSIONS IN CHINA.

WE cannot agree with *The London Daily News*, in saying that Dr. Williamson's paper on Missionary Organization in China "is hardly more flattering than Canon Taylor's estimate of Mission Work in Africa;" and yet it is evident that he has made some rather unguarded statements which may be easily misunderstood. The lament of *St. James' Gazette* over the "Seven Little Churches in Shanghai" is but a natural sarcastic parody on Dr. Williamson's sweeping condemnations. The fact is that these several organizations, efficient as they are, do not meet the necessities of this growing metropolis; and we should rejoice if there were

twice seven missions at work here; for to any but the most critical eye, the differences between the most of these churches are not greater than is often found in different churches of the same denomination in the home lands. In the presence of the great conflict with heathenism, which is the immediate pressure, it is the essentials of Christianity that are usually enforced, and one would generally have to be told to which of the denominations any given church belonged, so little is there in the ritual or preaching to give such information. There are, we know, occasional exceptions, but as human nature is, it would be hardly possible to secure much more uniformity and friendliness between the different Protestant churches working in Shanghai, without destroying that independence of mind and freedom in practice, which our section of Christendom so prizes; and we doubt not that this is equally true throughout China.

Many of our readers have, within the year past, made the pleasant acquaintance of Rev. D. March, D.D., and of Rev. E. G. Porter, who have been studying Mission Work in various parts of Asia. On leaving Yokohama they addressed a farewell circular, dated October 17th, to friends in these lands, in which among other things they bore this very striking testimony which seems to us as true as it is grateful:—"We take pleasure in testifying to the spirit of harmony and Christian fellowship which we have observed not only among the members of any particular mission, but also between the represent-

atives of different Boards and of different countries. Your example in this respect must commend itself to the churches of the West, and go far to encourage a spirit of greater catholicity among all those who devoutly consider the prophetic prayer of Our Lord, that they all may be one."

The attitude of mind which can profess anxiety over the small progress of Protestant Missions in China, and which at the same time pronounces Roman Catholic Missions here a great success, is certainly a very peculiar one, and betrays a want of full acquaintance with the facts; for their mission in China is from an intelligent Roman Catholic point of view one of the most unsatisfactory of all their efforts. Time may remedy their very grave mistakes and disasters, but as yet, there is much in their work to be deprecated by every truly Biblical Christian.

It is hardly necessary that we review the figures of the Statistical Table published in our last number; every intelligent man will read his lessons for himself. The gains are not as large as our wishes would have made them, but the figures given are evidently under, rather than above, the actual fact. The harvesting time has evidently not yet arrived; but we have encouragement sufficient for the most enthusiastic prosecution of our work.

We will not deny ourselves the pleasure in this connection of quoting again from Messrs. March and Porter's letter, a paragraph

which speaks of much spiritual intelligence on the subject of Missionary Work:—

"Your successes have delighted us; your trials have not greatly discouraged us. We are more firmly convinced than ever that, as our Divine Master has called you to this work, so He will surely guide and bless you in it. Your methods may sometimes need readjustment. Ours often do at home. Your appeals to unbelievers may seem to be disregarded. So do ours in Christian lands, many a time. Some of your converts may fall back and walk no more with you. It was so in the days of the Apostles. Therefore, dear friends, we bid you go forward boldly and trustfully, relying not so much on the improved and organized facilities which are now at your disposal as upon spiritual agencies and personal fidelity with individual souls. Do what you can to secure an adequate native ministry and a self-supporting Church. Put upon the native Church more responsibility for local evangelization. And remember that all your educational, literary and medical work should have an essentially missionary character."

And we may also refer to the words of appreciative encouragement spoken and written during the year past by such travellers as Bishops Wilson and Fowler, and by Drs. Muchmore, Phraner, and pre-eminently by the Rev. Dr. Marshall, all of whom have done much good by their kindly words and wise sympathy.

Current News.

Six gold medals have been forwarded by the Viceroy of Canton to the crew of the French mail steamer, which rescued 29 Chinese from a sinking junk, near Hainan, last September.

The *Jiji Shimpo* says that the Japan authorities have prohibited public speaking by foreigners, outside treaty limits of the foreign settlements.

The Taotai of Ningpo has authorized the building of a native lucifer-match factory at that place.

Messrs. Takata & Co., of Tokio, are sending 2,000 rifles to China, ordered by the Chinese government. 20,000 persimmon trees were sent last year to the U. S. from Japan.

The 4th of March is the day appointed for the handing over of the reins of government to the Emperor.

A syndicate of merchants is coming to China from Brazil, with the sole object of making an arrangement with Peking for a supply of Chinese laborers to replace their slaves which are now being enfranchised.

The leading vernacular paper in Japan says that a treaty of friendship and commerce has been concluded with a Western power by Japan, on terms of absolute equality.

Gold mining in Corea, under the control of the government, and superintended by 5 American engineers, is shortly to be commenced.

The Apostolic delegate to China will be charged with a mission to the Emperor of China dealing with the subject of Catholic missionaries in the empire, and the subject of diplomatic relations between China and the Vatican.

Letters of recall have been sent to the Korean Minister "Pak," and his Secretary Yih, to America. Pak has to answer to the charge of revealing state secrets.

Rumors are current respecting the projected departure of Judge Denny from Corea, for Russia, *via* Shanghai.

A petition to General B. Harrison is being signed by American Missionaries in China, asking that Col. Denby be returned as U. S. Minister to China.

Diary of Events in the Far East.

December, 1888.

4th.—70 coolies, brought back to Hong-kong from the Pacific Coast, where they were not allowed to land, mobbed Messrs. Adamson, Bell & Co.'s offices, demanding the return of their passage money. They were dispersed by the police.

8th.—The railway to Tungchow sanctioned by the Throne.

9th.—Consecration of the new Pei t'ang Cathedral, Peking, in the presence of 4 officers of the Tsung-li Yamèn, the Foreign Ministers, and a number of other Foreign and Chinese guests.

12th.—First Hospital for women and children in connexion with the Wesleyan Mission, opened at Hankow.—The electric light apparatus and engine taken to the residence of the Seventh Prince for inspection and trial, previous to their being taken into the palace.

14th.—The U. S. Consul, American Admiral and officers from the men-of-war, accompanied by a number of marines, paid a visit to the Taotai of Shanghai city. At H. E.'s request the marines were reviewed before him, at which he expressed himself much pleased.

18th.—Crown Prince of Corea and 20 attendants leave Seoul for Hongkong, in the s. s. *Signal*.

24th.—German Consulate-General at Seoul, Corea, burnt down.

29th.—The French Blockhouse at Mongkay, Tongking, seized and burned by a band of pirates from Chinese territory. Several killed and wounded on both sides.

31st.—Public trial of a 14-ton gun took place in the presence of the Taotai and a number of Chinese and Foreign guests

at the Kiangnan Arsenal, Shanghai, where it was manufactured.

January, 1889.

5th.—The coldest day experienced in Shanghai for seven years, the mean temperature, day and night, being 24°.—The British ship *Anglo-Indian* is wrecked on some rocks to the South of Tamsui, Formosa. Some of her crew, who landed, were robbed of their clothing and ill-treated by Hukka pirates who, after plundering the ship, destroyed her by fire.

11th.—The removal of the Imperial Court of Japan to the new palace, takes place.

17th.—A fire broke out in the Emperor's Palace, Peking: the Taiwo gate destroyed.

19th.—Two numerous "signed petitions, one by Americans, and the other by men of other nationalities in China, despatched to General B. Harrison, President elect of the U. S., asking that General Kennedy be continued in office as Consul-General to China.

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MARRIAGE.

At the British Legation, Tokio, Japan, January 14th, by the Venerable Arch-deacon Shaw, Dr. WM. E. MACKLIN, of the Foreign Christian Missionary Society, Nankin, China, to Miss DOROTHY DE LANY.

BIRTHS.

At Chi Chou, North China, on December 5th, 1888, the wife of Rev. W. HOPKYN REES, London Mission, of a daughter.

At Tseng Chew Fu, English Baptist Mission, December 1st, 1888, the wife Dr. J. R. WATSON, of a son.

DEATHS.

At T'sing-chou fu, Shantung, December 27th, 1888, MADELEINE LUCY (MAIDIE), beloved child of Rev. S. and Charlotte E. Couling, English Baptist Mission, aged 1 year and 11 months.

At Kao-yu (on the Grand Canal), Jan. 10th, Miss MAGGIE MACKEE, of the China Inland Mission.

ARRIVALS.

At Shanghai, December 31st, 1888, for the American Southern Baptist Association, Rev. S. F. TATUM, Shanghai; and Rev. F. C. BRITTON and wife, for Soochow.

At Shanghai, December 30th, 1888, for China Inland Mission, Dr. and Mrs. RANDLE and 3 children (returned).—January 13th, for same Mission, Rev. W. and Mrs. COOPER and child, Mrs. EASON and children (returned); Messrs. J. N. HAYWARD, C. W. LAMBERT, ED. HUNT, H. N. LACHLAN, M.A., THOS. SELKIRK, E. J. COOPER, THOS. MACOUN.

At Shanghai, January 13th, Miss JESSIE P. RHIND, Mrs. CASSIDY and 2 children (unconnected).

THE
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AND

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No. 3.

The Use of Money in Missionary Work.

BY REV. FRANCIS M. PRICE.

THE supreme object of missionary work is to seek and to save lost men. A man is saved who, according to his light and knowledge, has yielded heart obedience to the Lord Jesus Christ, and in whom the Holy Spirit has wrought his effectual work.

Our work, therefore, is not, primarily, to give the people a new civilization, nor to bring them our Western ideas of living, but to turn them "from darkness to light; from the power of Satan unto God." Money, foreign or native, is properly used when it aids in securing this object; it is improperly used when its use detracts from the efficiency of the missionary or the church in doing this work.

That it can be improperly used and by good men goes without saying; that it has been improperly used is apparent to some, if not all missionaries. The success of certain methods of work urges us to adopt them; the failures of others admonish us to avoid them.

In discussing this subject let us bear in mind that a "self-supporting self-propagating" church is the natural result of successful work, and that a church whose grasp on spiritual things is secure and whose spiritual life is intense will necessarily be self-supporting and self-propagating. The spiritual life of the church is therefore all-important. Numbers count for nothing where the "new life" is lacking.

Again we should remember that familiar intercourse with the people is essential to success in winning their hearts to the Savior and in cultivating in them a healthful spiritual life. The hearts of men must be touched before they will yield obedience to our Master or be influenced by our most earnest teaching. To live above the people is to assert our superiority over them; to assert our superiority over them is to drive them from us; while conscious condescension will repel every one who has a spark of manliness about him.

Familiar intercourse with the people means that we fall in with their ways of living, that we visit them in their homes and receive them into our homes, that we live *with* the people and not *apart from* the people.

Again, while we are in sympathy with all well-directed efforts to reach the higher classes, and are ready to improve every opportunity to reach men of whatever class, we must not forget that our converts have and will, for many years, come very largely from the middle and lower classes. The condition of these classes in China forces the conviction upon us that *extreme simplicity* should govern the expenditure of money in private life and in church work,—simplicity carried to severe self-denial and in some instances, hardships. In application of the foregoing let us notice more definitely:

I. THE USE OF MONEY IN DOMESTIC LIFE.

The Christian home is both a conspicuous product of the Gospel of Christ and an effective means of extending its influence, and we rightly consider the establishing and maintaining of a true Christian home an important part of missionary work. Why is it that the influence of our home life in China is so ineffective? Why is it that, in some instances, it is a positive hinderance to the progress of our work?

An eminent and experienced missionary wrote to a young minister, upon his arrival in China, saying it was often better for the missionary to live some distance from his work, because his home life, being misunderstood by the people, was a hinderance to his work.

The reason is not difficult to discover. There is a great gulf separating our home life from that of the Chinese, so that there is little or no easy intercourse between us. Can this gulf be crossed?

We believe it can and without sacrificing anything essential to a pure, healthful and happy home life. The first step in crossing this gulf is to simplify our homes, simplify them so that the Chinese will see their simplicity. Our average missionary home represents to the Chinese the wealth, comforts and even luxuries of our Western civilization, and must seem to them wholly inconsistent with the profession that we are “strangers and pilgrims on the earth” and “seek a country.” This is not as it should be. The ideal Christian home in China is not a Western home, but a Chinese home with the elevating and purifying influences of the love and presence of our Savior, and it is our part, as leaders in the Church of Christ, to set an example in this respect which the Chinese can follow. We have reason to believe that the order, neatness and mutual love and helpfulness of our homes are not entirely lost upon

the people; but we know, further, that these are very largely vitiated by the impression we give that we are lovers of fine living and entirely wrapped up in ourselves. A young man said to a missionary: "I have heard nothing of the foreigners but that they love money and fine clothes." Another said: "We hear that every family spends taels 10,000 every year."

Like impressions are prevalent, and, although they are the result of exaggerated reports, it must be confessed there is some ground for them.

Another step will be taken when we recognize the fact that, among the middle class people, there are real homes which are arranged with reference to the comfort and convenience of the family, and that such homes furnish all that is essential to the health and comfort of the missionaries.

The missionary should forget the life he has left behind him and study carefully the conditions under which he lives; and he should be free to make his home appointments conform, so far as possible, to the life about him. This does not mean that there should be no place for the exercise of powers which culture has put in his hands. I have been in Chinese homes, which were neatly and tastily arranged, but where true culture would bring added freshness, beauty and comfort, without adding to the cost of furnishings, or offending against Chinese taste. True art does not require money to reveal itself. The homes of the poor very often exhibit the culture of the wife and mother. One who possesses the art of making a beautiful home will find ample scope for all her gifts in the homes of the poor in China. Such work is greatly needed, and we should not forget that we are here not so much to make a home for ourselves as to make homes for the people.

The Chinese government complained that the young men, sent to be educated in our Western schools, were educated away from their own people, so that they were unfitted thereby to labor for them. But true culture of the mind and heart enables men, for the sake of a great object, to give up the old life, cut loose from the past, and rise above mere circumstances; and we shall disgrace our high calling if we fail to meet the necessary conditions for working in the very centre of life and influence in this great empire—in the home. A third and important step will be taken when we decide to live so as to invite the hospitality of the people toward us.

If we live as simply in our private and public life as the average teacher or merchant, if in our dress, our homes and public work we practice extreme simplicity, if we are willing to dismiss some of our servants and wait on ourselves, we shall call out the

sympathy and hospitality of the people, and when we have secured this the gulf is crossed. A celebrated minister once said: "It is the touch that wins men," and it is this that we need more than all things else.

Dr. Judson wrote, in a letter to a young missionary: "Beware of genteel living," and this warning needs to be sounded in our ears to-day. Our daily life must touch that of the people and draw out their sympathies. Mutual sympathy is the golden cord that binds men to one another. Like conditions and like sufferings bring individuals and nations together.

II. THE USE OF MONEY IN CHARITY.

Our Lord taught that private alms-giving should be in secret. "Let not thy left hand know what thy right hand doeth."

Again, so far as there is any record, Christ did not give money to the poor. He was able had He thought it wise to do so, but He chose to leave that to others. Once when He opened His hand and fed the multitude the result called out a rebuke from Him for they sought Him because they "did eat of the loaves, and were filled."

Paul's letter to Timothy shows that there was great care exercised in giving, *in the church*, to the needy; and there is no intimation that the church was an almoner of public charities.

Again, our Savior taught that "the laborer"—His appointed missionary—"is worthy of his hire."

The great missionary, Paul the Apostle to the Gentiles, did not minister to the people in temporal things. He ministered to them in "spiritual things" and claimed that they ought to minister to him in "carnal things."

From these we deduce: 1. That Christian giving is not something to be used as an expediency, but the expression of loving hearts in loving deeds. 2. That giving money or supplying the daily needs of the people does not win men to the truth but rather prevents their receiving the truth by creating a supreme desire for temporal gain. 3. That the missionary should be content to minister to the people in "spiritual things." For this purpose is he called and commissioned by his Master and his Master's directions are clear and explicit on this point. As a member of the church he may join with his fellow-christians in helping the poor, but in this he should not allow it to be so known as to attach to his name a special reputation for giving, and as a preacher of the gospel, warning and persuading men, he should be able to say "silver and gold have I none; but what I have give I thee. In the name of Jesus of Nazareth walk." We should not, in word or deed, seem to promise more than Christ has promised to believers.

The supreme importance of "eternal life," of forgiveness of sins and of right living should be pressed home in every possible way, by every possible means, and, at the same time, the fact that Christ taught that we should have tribulations in this world, that the beggar was carried to Abraham's bosom and that God hath "chosen the poor of this world," should not be forgotten.

Now we have the example and command of the Savior with reference to ministering to the people. Our Lord healed the sick, opened the eyes of the blind and cleansed the lepers: and He commanded His disciples to do the same; but He did not command His ministers to feed the hungry and clothe the naked.

On the other hand they were to go forth without the means of doing this and they were to live with the people and take their support from them.

That this was wise is easily seen: that it furnishes an example for us to follow should not be forgotten. Famine relief is a just and eminently Christian work; but it were better that it should be understood to come from us as a people, showing the results of Christianity, than from a local church or individual missionary, as expressing the spirit of a Christian people rather than a desire to increase the reputation of the church or minister and win acceptance of the truth. Our medical and opium refuge work is incidentally very helpful, for it expresses our interest in the people without obligating them to follow us. The man who is healed or cured of the opium habit does not expect to need help in that line again and will not follow the physician save for gratitude or an interest in the truth he preaches.

But the man who is fed to-day will be hungry to-morrow and he knows it, and where the struggle for a living is so hard as it is here, the result is almost inevitable that he will resort to any means which promises additional help, and thus close forever the way to his heart. Moreover, it is not simply that we injure those we help in this way, nor is it that these hangers on for more help are a great annoyance to us, but the fact that we do so, gives us a reputation among the people for indiscriminate giving and, still worse, creates the impression, which is now too prevalent, that we buy men over to the doctrine we preach, that we desire only adherents to our faith and not changed lives and holy living, and that our doctrine is too weak to appeal to the people on its own intrinsic merits. It is immensely important that men's minds should be disabused of these impressions. So that the doctrine we preach may appeal to men simply because of its own truthfulness and power. The doctrine we preach has power to transform lives, and needs no

such weak support as money can bring. All truth needs is an "open field and a free encounter."

The people must and will see that eternal life is worth obtaining, and that suffering the loss of every worldly thing for its possession, is gain.

Every man who is saved must see himself a condemned and helpless sinner before God, dependent wholly upon God's mercy and the work of our Lord Jesus Christ for salvation and for power to lead a holy life, and the final motive that moves him to accept Christ must be that Christ meets the wants of the soul. If, however, he is led into the church through any other motive he is a well-nigh hopeless case. What we urge is that the use of money by the missionary in benevolent work stimulates the lower motives before the truth has any hold upon the man and so the deeper motives do not appeal to him.

Last winter a man who had been successfully treated in the dispensary, and who, having learned something of the truth, seemed earnest and thoughtful, came, for several weeks, into the Sunday service. On Sunday he seemed especially attentive, smiling upon the preacher and nodding assent to his words. He sent in his application for baptism with the private inquiry, however, whether we gave money to our converts. When informed that such was not our custom, he turned away and has not come near us since. The case was somewhat ludicrous, but very sad, and the saddest thing is that nearly all missionaries are familiar with it. I have no doubt but this man was at first impressed with the truth, but his desire for pecuniary advantage mastered him and drove the truth from his heart. We have other men about us, of whom it seems impossible to rid ourselves, who having received some material advantage from associating with us are waiting for another opportunity; and these men are really despisers of God and mockers. Their presence with us destroys the faith of some, and disgusts others who would be real inquirers. The remedy is at hand. Let the missionary magnify his spiritual office, and let him leave the work of helping the poor, with money, to others.

But must we close our hearts to appeals for help? I answer we should make it impossible for any man to live off of missionary bounty. We should follow the example and teaching of our Master in this respect.

At the same time we must enter into the sorrows and hardships of the suffering people, and be ready to help them in all wise and reasonable ways. There are many ways of helping men. Giving money is only one form of benevolent work and by no means the

highest. We should give ourselves to the people, come into close and intimate relations with them, show them that we sympathize with them and love them. When we have done this there will be less occasion to use doubtful means of entering their hearts, or by relieving an immediate want, turn all thoughts away from the truth and fix them on immediate gain.

The Master said: "Behold I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents and harmless as doves."

III. THE USE OF MONEY IN CHURCH WORK.

1. *Church Buildings.*

It should be borne in mind that the normal order is for the church building to grow out of the organization. If this order were always followed there would be no occasion for remark, for there would not be danger that the building would be unsuited to the worshippers or be a snare unto them. In opening new work, however, some provision must be made for holding public services.

Store rooms, halls, and even rooms in dwelling houses, large enough to accommodate the work at first, may often be secured, and when this can be done no church or chapel should be built. If the rooms are small and unattractive, and even very much crowded, it is better to use them than to put up buildings for the Chinese before they are ready for them and demand them.

The Chinese will often urge one to build and seem offended if one refuses. I have often been asked when we intend to build a chapel at Li-man, and my answer is: "When there are disciples of Jesus here who want a house of worship and will give the money, we will help all we can."

Often they say: "It would be well for you to build, for you are rich and we are poor." To this the answer is ready: You pay large sums of money for building and repairing your temples for your idols, and now that you believe in the true God you should not hesitate to build a house in which to worship Him. We might further say: We cannot build your churches for you. We are here to preach the gospel to you, and it is your part to provide yourselves with houses of worship. We may help you, if we can, but *you* must build your church.

Let us insist upon this. The Chinese must build their own churches.

Our work is to plant churches—the church organization—and a church well-planted will of itself in time produce a church building.

Often in opening new work it is necessary to build, but when this is the case, great care should be taken to build so that the churches growing out of our work may easily follow our example.

It would be better to build a room in which to hold services and wait until the work develops before putting up anything like a church building. The fine buildings that have been put up in some places are beautiful as expressing the interest of Christian people in the work in China, but there is an incongruity about them which must strike everyone, because they in no respect represent the wealth of the people who worship in them.

Patience is the word here. Wait until the people demand a church and then advise with them and help them to build.

The example of certain missionaries in Shan Tung in this respect is conspicuous and worthy of imitation.

2. The Use of Money in employing Preachers, Evangelists and Teachers.

It is hardly necessary to say that the native preacher is essential to the establishing of a Native church. A Chinese church means a Chinese ministry, and evangelists and teachers are alike necessary.

As a matter of fact all missions, in all lands, have used and do use the Native Christians in their work, and all successful leaders in Christian work, at home or abroad, emphasize the importance of setting the new convert to work for his Master, both for his own good and that of his Master's cause.

Facts will sustain us in saying that all successful work in China has secured the coöperation and assistance of the Native Christians, and that their influence has contributed very largely to the success of the work. One truly sincere, earnest, warm-hearted, consecrated native, with only moderate talents will do more for the conversion of his people to Christ than the missionary can possibly do.

It is clear therefore that the Native Christian must have a very large share in the work of converting this nation. How shall he be employed?

(1). The native Christian should not be employed to do what the missionary himself should do. There is danger that because the native can be so cheaply employed, he will too often relieve the missionary of what he ought to do.

The missionary is not simply a director of men; he is a *leader* and should go before his converts leading them on to victory as a general leads his soldiers. He should therefore be an example to the church, of the faithful preacher and evangelist, the patient and painstaking pastor, the cheerful sufferer under persecutions, discouragements and hardships, and the good soldier in the Christian warfare.

In the strength of his faith in the promises of God, in the depth of his devotion to his Master, in the fervency and constancy

of his love to God and man, in the purity and consistency of his life, in zeal and self-sacrifice, in labors continuous and abundant, and in the importance he attaches to heavenly things and his contempt for merely earthly things, the missionary must lead. It is safe to say that in none of these respects will the native rise above his leader. No one has voiced truer words in this discussion than Dr. Blodget, who said: "A self-supporting native ministry means small salaries for the missionaries." In other words, the missionary, if he is consistent, must so live as to be an example to men whom the church may employ. Do we shrink from this? Are we not willing to suffer this and more? What would we not do or suffer that the church of our Master, in this great empire, might have good foundations, a rapid growth and a vigorous, healthful life. What the native Church needs is men who "esteeming the reproach of Christ greater riches than the treasures of Egypt," have given up all for their Master, and who, living in poverty and suffering reproach, preach the gospel for its own sake out of a pure heart of love.

Such men would move the hearts of the people, for they are ready to see and appreciate such things. Money cannot secure such men, but the missionary can secure them if his life is such as to call out what is best in his converts.

(2). The native Christian should be so employed as to stimulate his spiritual life. The entering upon such work should be made the means of deepening his devotion to the Master.

His calling is a high one, and in it his own spiritual life is essential to success.

Dr. Harris says: "The true dignity of the Christian Minister lies in the fact that he is called and commissioned to represent the king of kings and Lord of lords, and to carry on in his name and might his great business in the world."

The native preacher is one of these chosen ones, commissioned to do this great and important work. It seems to be God's plan to bless his work through his workers. The man who is truly blessed will be a blessing to others, whatever be his abilities.

The poor widow who cast her "two mites," into the treasury, gave "more than they all," because she possessed a spirit which the Lord could use, and her faith and devotion made her two mites worth more to the kingdom of God than the gold of unblessed men. Untold blessings have come to this world through men whom God has chosen and filled with His spirit, and through bodies of men who have sought and obtained God's blessing. If China is saved it will be through consecrated Christian leaders, whom God has chosen and filled with his spirit. A blessing upon the worker means a blessing upon the work, sooner or later.

Vigorous, aggressive, sanctified Christian leaders mean a vigorous, aggressive, sanctified church. Men are not born from heathenism into the kingdom of God with the spiritual life fully developed, hence the spiritual life of the convert must be carefully nourished, and stimulated to activity and growth.

In order that this may be safely done the native Christian who assumes the duties of any office in the church should be made responsible to the church for his conduct, discipline and support.

The way into his office should be made a natural and simple one. Encouragement should be given to spontaneous Christian work, and believers should be urged to spread the truth from village to village without offering pecuniary help. Among the believers will be found those who are naturally fitted to lead, and they will, without effort on the part of the ministers, become the expounders of the word and leaders of prayer-meetings. This company should be encouraged to send, occasionally, for short visits, one of their number to other villages as their preacher, and in time he may be wholly employed by the church. If this church is too poor, the mission should assist them to support their pastor. Thus the pastor would be the natural outgrowth of the church and not forced unnaturally on the church. We believe the latter to be destructive of the spiritual life of both preacher and people. Great care should be taken that the salary be reasonable, and this leads us to a third point.

(3) The native Christian should be so employed as not to make his office pecuniarily desirable.

It should be pecuniarily undesirable so that no one will be tempted to wait for years, as the Chinese know so well how to do, for the office, or enter the church that he may become a minister. I believe this can be done, and I believe it to be exceedingly important. The purity of the ministry at home is due, in some measure, no one can tell how great, to the fact that in the past there was no money in the office. One who has travelled in all parts of China and who is entitled to speak on this subject, says: "If you put a preacher in your chapel to hold daily services, the greatest impression he will make will be that he has the fattest position of any one in the city." We should make this impossible, and we can make it impossible by making the preacher and evangelist the outgrowth of the work and employed by their own people. The evangelist should be sent by the church and return to rehearse to the church how the Lord has opened a door of salvation to the people.

The result will be, as it has been, a vigorous and wide awake church, an earnest and self-sacrificing ministry, and a gospel preached for its own sake, to save men and by saved men. Let us labor

prayerfully and constantly to keep money out of sight and give our glorious gospel a chance to appeal to these people on its own merits. The work may be slower at first, but it will be sure. We shall thus preach the gospel from gospel foundations—that gospel whose appeals, attended only by a loving, earnest and loyal heart, are as much stronger than appeals to love of gain, as heaven is higher than the earth, as God is stronger than Satan. “For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek.”

Dr. Todd, writing in the New York *Independent*, uses these words: “Every position of great opportunities and privileges has its corresponding responsibilities and perils.”

This position is ours. If we would embrace the opportunities we must share the responsibilities. To fail to act is to fail utterly: but to act thoughtfully, and so as to avoid the perils, is to discharge our responsibilities, meet our opportunities and enjoy our privileges.



The Chinese an Integral Part of Humanity.

BY REV. SAMUEL I. WOODBRIDGE.

ONE of the easiest things in the world to do is to criticise others. When a missionary comes to China, his judgment of the national character has been formed from certain facts which he has seen or heard stated. The times are better now, but it has been where preaching under palm trees and pagodas to interested hearers ready to believe, have constituted a great part of these statements. Missionaries who go home for rest, and editors of magazines bearing directly on the foreign work, naturally desire to give encouraging details; and the reflection from bright prospects often serves to tone down or modify the difficulties when they are not left out, or forgotten altogether, by those who by speech or editorial, seek to further the cause. A missionary comes to China with his ideas of what the people are, settled; it is needless to say that his judgment has been formed from insufficient *data*. He is very apt to show the same patronizing encouragement towards the Chinese that he will meet with after a while, when he begins to preach in his chapel. Nor does this remark apply solely to those who come as missionaries. The bearing towards the Chinese of ministers of long experience at home who come to China on the “grand tour,” or who are sent out to *oversee* the work, is vastly different from that of the missionary who has been a short time on the field.

An acquaintance with the Chinese reveals the fact that business dealing forces to the front their true character, just as it does with men at home; and brings out certain traits that have been introduced by a common Devil. But a new missionary finds that other facts hitherto unknown, or at least not experienced, will be brought to bear upon him, which will materially modify his first judgment and perhaps set it aside altogether. We need not think it strange if this judgment, untempered, as it is apt to be, with love, compares unfavorably with the first. A man who has bought land or built houses "in Chinese," having but limited acquaintance with the language, is considerably handicapped in making correct estimates of character. His "environments" have been uncongenial. From an atmosphere warm with love to all mankind at home, he has been plunged suddenly into cold water in China. His faith and his love have received a severe shock, and it differed very much from what he expected. Happy is the man who can arise from this bath, from whatever source it may spring, and however cold it may be, determined with the diligent use of means to rub back the chilled circulation. If he does this, his faculties will be strengthened, his perceptions be clearer, and he will be prepared for another: it might be even said that he would enjoy it. It is safe to say that subsequent shocks are never so surprising and disastrous as the first, provided it be taken in the manner described. The Chinaman, like any other unregenerate man, will try to get the better of any one who does not speak his language. In most cases he will succeed in getting the *best*. The gullibility of a foreigner is measured by the correctness of his idiom. It is not the degree of deception that surprises the new missionary. He may be prepared for that; it is the kind. Like the Jew, a Chinaman is always sharp at a bargain and rarely is he ever cheated by one who does not wear the queue. A study in the Old Testament of the history of the Jews, will reveal traits of character that run parallel with certain Chinese peculiarities: for instance, what Westerner would think of deceiving any man in the way Abraham's grandson did his father-in-law?

A half-hour's conversation on the subject will generally show to the careful observer to what extent one has recovered from the first shock of contact. Cold water colors the judgment for better or for worse, besides having other effects. One of these is to lay down a standard of rectitude for the Chinese to which no mere man in this poor world has ever attained, and blame them or smartly show them up before the world, for failing to reach it. Why is it that we do this? Perhaps because our walk and conversation in China is among ministers—men who have a reputation for being the *most* holy on earth: and with saints in heaven, through the medium of

their writings whilst in the world. All this instead of making us more lenient, as it ought to, serves only to establish a standard of piety and goodness higher even than preachers at home have, who associate mostly with men not ministers. Having obtained this rule, we apply it to the Chinese, Christian and heathen. The result may be expected.

Another of these effects is, by the same rule, to accuse the Chinese of faults in such a way as to show that these were peculiarly Chinese, while in reality they are common to fallen humanity. Perhaps it was a Boston girl who, to adorn an old proverb, said: "Individuals who domiciliate in silicious habitations should not project granitic fragments." The author of an article in the November *Recorder* has evidently built for himself an impervious house from which he can safely throw. "Sometimes," he says, "there are certain characteristics of persons of certain nationalities that one word often enables the close observer or character-reader to place a person in his proper position as to nationality at sight. And if I were called upon to designate the Chinese as a people by one word, I should unhesitatingly say that word is *selfishness*." and, "when we get at the bottom motive of his inner soul we see selfishness written there." Now, doubtless, this is true; but if the close observer will analyze the sin of our first parents he will find that selfishness was the "bottom motive" of their "inner" souls: and if the fair character reader were called upon to designate the sons of Adam in all countries by one word I have no doubt that this would be the one. "This (selfishness) may be seen in their worship, etc." Whilst idolatry is a dreadful sin, I believe that a poor heathen who has never been taught the doctrines of the true God, worshipping something which he supposes to be superior to man, in accordance with innate convictions common to all, is less selfish than the man who knows God but refuses to acknowledge Him. An idolater is better than an unbeliever. He who by outward acts seeks to give some evidence of the light "which lighteth every man that cometh into the world," will certainly be beaten with fewer stripes than the man who deliberately denies that he has such light in him. From the necessity of his nature, man is essentially a religious being. A Chinese, although he worship all the gods in the Pantheon, is less selfish than an unbelieving foreigner.

A truly Christian man makes it his chief end to glorify God and enjoy him forever; but the hopes of reward and the fears of punishment are elements in his belief. Christ explicitly commanded his disciples to lay up treasures in heaven; and Paul, knowing the terror of the Lord, persuaded men. There is a self-love which a man ought to cherish; but it differs from selfishness. In another

place the writer says that he has given a good deal of time to find out this fact: "That which most correctly* gauges a Chinaman's belief in anything is the amount of money he is willing to put into it." Money represents life in China, and life is dear to every one. Did it occur to him that this is the measure and test of faith everywhere? The turfman will put his bets in the horse he believes will win; the merchant in the enterprise he thinks will succeed. In the recent political compagin in the United States, Morton's "barrel" was rolled principally through New York and Indiana, on the same principle; it was believed that if these states were gained for the Republicans, Harrison would be elected. Not only is this true in business and politics, but it holds good in one part of the Foreign Mission work. The contributions towards this work are measured by the amount of faith the people have in the enterprise. If the home church can be got to believe thoroughly in the success of the work there will never be the cry of "more money" coming from the Secretaries of the Boards.

There are some facts in the figures the writer gives representing the amount contributed by this heathen city for idolatrous purposes which ought to give us pause. Canton, whose population is about that of New York and Brooklyn combined, gives \$750,000 annually for religion, and this estimate is "below the real truth." The largest contribution to Foreign Missions made by the Christians of one church throughout the United States last year, was only about twice that amount. It may be safely said that the cities of New York and Brooklyn did not give that sum in one year, to send the gospel to the benighted nations of the earth. All things being equal then, by the application of the writer's rule which we have said gauges faith everywhere, it will be found that belief in idolatry in China is immensely greater than belief in Foreign Missions at home; but if the success of Foreign Missions is doubted, the promises of God are also doubted, and if these promises are disbelieved, God is disbelieved. We are reluctantly led to conclude that the faith in God of the people of the United States is less than faith in Idols and Spirits in China! How awful the thought! "The church is only playing at Foreign Missions."

Finally, the writer gives the "best way" to preach to the heathen in a comprehensive brief of Salvation of man from sin by one Divine Savior. This is doubtless the true way, and woe will be to any man who preaches not this gospel; but though we speak with the tongues of men and of angels, we become as sounding brass or a tinkling cymbal IF WE HAVE NOT LOVE.

* My brother will find it far easier to compare the Chinaman's character than he will the adverb "correctly."

Y. M. C. A.—“*What It Is and What It Is Not.*”

BY J. A. STOOKE,

Late Secretary of the Y. M. C. A., Bath., England.

IT was with considerable pleasure that I read the paper on Y. M. C. A. work, by the Rev. H. P. Beach, in your November issue. He truly said, “*the Association needs no introduction,*” though I feel sure many will be glad to know of the existence of such a vigorous branch at T’ung Chow, and will pray for yet increasing blessing upon its future work. I am personally glad to add my humble testimony to the great worth of Y. M. C. A.’s., having been brought to Christ through such agency, and having spent 19 years of happy Christian work (in various capacities) within its borders, I feel glad to render my note of thanksgiving to God, for ever leading me to seek such a sheltering fold. May *China* soon know how to appreciate the formation of branches within her midst.

In England, the question was frequently asked of me (when on deputation work), “*What is the Y. M. C. A., and how does it work?*” In view, therefore, of wide extended effort for such an enterprise, it may not be out of place to add a few words, by way of supplement only, to the already admirable paper already referred to. Let me first then explain, in a simple way, “*What the Y. M. C. A. is not,*” before saying a word on the other important subject, “*What it is?*”

1st. Let it be distinctly understood that the Young Men’s Christian Association is neither a Club, a Mutual Improvement or even a Literary Institute. It *may*, and in many cases, *does* include all the best and brightest phases connected with such useful organizations, but its *chief work* is higher and nobler than any or all of these, namely: “Seeking ever the salvation of every one within its influence.”

My past experience in Y. M. C. A. work leads me to say most emphatically that, where a branch fails in this particular, it ceases *at once* to become a blessed factor in Mission enterprise, and quickly degenerates into that from which its founders ever prayed to be delivered.

I do trust then that the Y. M. C. A. of China will keep first things first, having for their all inspiring motto, “*Saved to Save,*” for after all, we do not want in *China* anything less than an Association distinctly after this order. The Y. M. C. A. at T’ung-chow evidently seeks for spiritual blessing upon its members. I judge this to be so, after reading Mr. Beach’s paper. My plea then is that

nothing short of this should animate the promoters of *New Associations* in other parts of this vast empire where there are sufficient Christian members to form a branch and carry it on with needful spirit and tact.

On no account let Y. M. C. A's. be started under wrong impressions as to what a Y. M. C. A. *really should be*. Many branches have come to grief in the United Kingdom on this very ground. Kind-hearted, generous men of various shades of opinion, have conceived the idea that an Association in a certain locality would be a great boon. Rooms have been secured, Social Evenings, Discussion Classes, Music, &c., &c., have been all the rage. Numbers have joined, then follows the bagatelle and billiard tables, and the whole concern resolves itself into a third rate club, though originally started with good intentions as a sound Y. M. C. A. branch. I venture to say then, we do not want such attempts to be made in China, better by far *wait* until the need becomes greater, and then *launch forth*, than try to force upon *China* at a too early stage such a work of importance.

I can, however, safely predict, that, providing there are some intelligent native men about, sufficient to form a small branch, it will assuredly bring rich reward upon all concerned.

2nd. *What the Y. M. C. A. really is?*

It is essentially "a Christian Community." In all well-worked Associations none but Christian men have executive power within its borders, therefore the Christian element predominates, and God abundantly blesses.

It is sadly amusing to hear how some are ready to cry down this "one idea" method. The Association with which I was connected, prior to giving myself for work in China, furnishes an instance of what God can and will do, when *His glory* is brought prominently forward. When I entered upon my Secretarial duties of the Y. M. C. A. in question, I found things at low ebb, and grave prophets were not lacking, who gave their new Secretary to fully understand that it would be useless to revive the old concern on purely spiritual lines.

I was frankly told, moreover, that if I did not cater for the Young Men in a popular way, I should be seeking other pastures in three months from date. My reply gave them little encouragement, for I informed these two or three old croakers that God had sent me to do *His work*, and I would be content to rise or fall upon the spiritual side of the question. At that particular time we were in debt, the membership was failing, and some of my committee thought they had better clear out altogether.

Things looked queer, but our cry went up to Heaven, and quickly the tide turned, three or four earnest men came round me,

and soon the membership was nearly doubled. Open air and other mission work took the place of other things less spiritual in tone, and God richly blessed the many efforts put forth by those who meant “*all for Jesus.*” When I left them, things were in a most healthy state, for beside paying our way in general expenses, &c., nearly £1,200 had been promised towards a “New Jubilee Building.”

The last mail also brought me tidings that the building was finished and opened. The £4,000 for its erection and furnishing having been nearly all given within two years. I leave the readers to judge which policy pays best.

Again, “*The Y. M. C. A. is a distinct gain to the churches and a mighty stimulus to both Home and Foreign Missions.*”

Never did the opponents to this enterprise make a greater mistake than when they supposed the Y. M. C. A. would injure their existing agencies,—quite the opposite is the result. In England and America the churches find the Y. M. C. A. of immense value. Lay preachers, Sunday-school teachers and Mission workers are sought for from its ranks, and “*The Church,*” as a consequence, is richer for its existence.

Then as to Foreign Missions, no one will deny the fact the Y. M. C. A. is foremost in this department. During the past 15 years our Y. M. C. A. at Bristol, England, has sent forth scores into the Foreign Mission field (including our late beloved Dr. J. Kenneth Mackenzie), and not a few in our beloved “China Inland Mission” were first impressed or sent forth from the branches with which they were identified, and just now all over the home lands our Associations are on fire with regard to our work abroad.

Last but not least; *The Y. M. C. A. provides a common platform for Association and intercourse with all classes and conditions of men.* In a well-worked Y. M. C. A. there is no class distinction, and this very fact will commend this agency to all native Christians throughout China. At one of our large meetings at home, a clerical friend of mine was much struck with the unity in diversity, so marked in the composition of a Y. M. C. A. public platform! Said he: No other organization is powerful enough to bring about such a happy state of things. Some of the readers may demur to this, but this one thing I know. No Society has done so much as the Y. M. C. A. to break down miserable prejudices and cause men of entirely opposite views to unite on the grand fundamentals of our precious Faith.

May the Great Head of the Church bless every step taken, to interest the native enquirers and Christians in this glorious brotherhood of love.

*The Early Dutch Mission in Formosa.**

BY REV. W. CAMPBELL, F.R.G.S.

ACCORDING to the narrative of the historian Valentyn, it was in 1624—when the Dutch East India Company had secured its position on Formosa, and had commenced to trade with the natives and to colonize the country—that the authorities in Holland began to be solicitous about sending forth ministers of the Gospel to benefit their fellow-countrymen, and to seek the extension of God's kingdom among the rude heathen inhabitants of the island.

To begin with, only two Scripture readers were sent out; but, as one of these, Michiel Theodori, was recalled to Batavia soon after his arrival, the carrying on of the work devolved upon Dirk Lauwrenzoon, who continued till May, 1627.

The first Christian minister designated to Formosa was the pious George Candidius. He arrived on the 4th of May, 1627, and entered immediately upon those labours which proved so helpful to the furtherance of a most gracious and widespread movement. Like a true zealot, he began by making himself familiar with the language and religion of the natives, and then led them into the right way of salvation, having much fruit amongst this poor people, and being the means, not without great toil, of bringing many of them from the power of sin and superstition into the glorious liberty of the sons of God.

After labouring thus for about two years, the Rev. Robert Junius was appointed to assist him, and he also began by working hard at the study of the native colloquial and in the preparation of catechisms for religious instruction, some affirming that he even succeeded in translating several portions of God's Word into the language of the aboriginal tribes.

In 1631, Mr. Candidius was called to Batavia, where he remained for some time; but, still remembering the needy Church of Formosa, he returned to the scene of his former labours about the middle of 1633, and took up his abode with Mr. Junius in the village of Sakam, which afterwards developed into the large Chinese city of Taiwanfoo.

Two years later, those earnest, like-minded fellow labourers were privileged to receive by baptism into the Church of Christ no fewer than seven hundred adults, and on March 11th, 1636, they were able to report to colonial head-quarters at Batavia that, from

* We reprint the following article from *The Presbyterian Messenger*, of March 1st, 1888.

observations made on a journey through the island with Governor Putmans, at least fifteen additional ministers would be required to take advantage of the opening which then existed for the spread of the Gospel. Accordingly, on April 23rd, the Rev. Ahasuerus Hoogestein received appointment, and on July 26th, the Kirk-Session at Batavia decided to reinstate in office the Rev. Joannes Lindeborn and send him also to this very inviting field of labour.

During 1637, Mr. Candidius returned to the Fatherland, the Rev. Gerardus Leeuwius went out to act as chaplain to the Dutch residents near Fort Zelandia, and Mr. Junius was once more left alone at Sakam; Mr. Lindeborn having been deposed from office on account of improper conduct, and Mr. Hoogestein having died when about to enter upon active service.

On July 12th, 1638, the Rev. Joannes Schotanus was called to share the work with Mr. Junius, and reached his destination in due course, but remained only a short time; for, on December 11th of the following year, he appeared in Batavia without proper credentials, having been suspended from office, in presence of his ministerial colleagues, by Governor Van der Burg.

In January, 1640, a letter was received at Batavia containing the sad news that Mr. Leeuwius had recently died, and that Mr. Schotanus still required to be kept under Church censure; while, on July 12th, the Rev. Joannes Bavius was called to Formosa, Mr. Junius having been granted leave of absence after ten years of faithful service.

On May 9th, 1641, the energetic Mr. Junius reached Batavia, and was asked if he were willing to return to Formosa at the close of a brief stay, or inclined rather to continue his journey to the Fatherland. He replied that, if considered necessary, he was entirely willing to go back and resume his missionary work, on condition that he obtained an increase of salary, and that Governor Traudenius received instructions to cease from molesting him in the discharge of his official duties. Assurance having been given that orders would be sent to have everything conducted as under the former Governor, he further petitioned that the Rev. C. Agricola be made a Licentiate, and the Rev. N. Mirkinus should be permitted to draw full stipend on attaining to a preaching knowledge of the language. As no Kirk-Session had yet been established in Formosa, the opportunity was taken to ask Mr. Junius if he thought it desirable to form one; his reply being in the affirmative, and conveying a request that this point also should be brought under the notice of the Governor. Thus, on May 13th, Mr. Junius engaged to return for three years to Formosa, receiving as salary one hundred and forty *guilders*

a month, in addition to the allowance of ten *ryxdaalders* for house expenses; His Excellency assuring him that he would write to Governor Traudenius on the various matters alluded to, and promising that the names of the two brethren which had been mentioned to him would be put forward for promotion. And here, it may be added, that, although there was little delay in carrying out this latter item of the agreement, the archives contain no subsequent references to either of these brethren, except a brief notice to the effect that Mr. Agricola returned to Batavia on August 1st, 1644. They were both successful in gaining an intimate acquaintance with the native language, and this was the reason which chiefly influenced the Council in consenting to their promotion.

In 1643, the Rev. Simon van Breen was called to Formosa, and on December 14th of the same year, Mr. Junius again arrived in Batavia, leaving Mr. Bavius and Mr. van Breen with the licentiate, Rev. Hans Olef, in charge. He was earnestly requested to continue his services; but, although Mr. Bavius and the inhabitants of Soelang had also urged him to stay, he believed it to be his duty now to return home, and therefore modestly put aside this request of the Session; being careful, however, to make a number of valuable suggestions for the benefit of the now flourishing Church in Formosa, which were afterwards attended to by Governor Caron. He seems to have departed soon after for the Fatherland, where he died in 1656.

In 1644, the Rev. Joannes Happartius went out to Formosa, and on November 17th of the same year directions were issued to draw up such rules as would be most suitable for the organization of the Native Church; a further order of the Council being for the compilation of a "Sakams Dictionarium" which might afterwards be enlarged into a general Malay, Portuguese, German, and Sakams Dictionary.

In 1646, Mr. Bavius still abode in the village of Soelang, having also under his direction the work in the villages of Mattau, Dorco, Tilocon, and Tevorang; Mr. van Breen was labouring in Favorlang and the neighbouring villages; Mr. Happartius (of whom no further mention is made) being stationed at Castle Zelandia, where he conducted the Dutch services, and attended to the interest of the congregations at Sakam, Tavocan, and Bakloan. Meanwhile, Mr. Olef remained among the Southern villages; but, as this large parish extended from Favorlang to Pangsoia, the assistance of a colleague was earnestly petitioned for, and bitter complaints were made concerning the laziness of the teachers there.

During 1647, Mr. Bavius succumbed to serious illness, and Mr. van Breen received permission to return to the Fatherland; it being

also about this time that the Rev. Daniel Gravius expressed his desire to serve the Church of Christ among the newly-converted heathen of Formosa. He was then established as minister at Batavia, and was a man of great talents, and much beloved both by the Government officials and his congregation. With many arguments and inducements, they tried hard in name of the Council and Kirk-Session to dissuade him from his purpose; but he remained steadfast in this—that, if they would release him from his official work in Batavia, he would at once proceed to Formosa. After many more fruitless attempts to alter his intention, he was at last set free, His Excellency the Governor-General commanding (however much he desired to keep him) that his praiseworthy zeal and pious determination should no longer be hindered, but rather assisted in every way possible; and so, having made a few needful preparations, Mr. Gravius said farewell to the Kirk-Session of Batavia, leaving for Formosa on May 6th, amid the tears of his very sorrowing and fondly-attached congregation. He remained in the island of his adoption for four years, being of great service to the congregations there, because of his exceptional skill in the language of the native tribes. When this service had been rendered, he again filled the ministerial office at Batavia, and on February 5th finally returned to the Fatherland. Even so late as January 2nd, 1662, he gave proof of his linguistic skill and deep interest in the Mission cause, by issuing at Camp Vere his “Formulary of Christianity,” a laborious and careful work of about three hundred pages, with the Dutch and Formosan printed in parallel columns.

On April 15th, 1652, the Rev. Gulielmus Brakel received appointment, and on July 3rd it was intended further to strengthen the church in Formosa, by calling the Rev. Gulielmus Pantherus, who, however, refused to go.

On March 7th, 1653, the affairs of this still prosperous church were fully discussed in Batavia, and upon the Kirk-Session urging the members of Council to send many more labourers into the quickly ripening harvest, instructions were issued that the newly-appointed Governor, Mr. Caesar, should at once proceed to make investigation and report.

Valentyn furnishes few particulars regarding the ten ministers appointed to Formosa during the four following years, the last-named on his list being the Rev. Gulielmus Vinderus, who was called to labour there on May 21st, 1657.

. Indeed, for a considerable time previous to this, events had been taking place in China which were destined now to bring

rapidly about, not only the cessation of all missionary work on the island, but the overthrow of the Dutch authority, and the lapsing of the people back again into their former condition of heathenish ignorance and superstition.

The Ming dynasty was supplanted by the present Manchu-Tartar dynasty in 1644, and of all the daring spirits which those stirring times produced, none of them equalled in force of character the somewhat patriotic Chieftain Koxinga. He refused allegiance to the Manchu usurpers, collected a large fleet which swept the seas, and could number his adherents on land by tens of thousands. It was all in vain, however, for the stubborn fierceness of those Tartar hordes proved more than a match for him; so that, after several years of open hostility, he was compelled to retreat from the mainland, and to turn his attention toward the large fertile Island of Formosa.

Operations were directed against it in 1661, Koxinga experiencing no real difficulty in landing his forces, and in summoning the Dutch to an immediate surrender on pain of death by fire and sword.

The deputies who were appointed to meet him offered to evacuate the stronghold at Sakam, but Koxinga replied: "That, as Formosa had always belonged to the Chinese, foreigners must now agree to quit it, or to hoist the red flag out;" whereupon the war signal soon appeared flying over Fort Zelandia, and the siege began.

It lasted nine months, every attempt by the Dutch to strengthen their position being met with a more vigorous blockade, and the infliction of more terrible suffering upon all defenceless Hollanders, who were scattered throughout the country.

Especially were the ministers and school-masters singled out for every form of cruel indignity, and even for death itself; Koxinga issuing orders for their arrest, and causing some of them to be crucified in those very villages where they had been prosecuting their gracious and self-denying work. One such incident is thus described by Nieuhoff:—"Among the Dutch prisoners taken in the country was one Mr. Hambroek, a minister. This man was sent by Koxinga to the governor to propose terms for surrendering the fort; but, in case of refusal, vengeance would be taken on the Dutch prisoners. Mr. Hambroek came into the castle, being forced to leave his wife and children behind him as hostages, which sufficiently proved that if he failed in his negotiation, he had nothing but death to expect from the chieftain. Yet he was so far from persuading the garrison to surrender, that he encouraged them to a brave defence by hopes of relief, assuring them that Koxinga had

many of his best ships and soldiers, and began to be weary of the siege. When he had ended, the council of war left it to his choice to stay with them or return to the camp, where he could expect nothing but present death. Every one entreated him to stay. He had two daughters within the castle, who hung upon his neck, overwhelmed with grief and tears, to see their father ready to go where he knew he must be sacrificed by the merciless enemy. But he represented to them that having left his wife and two other children in the camp as hostages, nothing but death could attend them if he returned not; so, unlocking himself from his daughters' arms, and exhorting every one to a resolute defence, he returned to the camp, telling them at parting that he hoped he might prove serviceable to his poor fellow-prisoners. Koxinga received his answer sternly; then, causing it to be rumoured that the prisoners incited the Formosans to rebel against him, ordered all the Dutch male prisoners to be slain. This was accordingly done; some being beheaded, others killed in a more barbarous manner, to the number of five hundred; their bodies stripped quite naked, and buried fifty and sixty in a hole. Nor were the women and children spared, many of them likewise being slain, though some of the best were preserved for the use of the commanders, and the rest sold to the common soldiers. Happy was she that fell to the lot of an unmarried man, being thereby freed from vexations by the Chinese women, who are very jealous of their husbands. Among the slain were Messrs. Hambroek, Mus and Winsem, clergymen, and many school-masters, who were all beheaded."

It must have been about this time that the Rev. Markus Masius, who had been labouring on Keelung Island, near Tamsui, made his escape to Batavia, after touching at Japan.

At length, worn out with disappointment and fatigue, the little garrison was compelled to surrender at the beginning of 1662, all the public property falling into the hands of the enemy, and the brave but heavy-hearted defenders being allowed to embark in their only remaining ship.

The following year, when the Dutch official, Mr. Bort, arrived with a fleet, it was found that Koxinga's son was already in power. He conveyed a message to Mr. Bort stating that the widow of Jacobus Valentyn, the Rev. I. de Leonardis, with others, were still at Sakam, and that he was willing to restore them all, to throw open the trade of Formosa, and provide a settlement for the Hollanders at Tamsui, if only they would join him in a defensive alliance against the Tartars. Nothing, however, seems to have resulted from these negotiations, as the poor prisoners were allowed to continue their dreary, comfortless days in exile.

It was not till September 2nd, 1684, that the Lord mercifully delivered some of those unfortunate captives, namely, Alexander Schravenbroek, with his wife and two children; the widow of Hendrik Verbiest, with two children; Salamo Valentyn, with his wife and three children; Mrs. Susanna van Berehem, with her daughter; and Mrs. Geertruy Focanus, with her two sons (which two widows with their children, being natives of Sakam, remained in China). Of these, Alexander van Schravenbroek, after twenty-two years' imprisonment, had so fully mastered the language that the Ambassadors Paats and Keyser engaged him as an interpreter.

Such are Valentyn's final notices of the Dutch Mission to Formosa, his paper concluding with the following list of ordained ministers who laboured there:—

Georgius Candidius	...	...	...	1627	till	1631
Robertus Junius	...	...	...	1629	„	1641
<i>Georgius Candidius*</i>	...	...	...	1633	„	1637
Assuerus Hoogesteyn	...	...	...	1636	„	1637
Joannes Lindeborn	...	...	...	1637	„	1639
Gerardus Leeuwius	...	...	...	1637	„	1639
Joannes Schotanus	...	...	...	1638	„	1639
Joannes Bavius	...	...	...	1640	„	1647
<i>Robertus Junius*</i>	...	...	...	1641	„	1643
N. Mirkinius†	...	...	...	1641	„	1645
Simon van Breen	...	...	...	1643	„	1647
Joannes Happartius	...	...	...	1644	„	1646
Daniel Gravius	...	...	...	1647	„	1651
Jacobus Vertrecht	...	...	...	1647	„	1651
ANTHONIUS HAMBROEK††	...	...	...	1648	„	1661
Gilbertus Happartius	...	...	...	1649	„	1652
Joannes Cruyf	...	...	...	1649	„	1662
Rutger Tesschemaker†	...	...	...	1651	„	1656
Joannes Lugdens†**	...	...	...	1651	„	1656
Gulielmus Brakel†	...	...	...	1652	„	1656
<i>Gilbertus Happartius*†</i>	...	...	...	1653	„	1656
Joannes Bakker†	...	...	...	1653	„	1656
Abrahamus Dapper†	...	...	...	1654	„	1656
Robertus Sassenius†	...	...	...	1654	„	1656
Marcus Masius	...	...	...	1655	„	1661
PETRUS MUS††	...	...	...	1655	„	1662
JOANNES CAMPIUS††	...	...	...	1655	„	1662
Hermannus Buschhof	...	...	...	1655	„	1657
ARNOLDUS A WINSEM††	...	...	...	1655	„	1662
Joannes de Leonardis	...	...	...	1656	„	1662
JACOBUS AMPZINGIUS††	...	...	...	1656	„	1662
Gulielmus Vinderus	...	...	...	1657	„	1659

* Second term of service.

** Died on the Pescadores.

† Exact year of death unknown.

†† Beheaded by Chinese invaders.

To What Purpose was this Waste?

MANY women had been ministering to the needs of Christ and his disciples, but Mary in a sudden freak of prodigality, as others thought it, treated Him for once as only the richest and greatest are wont to be treated. This prodigality of love stands in marked contrast to the measured affection of those who could join the covetous Judas in begrudging the use of so precious a thing on the person of Jesus. Perhaps the central lesson of this incident lies just in this contrast between the prodigal gift of overflowing love and the measured dole of those who must see a pressing need, or have some proof that others will do their share, before they "can see their way clear" to give to any good cause. But doubtless in every age since then, many a gift to Christ has been larger and freer because of Mary's loving extravagance. The moral of this lesson admits of application to many things, and one of these is

The Fellowship of the Saints.

One marked trait of true Christianity is the pleasure and profit which Christians derive from each other's society. And this is also a reliable measure of love to Christ. The luke-warm care little for Christian fellowship, and are a clog upon it, the worldly minded fence it around and across with various distinctions of race and caste; and sectarians prize it only within their own sect. But hearts full of love to Christ meet kindred hearts with pleasure, no matter of what race or rank, and are refreshed and strengthened by the meeting. They are like the magnet which clings with equal avidity to the navvy's pick or the prince's sword, if so be the iron be bright and clean, and thus clinging conserves thereby its own strength.

But the forms of Christian fellowship are many, and some of them, a measured and hence a measuring piety would reckon out, as not worth what they cost: and even a fervent piety, when considering in what way limited means or strength can be used to the best advantage, may make the mistake of underestimating their value.

Once when located at an interior station where no visitor had ever come, a member of the C. I. M. dropped in upon us. He came neither to council nor advise, but rested two or three days and then went on his way. He attended a prayer meeting and spoke to the Chinese Christians. What he said one of us might have said; but it made a lasting impression on their minds, and if regularly ordained

church functionaries in their periodical visitations, carry with them such a blessing as he brought to us, their lot is one to be envied.

At times we have been connected with one of two stations about seven *li* apart. One is within the city wall, the other in a suburb; and as the gates are closed at night, we can communicate only by day. Yet the two stations have always maintained a weekly prayer meeting, though to do this, the better part of each Wednesday afternoon has to be given up to it. Does it pay? Yes? It is a sympathetic nerve between the two stations. Few missions have been so harmonious as this, and the efforts which the members have to make to meet each other once a week have helped much to promote a tender regard for each other's wishes and feelings.

I have heard of Christians who think the weekly Sabbath services, as usually conducted, are not worth what they cost. They say we ought to be at work instead of lounging holy time away in luxurious churches. An active worker of this stamp was once heard to say, that for ten years he had not been inside a church building. But other workers, just as earnest as he, were horrified at the remark. The preacher may have nothing *special* to say to any one of his hearers and only rehearse in fresh form truths already familiar; and yet refreshed and strengthened souls may say within themselves, "This is none other than the house of God, and this is the gate of heaven."

There are now-a-days conferences which call together Christian people merely to talk or be talked to and pray and sing and worship together. They are limited to this, and have no authority to decide anything. They take time and cost money. Do they pay? Would it have paid the children of Israel to have had every male go up three times a year to the feasts of the Lord? Had they obeyed the command to do so, aside from any increase of divine interposition in their behalf, how much more of national harmony would have been theirs; and what national tragedies might have been avoided. Yet these feasts were not even gatherings for mutual council, but simply assemblies of the people for certain religious ceremonies and to feast before Jehovah. Now our union conferences which are union just because they claim no authority and do not attempt to settle any disputed points are coming to be more and more prized as the spirit of unity grows, and they are of growing value as a unifying influence in the church. Furthermore, if organic unity ever is attained by the whole church it seems to me that it will never be by self-assertion, aggression and disputing, but by just such influences as these conferences, fusing all together and opening all eyes to truly see and impartially weigh the claims of each denomination.

These union conferences are of great value in begetting mutual confidence and regard. The word *Devil*, being translated, means *accuser* or *slanderer*, and the name fits its owner. He does incalculable harm by leading those who ought to trust, and love and help each other, to distrust, dislike and oppose each other. One of his wickedest devices is to tempt us to doubt or distrust the work of the Holy Spirit in the hearts of any who happen to differ a little from us in faith or practice, and blind us to the grace which God bestows on them.

And now a word as to the proposed conference of all missions in China. We are here, each with our own organization for the management of our own affairs, and besides we are all more or less under the direct control of missionary or church Boards in our home lands, and dependent upon them for our funds. There is no room for any general organization to step in and assume authority over us in any matter. But all the more is there not a place and a call for a general conference which shall bring together representative men from all denominations to vivify and emphasize our spiritual oneness in Christ Jesus our Lord?

We all have our yearly denominational gatherings where we meet to further that portion of the work committed to our care. We meet first of all, as servants of Christ, seeking to advance his kingdom; but of necessity most of our time is spent in reporting what our denomination has done; or in planning what it shall do. Our hearts are quickened and drawn toward our great Head, but at the same time a strong *esprit de corps* is developed. There is need once in a while of a general assembly of the saints a "Feast of the Lord where all the tribes go up," and it should rank in weight and dignity with any denominational gathering at home or abroad. Even if all discussion of mooted questions were excluded, and all our efforts concentrated on emphasizing the things wherein we are one, such a gathering once in ten years might well be worth all its costs.

When I am about to attend the yearly meeting of the mission to which I belong, I pray for two things, a *teaching* and a *teachable* spirit. That is, I wish to feel that I am enjoying the guidance and teaching of the Holy Spirit and be able to humbly and faithfully communicate any views or convictions which I may have on the various matters under consideration. I also wish to feel that I am meeting others who are in like manner guided and taught by the Spirit, and hold myself ready to be instructed and quickened by what they may have to say. I do not assert that I am always faithful to this prayer. But if all who are to attend the coming

conference could come together in such a spirit as this, would not the conference be indeed "a *feast of the Lord*"? Let all come together in such a spirit as this and various divisive questions might be discussed with benefit, and if not settled, might be stripped of all divisive tendencies.

We need to be sure in our own hearts that we are supremely devoted to Christ and his cause, and attached to our way or denomination only because for some reason or other we honestly believe it to be more after the mind of Christ than are other denominations. We need also to recognize and honor the same devotion and the same convictions in those who differ from us, and especially to love them for their devotion to Christ. Then the time and the money and toil devoted to the coming conference may be like precious ointment poured upon the head of our Lord.

A Criticism of Dr. Williamson's "Missionary Organization."

BY REV. J. V. N. TALMAGE, D.D.

I DO not like to appear in opposition to my old friend, Dr. Williamson, especially on a subject in which *fundamentally* I so nearly agree with him, and one which is so important as is the subject he discusses in the January and February numbers of the *Recorder*, in his paper entitled "*Missionary Organization in China*." But some strictures are called for, for in his effort to state facts as strongly as they ought to be stated, he sometimes makes overstatements, and leaves wrong impressions which the enemies of missions take advantage of to throw discredit on our work in this land. His paper is so long that I may notice only a few particulars, and will try to do this briefly.

He has stated with great force the *magnitude* and *difficulties* of the work of evangelizing China. Although I cannot fully agree with every statement he makes, because of this tendency to overstatement, I do not think that on the whole he makes the magnitude and difficulties of our work at all too great, especially when we add to his statements the greatest difficulty of all, which Paul calls the *enmity of the mind of the flesh*, or unrenewed heart of man. The Doctor did not allude to this, doubtless because he took for granted that this is a difficulty universally felt by all evangelical missionaries, and therefore did not call for discussion in his paper.

His third point is that "*Our progress is not satisfactory*,"—a statement in itself true enough, for our progress is not at all what we could wish, or what we still hope to see. But in the discussion of this point he has left an impression discouraging to friends and encouraging to enemies, because altogether wrong. He says, "The number of inhabitants [in China] is increasing at not less than $1\frac{1}{4}$ per cent. . . . Taking the census as 360,000,000, this gives us 4,500,000 heathen born into the world every year." (Of course he means 4,500,000 more births than the 12,000,000, more or less, of deaths which occur every year). In passing I will just remark that this seems to be a new way of estimating the yearly increase of a nation, first guess at the rate per cent., and then from that estimate the numbers! Is not this "putting the cart before the horse"? One would suppose it necessary to have some idea of the actual increase in numbers in order even to guess at the rate per cent. If not, why not guess the rate to be 2, or 3, or 5 per cent.? For either of such guesses there are sufficient examples. And we might just as legitimately guess the rate to be only $\frac{1}{2}$ of 1 per cent., or that there is no increase whatever. But let this go, and let us suppose that there is a yearly increase of heathen in China of $1\frac{1}{4}$ per cent.

Dr. W. goes on to say, "Our converts now reach about 4,500 *per annum*. Thus there are more than [why say *more than* when the numbers are exact?] one thousand heathen born for every single convert brought into the church; . . . a new nation of 4,500,000 heathen—far larger than Scotland—produced every year, while we are only accomplishing a village of say 4,500. . . . It would take 225 new missionaries every year [not to convert China, but merely] to meet the additional population." If Dr. W. wished to leave the impression that the missionary cause in China is perfectly hopeless, I do not see how he could have arranged his figures better for the purpose. For unless we receive, besides the number necessary to keep up our present force, the yearly addition of 225 missionaries, the odds against us are only increasing; and even if we receive that yearly addition it will take 80,000 [$360,000,000 \div 4,500 = 80,000$] years to convert the whole nation, or half that time before the number of Christians will equal the number of heathen! But Dr. W. did not mean to leave such an impression as this. He should therefore have given us the *ratio* of Christian increase. I have compared that with the $1\frac{1}{4}$ per cent. of heathen increase. This would have left a very different impression. He must have made his estimate of Christian increase from statistics gathered a year or two ago, when the number of communicants in connection with Protestant Churches in China was usually reckoned as about 30,000. Now

4,500 increase on this would be at the rate of 15 per cent., at which rate the number of converts would double every five years, while at the rate of $1\frac{1}{4}$ per cent. it would take some sixty years for the nation to double. But 30,000 communicants in Protestant Churches will represent a community of at least 120,000, probably nearer 150,000 individuals. Now let the same rate of increase continue two generations more, and the number of Christians will have overtaken the number of heathen.

Possibly Dr. W.'s estimate of yearly increase was too high. It was not much to high a year or two ago when he made it. But it is a sad fact that the increase this last year seems to have been much less than the year previous. At the rate of last year's increase, it would require a few more decades before the number of Christians would overtake that of the heathen in this land. Even then China would become christianized sooner than did the Roman Empire. Now I do not use these arithmetical calculations to found any argument on them, only to show that the figures given by Dr. W., when carefully examined, afford no ground for discouragement on the part of our friends, or for elation on the part of others.

There is just one more point on which I wish to say a few words. I think Dr. W. also very greatly overstates the practical evils of Denominationalism in China. Those who know me well, know that I am thoroughly opposed (probably as much so as is Dr. W.) to the perpetuation, or even to the setting up of our various ecclesiastical home politics in China. For at least 30 years I have, on all suitable occasions, always advocated the duty of all Branches of the Church of Christ to strive after not only perfect unity of spirit, but also so much of unity of organization as will be convenient and can be accomplished without the sacrifice of any important principles of doctrine or church order taught in God's Word, fully believing that if we honestly come up to the full light we already have, God will give us more light in the same direction. But notwithstanding my strong feelings on this subject, I must take exception to Dr. W.'s statements on this point. Let us notice a few of them.

He begins with the Church of England and says, "She is striving and hoping to impose" all her peculiarities "in their entirety upon China." He then says similar things of the "Presbyterians," the "Methodists," the "Congregationalists," the "Baptists," and the "American Episcopal Church." Of the "Lutheran Church" he says it is "seeking to reproduce in China a fac-simile of itself, nothing less or more. . . . And so with other denominations. What a spectacle to thoughtful Chinamen! and there are many such. No wonder they say to us, 'Agree among yourselves, and

then we may listen to you.'” And still he “piles on the agony,” adding, “But this is not the worst aspect of our divisions,” for there are many different sects within these larger denominations, and outside of them others, all working independent of each other, and the prospect of more yet in the near future. Again he adds, “Nor is even this the worst aspect of the situation,” for in Shanghai there are “seven missions,” with “seven sets of foreign missionaries (he does not tell us how many individuals,) *wasting their strength, and throwing themselves away* in doing the work which might be done by one foreigner and one native Pastor.” Is it strange that enemies of evangelical Christianity quote with approval such an indictment made against us by one of the oldest and most honored of our own number? But I ask is not the indictment greatly overdrawn? If Missionaries think for themselves on any subject, they being only human beings, &c., not better than Paul and Barnabas, it is not strange that there should sometimes be friction among them. But the most serious of such friction that I have been acquainted with has risen from other causes than denominationalism. There may have been a few Protestant Missionaries as narrow-minded as Dr. W.’s argument implies, but they have been only and very rare exceptions. The large majority treat the work of, and the churches gathered by, their brethren (no matter of what denomination), with great respect, and always wish them God speed. I do not believe that any one of the churches mentioned above either *strives* or *hopes* to *impose* all its peculiarities *in their entirety upon China*, or *seeks to reproduce nothing less or more than a fac-simile of itself*. Neither do I believe that the ecclesiastical divisions of the missionaries make any such impression on the Chinese as Dr. W. thinks. Our differences of this kind, compared with the difference between us all and heathenism, are infinitesimal, too insignificant, it seems to me, to make the heathen ever think of using them as arguments against Christianity. If any have so used them they have probably been helped to this use by some Christian (or anti-Christian) foreigner. We never hear such objections used against Christianity by the heathen in this part of China. At least I have never so heard them; but I have often heard them used by foreign opponents, and have found them recently so used in foreign newspapers, Dr. W. being referred to for corroboration. Probably it is this and similar reference to Dr. W.’s paper to prove the failure of Missions in China that have been the chief cause of this present writing.

However it may be at Shanghai, Tientsin and Peking, of which places Dr. W. speaks particularly, the work at Amoy does not at all accord with his description. This being the first week of the

Chinese year, we are now in the midst of a week of prayer, which has been arranged for altogether by the native Christians, and is mostly conducted by them. Besides meetings at other times in their several places of worship (I know not how many,) there are union prayer-meetings every afternoon in one of the six larger church buildings, which thus far have been well attended, and are increasing in interest. We had similar meetings during the first week of our year. In the town of Amoy, and on this island in the harbor, there are six or seven congregations of reasonable proportions, gathered in as many places of worship twice every Sabbath for regular public worship, four of them presided over by their own native Pastors, who are supported by their congregations. The other regular services on the Sabbath are conducted by the missionaries, or by native unordained preachers. To help decide the question whether our mission work here looks like failure or not, I will just mention one incident which occurred last week, on the Chinese New Year day. The two churches connected with our mission had decided to meet together for (as they called it) a thanksgiving prayer-meeting, at which time they were to manifest their sincerity by thank-offerings of money. The idea originated with and was carried out by themselves, though two missionaries and four young ladies, who knew of the meeting, were glad to be present. They called on me to preside. After some religious exercises they took up a collection of something over \$150, which they afterwards increased by some \$60 more. I do not think that more than \$25 or \$30 of this could have been given by the foreigners. All that was decided concerning the use of this money at the time was that it must not be used on themselves. This afternoon, at the union prayer-meeting of all the churches, it was decided to take up collections in each church next Sabbath for the famine sufferers in the North of China. This idea again originated with the native Christians. To say nothing of the work inland north, west and south, carried on from Amoy, and the various educational institutions at Amoy, does it look as though the missionaries here in their denominational rivalry had been *wasting their strength*, and *throwing* themselves away? To disband these churches, separate from them the Pastors whom they now support, and whose watchful care they so much need, and now receive; and to build one great hall for all these congregations to meet in and be ministered to by one foreigner and one native Pastor, as Dr. W. suggests, it seems to us would be one very, *very* long step backward. To illustrate the real unity among us here, I may state that, besides many union meetings such as are mentioned above, the native churches gathered

by two of the missions are united in Church organization, and the students and unordained preachers of all three missions are examined together as to their progress and qualifications, and instructed together by meetings of all the missionaries and native pastors held for this purpose twice a year.

But I fear my letter is already too long; in conclusion therefore I say God grant to us the missionaries and to the Home churches, whose messengers we are, grace and wisdom to "keep the unity of the spirit in the bond of peace," and to organize the native churches with as much external unity as our present circumstances, with the light to which we have already attained, will permit. And may He enable us to make constant and rapid progress toward that perfect ideal, which He has set before us in His Holy Word. Whether the plan outlined by Dr. W. toward the close of his paper approximates such ideal or not, let every one judge for himself. A church organized on such lines would certainly be something different from anything the world has ever yet seen. But then perhaps he thinks that China, being so peculiar, needs a peculiar church.

The Chinkiang Riot.

BY REV. R. T. BRYAN.

THE real cause of the riot was hatred of the Sikh policemen. For many years only natives were employed as policemen, and consequently the Chinese were allowed many privileges in the Concession. A short time ago several Sikhs were employed and given the higher positions in the police service. They began at once to introduce more stringent regulations, in order to have more system and order in the Concession—a desirable thing. The Chinese are not a people to obey quickly and promptly. The Sikhs are naturally rough in their manners, especially toward the Chinese, whom they consider to be greatly inferior to themselves. Consequently the Chinese were often roughly treated, and began to regard the Sikhs as very impolite, rough, cruel, men. As time went on this feeling intensified. The Sikhs were called "red-headed foreign devils" and feared and hated as such.

I was told by an intelligent Chinese teacher that three causes recently increased this hatred very much among all classes. A small military official was dragged off his horse and taken away to the Police Station by his quene. He was degraded of course.

His offence was riding too fast through the Concession.

The beggars and idlers generally were driven out of the Concession, perhaps often treated roughly.

Many dogs have recently been poisoned by the Sikhs.

The Chinese were often heard to speak of the cruelty of these policemen. They were ready on the slightest pretence to attack them.

On February 5th occurred the occasion of the riot. An opium-smoking, gambling beggar was found gambling in the Concession. He was ordered out, but Chinese like, was very slow in obeying. Thereupon it is said the head policeman kicked him—a brutal act, if true. The man fell down *seemingly* insensible. He was taken up and carried to the British Consulate. Mr. Mansfield sent for Dr. Lynch, who examined the man, and on finding no sign of injury, told the Consul that there was no serious trouble (which was true since the man is now well). The Consul ordered the police to take the man away. They carried him and put him down in the middle of the road, just within the Concession, in front of the Baptist Chapel. It was New Year, and the Chinese shops being closed, there were many people on the streets. A crowd soon gathered around the man, and were told that he had been kicked by the policeman and was dying. At 4 p.m. the crowd had increased to hundreds. The kicking of the man took place soon after noon.

About 4 p.m. they began an attack on the Police Station, quite a weak attack, led by small boys, some of the crowd looking on and others cheering. It was evident that the mob meant mischief. H. B. M.'s Consul sent for Chinese soldiers. Only a few came, armed with small bamboo sticks. They came to encourage the mob rather than to quell it. A small official appeared on the scene and seized one or two of the leaders, but was stoned in the attempt.

Mr. Duff's new houses, near the Police Station, had no wall in front. Many people gathered in the lower verandahs to look on while the Police Station was being torn down. About sunset Mr. Duff's three large houses were set on fire. It is said that they procured kerosene oil from the police quarters. It is my opinion that the burning of these houses was the suggestion of the moment, and not because of any enmity towards the owner or occupants.

Only one was occupied, and that by an indoor Customs officer, against whom the Chinese had no feeling whatever. His sick wife escaped through the back way, carried by her husband and servants, leaving everything to the flames and robbers.

About half an hour after these houses were fired, the mob began to assemble at the British Consulate. One object was to secure the head policeman, who had taken refuge there; another doubtless to

plunder. About 300 armed soldiers appeared on the scene. Twenty-five could have protected the Consulate gate, but they did nothing whatever. I have heard that they even encouraged and helped the mob.

About 7 p.m. the Consulate gate was broken open, and the mob rushed in to plunder and fire the building. The American Consul, wife and child (who had gone over to the British Consulate), together with H. B. M.'s Consul and family, escaped at the back, by tearing down the wall, and found refuge with some other foreigners on board the *Kiang-yu*.

In a few minutes the Consulate was in flames.

The Southern Baptist Mission property, which joins the Consulate, was also attacked almost immediately, the mob breaking down the wall between the two places. Mr. Hunnex and family barely had time to escape through a hole in the wall to the other mission house, Mrs. Hunnex walking, and carrying her eight-day old baby in her arms.

Part of the mob rushed into the house to burn and plunder, and part began at once to tear down the wall between the two mission houses. It was evident that we would have to flee from this house also. We looked up our undressed babies and rushed down the back stair way. As we went down we heard them crush the glass in our front door. We all escaped, some over the wall, and some through the back gate. Mr. Hunnex was caught, but one man said, "Let him go, he is a good man, a preacher." We escaped to a Chinese house led by our cook. The people took us in and did all in their power to make us comfortable. Both the Baptist Mission houses and Chapel were burned at once.

The Methodist Chapel and American Consulate were looted, but not burned, because they joined the Chinese houses. About midnight the foreign gentlemen, learning where we were, came and took us all to the *Kiang-yu*. At that time everything was quiet. Next morning all seemed quiet, but about noon the people had gathered in great numbers on the Bund, and began to throw stones at the hulk and the steamer *Kiang-yu*. About two o'clock of the 6th, several houses belonging to Chinese were set on fire. This drew the crowd away from the Bund. Late in the afternoon about 500 soldiers appeared on the Bund, and since that time all has been quiet.

I do not think the mob wished to kill any foreigners.

I was among the people until nearly night; took one man by the arm while he was tearing down a wall and said, "Friend, don't do that." He laughed and stopped pulling out the bricks. Early next morning I was in our yard and preached to a large crowd. They

seemed to be very much ashamed of what had been done. I do not think for a moment that the riot was planned beforehand. The reader may ask why they did not burn more houses? If there had been any prearranged plan they doubtless would have burned more, but having burned all in the direction in which they were going they stopped. It was not at all necessary for any one to leave Chinkiang for safety.

The mob seemed satisfied after the Sikhs left for Shanghai. I think missionary work will be advanced, rather than hindered. I felt more encouraged.

Many thanks are due the officers of the *Kiang-yu and Ngankin*. They were very, very kind to us all, even to the extent of giving up their own private rooms.

Correspondence.

DECLINING DESERVED HONOR!

MY DEAR DR. GULICK:—On page 29 of the *Chinese Recorder* for January, 1889, Vol. XX., No. 1, there stands a D.D. against my name, which is erroneous, as I do not hold the degree of a Doctor of Divinity, but continue to be plain Mr. Lechler.

Will you oblige me by correcting the error, and believe me to remain,

Yours truly,

R. LECHLER.

HONGKONG, 26th January, 1889.

EXTRACT OF LETTER FROM MR. YUN, OF COREA.

MY DEAR SIR:—

* * * * *

I was surprised to find some here who manifest a great deal of impatience at the slow conversion of the Chinese. While I admire

their zeal for Christ, I cannot but wish they were more generous in this respect. It took, I am told, 300 years to convert the Roman empire. How can we expect to christianize 400,000,000 souls in about half a century?

Moreover, the conservatism of the Chinese is proverbial. Yet when we consider that, notwithstanding the slow progress of the people in other things, there are tens of thousands of Jehovah worshippers to be numbered from the Northern boundary to the Southern extremity of the empire, we cannot forbear to say, "Behold!" "What hath God wrought" in so short a time!

In contrast with the cry of impatience, I met one who told me, with his countenance lighted up with pleasure, than when he

helped, in what way he could, to establish the Anglo-Chinese College, he did not expect to receive into his church a member from this very College. I hope he is not the only one in the church who is so hopeful and patient.

* * * * *

Your obed't and affectionate pupil,

T. H. YUN.

To Prof. W. B. BONNELL,

Shanghai.

NASHVILLE, TENN., *Dec. 22nd*, 1888.

COMMUNION WINE.—A SUGGESTION.

MOST missionaries are agreed in deprecating the use of anything in our worship that stamps it as foreign. Now to procure at great cost and labor from foreign countries, brandied port wine as the only fit emblem of the great sacrifice the Christian Church proclaims, appears a most unfortunate mode of importing the foreign element into the very holiest of Christian worship-hours. The writer has found that a kind of fermented drink, sold very commonly by the road-sides, and called "Lao tsao er," "T'ien tsiu," "Fu tsz tsiu," in different places, and a pleasant and healthful cordial and non-intoxicating,—or only so if taken in such quantities as, say, a bucketful—to answer every purpose. I would certainly prefer tea to either "port" (i.e., brandy mixture), or Chinese samshu; but "Fu tsz tsiu" or "No mi lao tsao" I think preferable to tea. What has been said about China being

"breadless" is surely without sufficient foundation, or is such true only of Canton and Hongkong? North, East, West and Central China certainly have bread in abundance, and it is *the* food, par excellence, of Honan, Shensi, Shansi and Kansuh.

GEO. KING.

HYMNS AND MUSIC IN CHINESE.

I DO not know any original Chinese hymn, but send herewith a Chinese tune, which will be found to go smoothly to four sevens metre. The melody only is Chinese, though I have heard them accompany tunes with very pretty harmony, not what Westerners would consider "bass," but of a much lighter nature. The harmony I have put to the tune is something like what I think they would use. There are two more lines, but they are so greatly repetitions of the others that I thought it better to leave the tune a four-lined one than add them. If Mr. Baldwin would like more, I will send some, but they are "Peculiar Metre" if the term "Metre" can be used in connection with them. If only some gifted Chinese Christians would write soul stirring hymns to their quaint and pretty melodies, the churches would, I think, enjoy the "service of song" quite as much as Westerners. I shall welcome the day when the hymns and tunes in Chinese Churches are largely of their own composition.

Sincerely yours,

GEO. KING.

LAO-HO-K'EO, *Dec. 15th*, 1888.

Singan.

7.8

Chil - dren of the Heaven - ly King

The first system of musical notation for the song 'Singan.' It consists of two staves, a treble staff and a bass staff, both in G major (one sharp). The melody is written in the treble staff, and the accompaniment is in the bass staff. The lyrics 'Chil - dren of the Heaven - ly King' are written below the treble staff. The music is in 4/4 time and consists of four measures.

As ye jour - ney sweet - ly sing

The second system of musical notation for the song 'Singan.' It consists of two staves, a treble staff and a bass staff, both in G major. The melody is written in the treble staff, and the accompaniment is in the bass staff. The lyrics 'As ye jour - ney sweet - ly sing' are written below the treble staff. The music is in 4/4 time and consists of four measures.

Sing your Sa - - - vior's worthy praise

The third system of musical notation for the song 'Singan.' It consists of two staves, a treble staff and a bass staff, both in G major. The melody is written in the treble staff, and the accompaniment is in the bass staff. The lyrics 'Sing your Sa - - - vior's worthy praise' are written below the treble staff. The music is in 4/4 time and consists of four measures.

Glo - rious in His works and ways.

The fourth system of musical notation for the song 'Singan.' It consists of two staves, a treble staff and a bass staff, both in G major. The melody is written in the treble staff, and the accompaniment is in the bass staff. The lyrics 'Glo - rious in His works and ways.' are written below the treble staff. The music is in 4/4 time and consists of four measures.

Our Book Table.

教會異同. THE CHURCH. Its Diversities and Agreement. Basle Mission House, Hongkong, 12 cents.

WHEN this book was put into our hands, looking at the title, we wondered what its meaning was, and thought it might be the church, its variety and unity. On opening the volume, however, we found it was of a very different kind. Its object is to delineate the characteristics of various leading churches from the beginning of their history in the apostolic age to the present time. Our Lord's command is given and the conduct of the apostles in regard to it, with the special elements of preaching, baptizing and instruction implied in it. Then follows a lengthened account of the Roman Catholic Church, its rise, authority and tenets, in which their departure from the original teaching of Christ and His apostles is fully shown. This subject occupies a large portion of the book, which seems to have been constructed mainly for the purpose now specified. There is a full and exhaustive enumeration of the various articles of faith in the Roman church, alike orthodox and otherwise, and any Chinese desirous of information on the subject will not fail to obtain it here.

We next meet a few pages on the peculiarities of the Greek church. This is succeeded by an explicit account of the Lutheran church, in which its origin, principles and distinguishing features as compared with other churches are clearly shown. Finally, we have the history and doctrines of the churches bear-

ing the names of Zwingli, Calvin, Anglican, Baptist, Irving, Derby, Wesley and the Brethren. These are given in rather brief detail, as if not requiring lengthened remark.

Such is the character of the work now before us. What is our judgment as to its effectiveness, style and utility? So far as we have examined it, we are satisfied that it gives a clear and correct idea of the various forms of the Christian church it professes to review. However it looks upon these forms from the particular standpoint of the author, there can be no doubt as to the accuracy of the information it contains on the different subjects of which it treats. The style is simple and easily read, while in one respect it seems desirable that established and intelligent native Christians might well become acquainted with the various forms of the Christian church existing around them. At the same time, it is to us a painful spectacle that such diversities and disagreements should obtain in China, and especially in relation to Protestantism. There may be occasion to dwell on the differences between it and Romanism, but the contrasts in its own case, in sentiment and practice, are only to be lamented, and in our view form no small obstacle to the spread of Christianity. As the late Dr. Duff said in regard to the difficulties in the way of evangelizing India, that the "isms" among the missionaries were far greater than those in heathenism. Why then publish a work which partly sustains these, or makes them prominent

as if deserving to be mentioned? Only in our view to show their impropriety in practical operation. Why not do away with them in the mission field? Though having a history in the Home lands, why transfer them to China? Let us return to the simplicity and order of the primitive church, as instituted by Christ and carried on by the apostles. For this purpose we admire the spirit and sentiment of the closing article of the work before us, which we give in a free translation.

"From ancient times it has been a matter of regret that believers were not truly united, so they have sought some good way in which this could be done, and thus all should form one flock. Hence it has been the endeavour of Christians in the different churches to meet together for a few days, and present the appearance of a united body. In their consultations, there are three things to be regarded. 1. In essential points there must be agreement. 2. In doubtful points, there must be liberty for each to hold his own views. 3. In all things, there must be charity one towards another. If union is to obtain there must be no compulsion. It is ours to wait till the Lord comes to establish His kingdom, when a complete and glorious union will take place, showing the beautiful spectacle of one flock under one shepherd. This is an object to be sought after and daily expected."

We commend the book all the more for this quotation. It is a most appropriate closing passage, and we thank the author for such thoughts and feelings as he has thus given expression to. The volume may be very useful to the class we have

referred to, and the cheapness of it renders it easily within the reach of all. Oh! that it may be helpful in hastening the real and effective union of the Protestant missionaries in China in the carrying on of their glorious work. _____ W. M.

WE have received the first number of Dr. Allen's "Review of the Times," * new series.

It is a good-sized Illustrated Monthly of 35 pages, printed on white Chinese paper, and the clear type, each column of which is divided by lines, makes the reading easy.

The paper opens with a preface on the revival of the *Kung Pao*, and is followed with an editorial on The Emperor of China, his marriage and assumption of government. This is in red ink. Then follow some 16 articles on various important subjects, including one on Li Hung Chang, Instances of early intercourse between China and other countries, Workmen's Associations, Ethnology, Sanitation, The Needs of a nation, Proposed Trade Museum at Shanghai, Introduction to Astronomy and General Physics, Summary of Political and Commercial News, and concludes with a valuable monthly record of scientific discovery and progress. Among the writers are Dr. A. Williamson, H. B. Morse, Esq., and Rev. W. Muirhead.

THE "CHINESE BOYS' OWN" (成童書報). Edited by D. S. Murray, Esq., and published by the S. D. C. G. K.

"CHINESE BOYS' OWN," the first number of which has just come to us fresh from the press, is an exceedingly attractive publication.

* 萬國公報, Shanghai: Soc. for the Diffusion of Christian and General Knowledge among the Chinese, \$1.00 per annum.

We have not been unmindful of the latent talent in our midst, only waiting for time and opportunity to develop, but were hardly prepared for the pleasant surprise given us by Mr. Murray and the manager of the "*Mǎh Hai Shū Kòh*."

The new magazine begins its career as an illustrated monthly, and, as its name indicates, is intended specially for the young, but if the present number is a fair sample of what is to follow, many a grey-beard will read it with both pleasure and profit.

The style is easy *Wen*, and we learn from the preface that prominence will be given to articles treating of History, Biography, Religion, Travel, Science and Natural History. Space will also be given for queries and answers, and the "Romance of Missions," as illustrated by incidents of mission life in various parts of the world, will receive special attention.

Altogether, the promoters of the publication have started out with a very inviting programme which, if realized, will certainly earn for the new venture abundant success.

The fact that the chief object of the magazine is to illustrate and enforce Christian truth will at once secure the sympathy of missionaries, especially such as are engaged in schools or other departments of work where access is had to the young. C. F. R.

SCHOOL GEOGRAPHY AND ATLAS (地理學說另附圖書). By Dr. J. W. Davis, Presbyterian Mission Press. Price 20 cts.; Atlas, 25 cts.

IN taking a class of Chinese youths through a course of study, one of our greatest discouragements is not having the proper text-books. The teacher not unfrequently is

compelled to stop in the midst of the course he has laid out, either to prepare a book or allow his class to branch off upon some other study. He therefore welcomes a text-book that is well arranged, easy to be understood and filled with important instruction. Such is the geography just issued from the Presbyterian Press, prepared by Dr. J. W. Davis, of Soochow. It is printed both in easy *Wen-li* and the *Colloquial*. The edition in *Wen-li* is fuller and more extensive than the other, as it is intended for more advanced scholars. He gives the student the important items about the different countries in a way to impress his mind and cause him to think. It is well printed, and contains a number of instructive illustrations. It is accompanied by an atlas, containing maps carefully prepared, and clearly and beautifully lithographed, though not colored. It is, I think, the best geography in Chinese for school use I have yet used or seen. It has also the merit of being cheap, which is an important consideration in supplying a large number of scholars with books. A. S. P.

A HAND-BOOK OF COLLOQUIAL JAPANESE.

By Basil Hall Chamberlain, etc., etc. Trübner & Co., London; Kelly & Walsh, Lt., Shanghai, etc., 1888.

EVERY help to the study of the Japanese language is welcome. There are too few of these helps. This latest contribution by Professor Chamberlain is one of the most valuable of these helps. Few persons are as well qualified to prepare such a book as this author. The book is divided into two parts, which the author calls the "Theoretical Part"

and the "Practical Part," each taking about one half of the 485 pages of the book. In the first he states the grammatical principles, clearly, with sufficient fullness and amply illustrated with sentences as brief as an illustration of the point will admit. The second part is designed to give the student practice in the application of the grammar. It begins with short phrases in common use, gradually passing to longer ones, then to short stories, an extract from a Japanese

novel, and a newspaper article. It also contains an Anglo-Japanese Vocabulary of over 1,000 words, and a Japanese-English Vocabulary of all the words occurring in the book; also an index of subjects treated. An excellent and unique feature of the work is the literal interlinear translation of all the Japanese sentences besides the free translation into idiomatic English; and in the second part the abundant foot-notes and references to the grammatical part.

Editorial Notes and Missionary News.

ROMAN CATHOLIC MISSIONS OF CHINA.

WE republish on another page a very valuable Table for 1887, prepared by the Propaganda in Rome, which we find in *The Shanghai Courier* of January 30th, and which it credits to *Der Ostasiatische Lloyd*, and from which it takes the following comments:—The number of the various religious orders who at present are working in the Catholic missionary field in China, is eight, namely: Augustines, Belgian Seminary, Dominicans, Franciscans, Jesuits, Lazarists, Mailand Seminary and Parisian Seminary. Of these the last named order (since 1696 in China) is doing missionary work in the greatest number of vicarages (10), has the largest number of missionaries (246) and the most Christians (167,860). Next comes the order of the Jesuits (the eldest mission in China, since

1660, two vicarages) with 125 missionaries and 139,530 Christians. The Lazarists (since 1690) come next in order and have in their six vicarages 60 missionaries and 84,150 Christians. The Franciscans (since 1696) in seven vicarages, count 68 priests and 80,600 Christians. The Dominicans (since 1696 one vicarage) have 24 missionaries and 36,090 Christians. The Belgian Seminary (since 1840) has in five vicarages 91 priests and 20,330 Christians; the Mailand Seminary (since 1843) counts in three vicarages 16 missionaries and 13,040 Christians, and the Augustines (since 1879, one vicarage,) have 4 priests and 100 Christians.

The statistics published below do not give the number of native Christians in Macao (about 50,000), and if we add this figure to the

number of Christians in the various parts of China (541,720) we will get for the year 1888 a total of about 600,000 Catholic Christians. The number of European priests—the figures in the table do not include those for the Bishops, one in each vicarage—amounts to 645; native priests 335. There are 2,942 churches and chapels in the empire, with 1,879 schools and 31,625 pupils. Besides these we have 36 seminaries with 744 students. If we take the population of China at 390,000,000, we will therefore have one Catholic Christian for every 650 of the native population. In 1869 the figure for the Catholic Christians in China was about 400,000; in 1888 they counted about 600,000; we therefore find that the native Catholics increased annually at the average rate of 10,000.

WE are requested to state that “the announcement in the Missionary Conference Programme, published in the *Recorder* for January, that Bishop Moule would preach at the close of the Conference is *incorrect*. Bishop Moule has not seen his way to accept the invitation to do so.”

THE statistical statement of the English Presbyterian Mission, kindly sent by Mr. Barclay, posted to December 31st, makes the number of communicants 1,307. In the South Formosan Church, during 1887, the Home church expended about \$2,518; during the same time the native church raised \$1,995, being about 78 per cent of

the whole expense, which is certainly a very gratifying showing of results.

WE receive notices of Rev. Andrew Dowsley, of Ichang, speaking with acceptance in Fife, Scotland.

ON January 22nd, a representative portion of the foreign community of Swatow assembled at the British Consulate, to which Dr. Lyall, Dr. Cousland and Mrs. Lyall had been invited. Mr. Frater, the host, felicitously expressed the gratitude of all present for the kindly and skillful medical care given by the two missionary physicians to the foreign community, during the interval between the death of Dr. Pollock and the coming of Dr. Layng. As the missionary physicians had transferred to the uses of their noble work among the native people, all that had been paid to them for their services among foreigners, and as it was desirable that some token of the appreciation of the community should remain before their eyes, a silver tea-set was presented to Mrs. Lyall, who was appointed permanent custodian of the testimonial of esteem for both physicians.

The *Presbyterian* of Philadelphia has a very appreciative notice of Rev. John Stronach, from which we take the following paragraph:—The day before he died he said, “O, I have such delightful views of God and of Christ my Saviour, and of the family of the saints.” The physician who was attending him said to him, “Mr. Stronach,

what makes you always so glad and happy, even in the midst of much pain and suffering?" And with a face radiant as the face of an angel, and strong, triumphant voice, he answered, "Why shouldn't I be happy? When I have the most glorious and loving of beings for my Father, who gave his own Son for me. What more can I desire?"

The Missionary Review of the World for January is before us, in good degree justifying the advertizing boast that "it has placed itself at the head of the missionary periodicals of the world."

THE organ of the British and Foreign Bible Society called the *Monthly Reporter*, with January of this year becomes an enlarged and beautifully illustrated magazine. We clip the following regarding Bible work in China:—"There is to be printed in the Wénchow colloquial a version of the Gospels and Acts; and the whole New Testament, in the Northern Mandarin dialect, but in Roman letters and with marginal references, has been published. The blind in Formosa and Amoy have had prepared for their special use an edition of St. Matthew in embossed type and in the Amoy vernacular."

WE learn from *The Missionary Chronicle* of January that Mr.

Gilmour recently paid a visit to Tientsin. "Nothing had been heard of him for more than three months prior to his sudden appearance. He has had a sorely trying experience, but sees signs of spiritual movement which cheer his heart. Five men—not Mongols, however, but Chinese—have been baptized, and seven more have enrolled themselves." And from the same journal we learn that "the health of the Rev. J. Sadler, of Amoy, is compromised to such an extent that he is strongly urged by medical advice to anticipate the date of his furlough, and return to England early in the coming spring."

THE China Inland Mission proposes to hold a Conference of its own in Shanghai, in 1890, immediately in advance of the General Missionary Conference, which meets on the 7th of May. By that time the large mission house of the China Inland Mission in Hongkew will, it is hoped, be completed, with its chapel which will seat at least two hundred.

ON the 6th of February the Soochow Bible Society held its first Annual Meeting. It has this year handed over to the American Bible Society the sum of \$25.25—a substantial testimony to their interest in Bible work.

TABLE OF THE CATHOLIC MISSIONS OF CHINA.

VICARAGE.	POPULATION.	ORDER.	FOUNDED.	Europeans.	Chinese.	CATHOLICS.	CATECHUMENS.	CHURCHES & CHAPELS.	SCHOOLS.	PUPILS.	SEMINARIES.	STUDENTS.
Fukien & Formosa.....	22,000,000	Dominicans	1696	24	16	36,090	2,420	51	24	.....	2	20
Shansi	14,000,000	Franciscans	1696	7	9	14,980	2,500	10	20	1,290	1	18
Shantung { North.....	29,000,000	"	1839	12	11	16,020	4,970	300	36	200	1	27
{ South		Belgian Sem.	1885	4	...	830	2,150	30	1	.....	1	15
Shensi	10,000,000	Franciscans	1844	15	14	21,300	.....	105	15	80	2	35
Honan { North.....	23,000,000	"	1843	3	3	1,240	.....	6	8	100	1	10
{ South		Mail'd. Sem.	1880	6	4	5,000	.....	45	20	120	1	17
Hongkong		"	1874	7	5	6,800	.....	26	19	1,000	1	12
Hunan { North.....	18,000,000	Augustines	1879	4	1	100	.....	6	1	10	...	...
{ South.....		Franciscans	1856	4	8	5,000	.....	33	7	85	1	24
Hupoh { North-West	27,500,000	"	1839	8	10	6,200	.....	27	10	520	1	15
{ West		Franciscans	1870	14	13	13,000	.....	42	16	1,065	1	20
{ South-West		"	1870	6	5	4,120	.....	21	2	80	1	12
Kasuh	9,200,000	Belgian Sem.	1878	5	...	1,500	.....	9	3	35	1	10
Kiangnan { North.....	76,000,000	Jesuits	1660	83	29	105,000	2,660	650	743	13,300	2	93
{ West		"	1696	5	6	3,220	750	24	24	660	...	...
Kiangsi { North.....	23,000,000	Lazarists	1858	10	4	10,870	510	43	22	740	1	12
{ South		"	1879	8	5	3,560	1,440	25	16	140	...	...
Kwangsi	7,200,000	Parisian Sem.	1875	11	4	1,020	.....	4	5	70	2	12
Kwangtung	19,000,000	"	1850	39	5	28,670	.....	121	117	1,620	1	40
Kweichow	5,300,000	"	1847	26	7	16,900	.....	73	84	1,090	2	20
Szechuen { North.....	35,000,000	Parisian Sem.	1696	24	49	38,800	3,000	46	186	2,670	2	94
{ West		"	1856	31	33	26,080	2,000	64	123	1,390	2	85
{ South		"	1860	23	9	18,000	.....	36	62	1,150	1	26
Chekiang	18,000,000	Lazarists	1883	9	7	7,480	.....	39	37	500	2	26
Chihli { North.....	28,000,000	Jesuits	1690	19	27	32,770	560	121	66	1,540	2	46
{ South-West		Lazarists	1856	37	11	34,530	1,520	462	148	1,710	1	14
Yunnan	5,500,000	Parisian Sem.	1856	10	20	26,250	420	81	5	260	2	15
Korea	9,000,000	"	1840	21	8	11,210	.....	53	30	200	1	18
Manchuria	6,000,000	"	1831	18	...	13,650	.....	...	...	.....	...	...
Mongolia { West	2,000,000	"	1838	44	4	12,530	.....	140	...	.....	...	...
{ Central		Belgian Sem.	1840	21	3	5,500	.....	76	...	.....	...	...
{ S.-West		"	1883	41	5	9,000	.....	115	...	.....	...	...
Thibet	4,000,000	Parisian Sem.	1883	20	...	3,500	.....	30	...	.....	...	...
Total	890,700,000	.....	1857	9	...	1,000	.....	18	...	.....	...	...
		.....	...	628	335	541,720	24,900	2,942	1,879	31,625	36	744

Current News.

THE Metropolitan of St. Petersburg has written to the London *Daily Telegraph*, appealing for aid for missions of the Russian Orthodox Church in Japan. The *Daily Telegraph* offers its assistance in this matter.—The Anglo-Indian forces and 3,000 Siamese troops are co-operating for the pacification of Burmah.—The Lord Mayor of London has opened a subscription for the China Famine Relief Fund.—The rice junks have consented to contribute 20 cash for every picul of this winter's rice carried next season to Tientsin, to the relief fund.—The *Foochow Echo* understands that the Viceroy is taking vigorous steps to oust the foreigners from Kuliang.—Mr. Colborne Baber will proceed to Sikkim and thence to Bhamo.—Fighting between the Chinese troops and the Ilam aborigines, North Formosa, is still going on.—It is rumoured that a very serious rising of Black Flags and Annamites has broken out on the Tonkin frontier, against the French. Ten military posts, it is said, have been destroyed, and over 100 French soldiers killed.—The *Japan Mail* announces the conclusion of a treaty on equal terms with Mexico. The *Jiji Shimpō* states that treaty revision is now to be taken up again.—It is said that orders have gone from the throne to stop the proposed extension of the Taku-Tientsin Railway to Tung-chow.—The temporary gate at Peking, to replace the Taiwo gate recently burned, will cost Tls. 30,000. The guard who were on watch at the time have been sentenced to strangulation after a term of imprisonment.—The memorial from other than American citizens, praying General Harrison to retain Consul-General Kennedy at Shanghai, has been signed by the Taotai.—The French Custom House at Monkay, in Tonkin, has been abolished, and the staff has returned to Haiphong.—During the second half of 1888 the number of

Chinese who landed in the Philippines was 4,258, and during the same period 2,686 left, leaving a balance of 1,572.—After several years of marked inactivity on the part of the Dutch with regard to Acheen, they have suddenly adopted renewed and determined hostilities against the Acheenese, in order to completely subjugate them.—A deputation from the China Railway Company have visited the lines of road between Tientsin, Yangsun, Ho-hsi-wu, Chang-kia-wan, to select the route to be followed for the railway.—The Empress has stopped all work at the I-ho yüan Palace, except that of a Buddhist temple in the palace grounds, recognizing as a divine admonition for not economising, the fire of the 17th January.—All the seaman class of Chinese are to be done away with in H. M. S. *Victor Emmanuel*.—Kung La Jai, sent by the Chinese government to England as a commissioner, has committed suicide by taking poison at his residence, Willesden, England.—News from Tibet states that the Chinese Amban was expected to reach Gnatongs on the 21st December last; he has received imperative orders from the Chinese government to press on the conclusion of an understanding.—The principal Chinese merchant in Australia has received an invitation to proceed to Peking to give the government information regarding the position of Chinese in Australia and their views on Chinese emigration to British colonies.—It has been definitely settled to establish a German Bank in China, which will have its head office at Tientsin.—The Hong-kong government has voted taels 10,000 for the relief of the distress in North-China.—The Consular body at Foochow have decided not to give way to the Chinese authorities in the matter of the health resorts at Kuliang.—The convention for the junction of the Chinese telegraph lines with those of Tongkin has

received the ratification of the Emperor of China.—The statement that the Pope would send a Nuncio to Peking is contradicted.—The *Shen Pao* says that the Chinese Minister to London has been appointed Governor of Kwangtung.—It is proposed in Tokio, Japan, to erect a large monument to General Grant.—Dr. Irwin has received the decoration of the Double Dragon, in recognition of services rendered to the Viceroy.—The Chinese Imperial Order of the Double Dragon has been conferred on M. Thévenet, M. Denfert Rochereau, M. Paren.—The *Choya*

Shimbun says that it is proposed to sell all the government railways in Japan for yen 50,000,000.—The *Chinese Times* says that the connivance of the authorities of the Two Kuang with the pirates of Tonkin is well ascertained.—Professor Church has taken out large quantities of good silver ore from the Mongolian mines, where 10 foreigners and 200 natives are employed.—The *Laokay*, the first steamer built in Tonkin, a stern-wheeler, has started on her first voyage up the country.

Diary of Events in the Far East.

January, 1889.

14th.—A composite steam cruiser, the *Lung Tsing*, for the Chinese Customs Service, launched from the Kowloon Dock, Hongkong.—General Borguis Desbordes, with a French force, attacks a large number of Chinese pirates who, after a hard fought battle, are defeated. The French lose a captain and eight men.—The relict of Mr. Knox, a former British Consul at Bangkok, was cremated at that place in the Siamese fashion. Two daughters of deceased, and several friends were present.

21st.—Launch of the s. s. *Yamato* from the Mitsu Bishi Co.'s shipyard, Tategami, Japan.

23rd.—The pressure of the new water mains at the City Hall, Hongkong, are tested, and give great satisfaction.

24th.—His Majesty Dong-kank, Emperor of Annam, dies suddenly at Cho-moi, North Tonkin.

25th.—Fire at the Imperial University, Japan. One student burnt to death, and several others injured.

February, 1889.

4th.—The Viceroy Li Hung Chang attains his 67th birthday.

5th.—Great riot at Chinkiang. The British Consulate burned, the American Consulate looted, and several other foreign houses burnt down and looted. The foreigners escape to the hulks, and after, wards proceed to Shanghai.

6th.—Second annual meeting of the Soochow Bible Society.

11th.—The Japan constitution granting representative Government, was proclaimed by the Emperor in person at Tokio, amid great enthusiasm.—Viscount Mori, Japanese Minister of Education, assassinated by a religious fanatic.

21st.—A petition to the Municipal Council, Shanghai, signed by 127 men and 114 women, asking for the immediate abolition of surgical examination of women for immoral purposes, and the limitation of "the age of consent" to 16 years, appears in the *N.-C. Daily News*.

Missionary Journal.

MARRIAGES.

At Swatow, January 22nd, by Rev. S. B. Partridge, assisted by Rev. Geo. Campbell, the Rev. J. M. FOSTER to CLARA M. HESS, both of the American Baptist Mission.

At Soochow, at the residence of the officiating minister, February 4th, by the Rev. A. P. Parker, Rev. WM. B. BURKE to Miss ADDIE F. GORDON, both of the Meth. Epis. Mission (South).

ON December 15th, 1888, at Andover St. Chapel, Sheffield, by the Rev. J. S. Clemens, B.A., Rev. FRANK B. TURNER, of the English Methodist Mission, Lao Ling, Shantung, to Miss ANNIE E. STEPHENS, Sheffield.

BIRTHS.

At Kobe, January 7th, the wife of Dr. W. H. PARK, Methodist Episcopal Mission (South), Soochow, of a daughter.

At Kin-hwa, January 14th, the wife of Rev. (J. S. ADAMS, American Baptist Mission, of a son.

At Gankin, January 24th, the wife of Rev. MARCUS WOOD, C. I. M., of a son.

At Tai-yuen Fu, December 19th, 1888, the wife of Rev. J. J. TURNER, of English Baptist Mission, of a son.

ON the 24th December, at Ts'in cheo, Kan-suh Province, the wife of HENRY W. HUNT, China Inland Mission, of a daughter (Florence Ellen).

DEATHS.

At Chinan Fu, North China, of acute pulmonary tuberculosis, on the 16th January, Mrs. W. B. HAMILTON, of the Am. Pres. Mission, aged 22 years.

At Los Angeles, Cal., on the 21st December, 1888, Rev. JAMES F. JOHNSON, of the Southern Presbyterian Mission, Hangchow.

ARRIVALS.

At Shanghai, January 24th, China Inland Mission, Dr. and Mrs. WILLSON with 2 children, Rev. S. R. and Mrs. CLARKE with 2 children (returned), Rev. E. O. WILLIAMS, M.A., wife and 3 children, Misses PRISCILLA A. and FLORENCE BARCLAY, NELLIE MARTIN, JESSIE BUCHAN, R. G. OAKESHOTT, H. STEDMAN, SARAH M. BLACK, MARIE GUEX; for Friends Foreign Mission Association, Miss SOUTHALL; for C. M. S., Ningpo, Rev. J. H. HARVEY, B.A.

At Shanghai, February 5th, for M. E. Mission, Peking, Dr. J. J. GREGORY and wife.

At Swatow, February 14th, for American Baptist Union, the Rev. J. SPENCER NARVELL, and wife.

At Shanghai, February 23rd, Rev. F. B. TURNER and wife (returned), for English Methodist Mission, Lao Ling, Shantung.

DEPARTURES.

FROM Shanghai, January 19th, Miss LILLY TIDBALL, of the Southern Presbyterian Mission, Hangchow, for U. S. A.

FROM Shanghai, February 2nd, HENRY DICK, of the China Inland Mission, for Europe.

FROM Shanghai, February 13th, Rev. C. F. KUPFER, wife and 3 children, of M. E. Mission (Central); also of same Mission, Mrs. LONGDEN and 3 children, for U. S. A.



THE
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AND
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The New Testament in Chinese.

PAPER III.

THE translator of the Bible will do well to keep steadily before him the temporary nature of his work. Inasmuch as he is a foreigner in habits of thought and in language to those amongst whom he moves, it must be evident that one day his work will be laid aside in favor of a translation made from an acquired into a mother tongue. The most accurate, and hence the most useful version that this or succeeding generations may produce, must inevitably be relegated to an honourable place amongst the curiosities of literature when the church in China shall have so lengthened her cords and strengthened her stakes as to make it a necessity and a possibility to have the work done by qualified Chinamen. It is all but superfluous to add that no one can rejoice in that prospect with a greater joy than the man who is sufficiently interested in the work to devote his time to the production of something to serve his own day and generation. And far from damping the zeal of either the translator, or his younger, and in some respects less honourably circumstanced but, it is respectfully submitted, no less useful brother, the critic, this knowledge should stimulate us to more careful, conscientious work. Since now nothing can be final, the most that can be done is to provide for the infant church until it shall be old enough and strong enough to provide for itself. And in doing so another and equally valuable end will be subserved. Stores of material will be laid up, for which our native successors will not fail to be thankful.

Bible translation works on principles of evolution. The A. V. was by no means the first in English. Its many predecessors yielded rich harvests to King James' translators, and consequently it

far transcends them all in value. In China history will repeat itself. The last will, doubtless, speedily establish itself as the first, though it, no more than the rest, can be final. In two ways these temporary versions will be useful in the future, positively and negatively; for warning is only less helpful than guidance, and he is doing the traveller real service who, whilst he cannot direct him aright, can yet show him to avoid a wrong path.

In the desire, then, of contributing to that far off event, the evolution of a confidence-inspiring Chinese translation of the New Testament, these papers are written. Their purpose is two fold, destructive and constructive, though no pledge can be given that the former shall not preponderate. Some theological and ecclesiastical terms will be discussed, and an endeavour made to ascertain their true purport and application, and to suggest renderings where those in use appear, from any cause, to be unsatisfactory.

Ἐκκλησία.

The first word to which our attention shall be given is rendered throughout the A. V. by *church*, save in Acts xix., where "assembly" is used. "Robbers of Churches" in v. 37, covers a different term, correctly rendered *sacrilege* in Rom. ii. 22. Etymologically the English word is no equivalent for the Greek, since the former applies primarily to the building, and then to those who meet in it; the latter to the assembly only. Since the N. T. never refers to *Christian* buildings and since the word *church* is applied exclusively to such, the anachronism of the rendering is readily apparent. Neither the committee of 1611 nor that of 1881 have permitted the fact that the word is not accurately translated to pass unnoticed. Their treatment of the verse referred to prepares us for the statement of the former, that they "avoided the scrupulosity of the Puritanes who leave the old ecclesiastical word—as when they put *congregation* for *church*." (Vide Preface).

The English word has varied applications now, but with none of them do we propose to quarrel. Our concern is with the N. T. use of the Greek term it represents, and with that alone. No writer is more competent to aid us in our endeavour to understand it than Archbishop French, and from him we learn that "ἡ ἐκκλησία was the lawful assembly in a free Greek city of all those possessed of the rights of citizenship, for the transaction of public affairs. That they were *summoned* is expressed in the latter part of the word; that they were summoned *out of* the whole population, a select portion of it, including neither the populace, nor strangers, nor yet those who had forfeited their civic rights, this is expressed in the first."

(Synonyms. §1.) So much for its profane usage; its appropriateness when applied to the whole body of believers in Jesus Christ is evident. For are they not *called out* from this present evil world, heathen or quasi-Christian, to be a peculiar people unto God? (2 Cor. vi. 17., Matt. xvi. 18., 1 Cor. x. 32.) and so, too, when it is applied to a company of those believers meeting in one place for purposes of worship and mutual encouragement and edification. (Matt. xviii. 17, Rom. xvi. 4. 5.)

With this brief preface, sufficient, however, to give us a clear notion of the meaning of the word with which we are dealing, we turn to the Chinese to consider its rendering there.

With the exception of the passages in Acts vii. and xix. 教會 is used throughout. The term, or its first member, which is distinctive, the second meaning simply a society, is the name common to the three religious systems most in vogue in China and as well to the Mahommedan and Roman Catholic religions. It means *to teach*, “*to show how*” and then a *teaching*, a *religion*. Hence we have 道教, the Teaching of the Tao—the Taoist Religion, and, as is to be deplored 耶穌教, The Teaching of Jesus, the Jesus Religion. The term, for several reasons, is unfortunate and objectionable, its use is to be deprecated and will, it is hoped, be reconsidered and condemned by the whole missionary body. That there is sufficient reason for such a far reaching change will be evident from the following considerations.

The first, in point of order, and to our mind sufficiently forcible apart from every other consideration, is that 教, far from being synonymous with *ἐκκλησία*, has simply nothing in common with it, nor touches it at any single point. Then it may fairly be asked, how came the term into use? How came vocables so entirely different to be used one for the other when the missionary fathers determined the church’s vocabulary? We turn unhesitatingly to the Romish Church, to her publications, creeds, catechisms and tracts to find the source we seek, and not without success. The policy of Rome to adapt herself to the heathenism surrounding her, as witnessed by her history in every land and from her earliest days, might well have warned Protestant translators to beware of falling into her compromises. Amongst the ‘religions of the world’ the true Church of Christ neither has nor claims a place, and every attempt to put it upon a level with those religions, or make it run parallel with them, even in a higher “plane,” is to degrade the high ideal and to lower the lofty standard of the New Testament. It well becomes us to sustain the dignity which has been put upon us by Him who distinctly declared that His kingdom is not of this world, and we are not honouring Him or doing justice to ourselves when we

enter a heathen country and, placing ourselves beside its current religions and by assuming their generic, make ourselves one of them, claiming merely to be a different species of the same race. Confucianism, Taoism, Buddhism and to an extent Mahommedanism, can live together and be friendly, pursuing a policy of mutual non-interference, because they have so much in common, and because each has attained its end in satisfying the conscience. The Prince of this World has equal pleasure in them all, well knowing that he has nothing to fear from their harmony, and nothing to hope from their quarrels. With Christianity it is otherwise, for well the Devil knows that Christianity can make no peace with such as these, and well he knows, too, what he must fear from its growth amongst them. The church is nothing if not aggressive; growth is the evidence of its life, and the material which it must assimilate is just the men and women over which these so-called religions have thrown their cloak. In nature, principles, life and aim Christianity is opposed to them; they have nought in common but the name. Alas! that it should be so, where a name means so much as it does in China.

Moreover, the Church of Christ is in no sense a *teaching religion*. In its relation to the heathen world it is the means God uses to bring the Word of Life to bear upon the hearts and consciences of men. Until a man submits to God, until the Spirit of God takes possession of him, making a new creature, the Church can teach him nothing. Where the attempt is made it is no longer the Church that is acting but a philanthropic society or individual. The mission of the Church is not to improve or educate a world lying in the Wicked One, under the wrath and curse of God, but, as its name imports, to bear such testimony to the saving power of Jesus Christ as the Holy Ghost shall be able to use to the *calling out* of men and women from that world into the kingdom of God. Between the Church and the World there has been fixed a great gulf, which no man can bridge, as witness New Testament language concerning them. The one is "in Christ," "Children of God," the other "lying in the Wicked One," "Children of their father the Devil."

Or take the commission of our Master to His disciples and note where teaching comes in. "Go ye into all the world and proclaim (as a herald who summons assemblies) the gospel; making disciples of all peoples, baptising them—and teaching them," not the peoples surely, but the newly made disciples, "to observe all things." So has Christ placed it, so must we observe it.

Now since the terms of the N. T. are used with relevance to the nature of the thing they express it must be sufficiently evident that 教 in no way represents ἐκκλησια. The latter is applied to the Body

of Christ because it expresses something distinctive about it, the former for no reason at all, or only for the very weakest of reasons. What led to its acceptance, whether its use by Rome or by the heathen, should have caused its unhesitating rejection.

Having thus shown cause against the use of 教 as the distinctive appellation of the Church we may now endeavour to discover a substitute. As the first step we note that ἐκκλησία is derived from the verb καλεω, *to call, to summon*, the prefix meaning *out of, from among*. In the N. T. both words occur frequently, and are rendered usually, the former by 叫, 招 or 召, the latter by 出. In 1 Peter ii. 9. both words occur (τοῦ ἐκ σκότους ὑμᾶς καλέσαντος), and in Mr. John's version appear as 召爾出幽暗, in the Pekin as 召你們出黑暗. Thus we are furnished with an accurate translation of the word; the church is the 召出來的會, a phrase which suggests two of its terms as equivalent to ἐκκλησία, *i. e.* 召會. (Cf. also Matt. ii. 15.)

But, it may be asked, to what purpose is all this? Throughout China we are known as the 耶穌教, and reasonably so, for in all our accredited standards, scriptures and literature of every description, and in treaties between this and other countries, Protestantism is so designated. Missionaries are called 教師 or 士, and church members 教友. How can these be changed now that they are so extensively used? To such objections it is replied that the error is doing and has already done much mischief, and the longer the false and dishonouring term is retained the more it will do. The sooner it is altered in our Bibles, the sooner will it pass out of our literature and conversation. True, its eradication will be no light work, but the difficulty should be no deterrent if we are convinced of the necessity for the change. In great things as in small 君子過則勿憚改.

A few words as to combinations. The whole term 耶穌教 is unfortunate, wherever found, and 耶穌召 would be no improvement—the use of the neutral 會, however, would be at once practicable and free from objection. The absurdity and ambiguity of 教師 have often been noticed on other grounds, on those we have been considering there is further and even stronger objection. But 召師 is a more reasonable and scriptural name for the evangelist than is 教師, for to a large extent it describes his διακονίαν, even as 牧師 describes that of the pastor. In Gal. i. 6. Paul speaks of himself as ὁ καλεων, “the caller,” and for this 召師 appears to be a very fair equivalent. And so 召友, “the called one” (ὁ κλητός, Rom. viii. 28.) describes the man whom God has called out of darkness into His marvellous light, and describes him graphically and exclusively.

Taught a man may be by any society, into one only can he be called. 傳教 does not, of course, represent any form of *ἐκκλησια* in the N. T., and those who use it in reply to queries as to their work in China would hardly care to translate it "proclaiming the church." Nor does 教訓, against which a strong protest must be entered in such passages as 1 Thess. ii. 16. *Ἀλαεων* is *to utter*, without regard to the utterance, *to speak*, without regard to the speech. Moreover, the aorist infinitive is used, and thus the idea of *teaching* is absolutely precluded. (Cf. Trench. Synonyms. §lxxvi.)

H.

Translation of the Nü Len Nü (女論語).

Written by Sōng Zah-chao 宋若昭.

BY MRS. A. S. PARKER.

AMONG the biographies of the Dong dynasty is found the following account of Sōng Zah-chao.

Sōng Zah-chao, a native of Pe-chou, was of a noted family. Her father, Fau, was a fine scholar. He had five daughters—Zah-hwo, Zah-chao, Zah-lêu, Zah-hien and Zah-sin, who were all intelligent and learned. The writings of Zah-chao were very deep and clear. She, not willing to marry, longed for literary fame. Zah-hwo wrote out the "Words for Women," and Zah-chao very lucidly explained them.

During the reign of Teh-chong (the title of whose reign was Chen-nüön,) the revenue officer of Lu-lōng, Li Bao-chen, made known her abilities to the Emperor, who invited her to enter the forbidden palace. He examined her as to her abilities in writing essays and discoursing upon the classics and history. This she did to his approbation, and whenever the Emperor and his officers together matched poetry, the five sisters were with them, and often upon them was conferred the prize. The sisters all received imperial favors, but only Zah-chao was allowed to dwell in the palace. She did not desire to gain the Emperor's love, but took upon her vows after the pattern of Dzao Ta-ku. The Emperor praised her purpose, and styled her a "female scholar," and gave her an office, that of governing the Dzang-kōng, and the control of all the students in the palace, which office is the same as the outside Zang-sz-tên (high school). She taught the sons and daughters of the Emperor, they treating her in all respects as a teacher, and calling her the "Teacher of the Palace." She lived through five reigns—Teh, Zhen, Hien, Moh and Kin. During the time of the last Pao-lih (reign title) she died and was honored with the title of *Liang Kweh Fu Zhen*.

The Preface to Words for Women.

Ta-ku said, "I am the wife of a righteous man and a daughter of a good family. I know something of the four virtues and also understand books. During my hours of rest from work I took up the study of the character as a recreation. In reading of those who possessed the nine shines (or whose excellencies over-shadow nine generations) I praised them, of those possessing the three virtues I loved them." What a pity that those coming after have not followed in their footsteps; because of this I write out this book called Lên Nũ (Words and Discourses). It is filled with words of warning and instruction for girls. If they follow these words they can become righteous women. Do not allow people merely to praise *ancient* women!

Chapter I.—REGULATING THE CONDUCT.

All girls must first learn to regulate the conduct. To regulate the conduct it is of the greatest importance to be clean and virtuous. If clean, the body is free from all defilement, if virtuous, then reflecting glory. In walking do not turn the head, nor in talking poke out your lips. When sitting do not shake the knees, nor when standing flirt the skirts. If happy you must not loudly laugh, nor when angry must you storm. Whether indoors or out the males and females must not mingle. Do not peep out from behind the screen, nor go out into the outer court; but should you go out you certainly must screen your face; if you do peep out you must hide your body. You must have no communication with men not of your own family. With women who are not good and virtuous do not associate. Properly regulate the conduct and you may then be considered a woman.

Chapter II.—WOMAN'S WORK.

It is necessary that all girls should learn how to do woman's work. In weaving the flax and twisting the silk the coarse and fine must not be put together. The loom and the reel must not be hurriedly worked. In caring for the silk worms and cooking the cocoons, early and late must they be watched over. Gather the mulberry leaves and those of the wild mulberry. Watch the rains and anticipate the winds. If they become dirty and wet, change their place; if cold, warm them. Select the leaves for them to eat and give them a sufficient quantity.

Select the silk for the warp and woof, enough for one bolt of cloth. That for the gauzes put on the reed, that for the finer cloth (when finished) in the tube. The silk and cloth arrange and weave regularly and smoothly. Some of the cloth sell, and some use

yourself for the making of your shoes and stockings. The use of the needle, thread and floss, mending and patching, all these hundred little things you must understand.

If you are able to follow these words, then the cold may come but your clothes will not be in a delapidated condition, and your family will not suffer from poverty. Do not learn of lazy women, who from youth have been luckless, careless. They, having no interest in women's affairs, make no plans for the spring and winter, their needle work is exceedingly coarse, thus causing others to condemn. On marrying they disgrace their own families, their clothes all torn and pulled from one side to cover up the other, causing men to point the finger of scorn, and being the laughing stock of the neighborhood. I entreat you girls to heed all these words.

Chapter III.—LEARN ETIQUETTE.

All girls must know the rules of etiquette. Should female guests arrive, properly arrange the seats and adjust your clothing, move about lightly and with a slow step, draw your hands up to your body and speak in a low voice. Go out to the hall door to receive your guests, enquire as to their health and remark concerning the weather, having each inquiry in its proper order and time. In answering questions be very attentive, speaking in a low voice and using nice words. Make ready the tea. Receive your guests as they come, and escort them as they go. Do not learn of those who have no regard for their social position, who either treat their guests too familiarly or else with contempt.

If you go out to visit another family you must understand what a woman's duties are. After having received the proffered tea, immediately tell the reason of your visit. Having spoken your errand rise, and again and again bid them good-bye. If the hostess is very pressing and urges you to remain and eat, and if you are given wine, merely touch it to your lips. When eating do not cross the chop-sticks, (to get an abundance) refuse the cup and plate. The more polite is the hostess the more must you refuse.

Do not learn of those who call for the tea and gulp down the vinegar, drink to excess, become crazed and cause others to hate them, they not having yet returned to their home causing others shame. Most of your time must be spent at home, seldom going out on the street. When you meet strangers hang your head. Do not learn of those who have no idea of time, running all about the village talking of this one and that, thus searching for themselves a bad name, and making others in anger curse them, bringing disgrace upon the family name and complicating their parents, so lacking in

morals that others laugh at them. Such a person is not equal to the dog or rat. Do not learn of them lest you disgrace yourself.

Chapter IV.—EARLY RISING.

All girls must be regular in their habits. At the fifth watch the cock crows, then rise and put on your robes, bathe your hands and rinse your mouth, comb and twist up your hair but not with *great* care. Gather the wood and light the fire, going early down to the kitchen, scour out the boiler and wash out the water-pot, boil the water and make the tea. According to the family, be lavish or frugal. Taste the food, that it may be properly prepared. Make ready the vegetables, having the beans well cooked and the ginger finely powdered, putting in the sugar, salt and flavors at the proper time. Place the bowls and plates in their places, each for its proper meal. There are three meals a day, have them in their proper times. By getting up very early in the morning all these things may be accomplished. Do not learn of the lazy women who take no thought, sleeping from twilight until dawn. When the sun is high in the sky they have not yet left their beds. When rising, it being already late, ashamed and flurried, there is no time for combing and washing, they rush into the kitchen, their faces unclean and their hands and feet moving hither and thither not knowing what to do, and they have not sufficient time in which to cook the rice and tea.

There are other kinds of persons who are continually tasting for themselves the food not yet cooked, stealing a portion and hiding it. Reports of these evil habits leak out among the neighbors and bring shame upon their father and mother, causing others to speak evil of them. Is not that a disgrace?

Chapter V.—SERVING THE FATHER AND MOTHER.

Girls while at home should reverence their fathers and mothers. Every morning after rising early, first go and ask after their health. If they are cold make a fire to warm them, if hot fan them, if hungry bring them food, if thirsty give them to drink. If your father and mother rebuke you, you must not show anger, but approach them and listen, constantly keeping it in mind, and if you have done what is wrong, repent of your errors and follow the right. Take not your parents' words as common words, but obey their teaching and do not be obstinate. If there is that which you do not understand do not fear to ask. If your parents are old, continually pity and be anxious for them, mending their shoes and stockings and making them new clothing continually. The whole

year round respect and care for them. Should they become sick, do not leave their bed-side nor loosen the girdle of your clothing. When giving them their gruel and medicine taste it first yourself. Pray to the gods to give them health, but if unfortunately they die, then your grief must enter your very marrow and you must mourn with sore lamentation. There is no end to the obligation you are under to your parents and you must not forget it. Dress them in their burial clothes and put on your own mourning dress, put them in their graves and set out the feast before it, and worship them in the family hall. On the coming anniversaries of their death you must weep bloody tears.

Do not learn to be disobedient, not having respect for your parents, they but speaking one word (in reproof) allowing your anger to rise; continually begging for your marriage dowry and quarrelling with your sisters as to who shall have the larger portion; if your parents die, talking of their faults and shortcomings, searching for their possessions and yet not caring to mourn for them. This kind of a woman is like the dog, pig or wolf.

Chapter VI.—SERVING YOUR PARENTS-IN-LAW.

Your father and mother-in-law are the rulers of your husband's home. Having entered their door you have become a bride, therefore care for and sustain them as you would your own parents. Respect your father-in-law but look not upon his person nor dare to follow him about or converse with him. If he has any commands listen to his instructions. If your mother-in-law is sitting you must stand, if she gives a command immediately do as she bids. Rise early and open the doors and do not disturb others. Sprinkle and sweep the floor of the halls and wash out the towels. The tooth powder and soap with the water of the proper temperature take to them, then leave them and stand outside the door until they have bathed. Having once greeted them, leave them. Place out the tea-tray with the spoons and chop-sticks in their proper places, also the fragrant tea and hot water, and then carefully and respectfully pass to them that which they desire. The rice must be well cooked, and the meat tender. The teeth of old people are always very poor. The tea and soup must not be too weak. If it is very late at night and you wish to retire, bid them "good night" and then you may go to your own room. Be this your daily custom, both morning and evening. You will thus be an example to others of the family and men will call you a righteous wife. Do not learn of those who are obstreperous and wicked, easily stirred up to anger toward their elders and always complaining about their own troubles. If they are called they do not come. If their

parents-in-law are hungry or cold they have no care. Such a woman will be called a wicked wife, whom neither heaven nor earth can tolerate. Thunder and lightning in anger will strike and then there will be no place for repentance.

Chapter VII.—SERVING THE HUSBAND.

After a girl has married, her husband is to her the nearest of all relations. The affinity of the former life is consummated by the marriage in the present life. Look upon your husband as lord and love him truly. If the husband is strong and the wife weak and yielding, then there will be peace and love between them. Be at peace with all the family, treating them with the same respect you would your guests. If your husband speaks, bend your ear and attentively listen. If he does that which is wrong, continually remonstrate and entreat. Do not be like those stupid wives who stir up strife only to have it come back upon themselves. If your husband goes out, remember the distance he has to travel, and if at evening he has not yet returned, anxiously look for him, keeping for him a light, and warm food, and wait until he knocks at the door. Do not learn of those lazy wives who go to rest before their husbands return.

If your husband is sick, all the day you must with an anxious heart think of ways to serve him and send for medicines. Go everywhere praying to the gods and using every means to heal him, that his life may be prolonged. Do not learn of those foolish wives who grieve not at all. If your husband is provoked do not you become angry, merely step back and yield, repress your anger and speak in a low voice. Do not learn of termigants who are continually scolding.

The coarse silks and fine cloths press and make up, and do not allow your husband to suffer from the cold. Be economical with the daily allowance of food and tea, but do not allow the family to suffer from hunger and thirst and become thin and poor.

Together in joy, also in sorrow; together in riches, in poverty not divided. After dying, together in the same tomb; while living, together under the same blanket. If you are able to follow these words then there will be harmony as that of the guitar in accompanying the organ. The virtue of such a woman will be known abroad.

Chapter VIII.—INSTRUCTING THE CHILDREN.

In nearly all families there are children; as they are growing up they should step by step be taught. The responsibility of this instruction is in the hands of the mother. When it is time for the boys to enter school, employ a teacher to instruct them in the rules of etiquette

and propriety, to read poetry and write verse. Have reverence for the teacher, giving him his salary. After the girls have entered the inner department they should seldom go outside. If they are commanded to come, they must come, if ordered to go, they must go, if intractable in the least matter you should severely reprimand them. Early and late diligently teaching them to be careful in all their work, in sweeping the floor, in lighting the incense sticks and in weaving and spinning. Teach them how they must act before strangers, having passed the tea to slowly retire. Do not be foolishly indulgent and doting, or they will cry and be cross. Do not allow them to be rude or they will become frivolous and disrespectful. Do not allow them to sing wicked songs for fear they will become immoral and unclean. Do not allow them to go abroad for fear they will fall into sin. I see many in this day who are not able to govern their families. The boys do not understand books, and you hear them chattering, quarrelling, drinking, singing bad songs and dancing, caring nothing for the rulers nor for their own family. The girls do not know the rules of propriety and are boisterous in their talk and not able to distinguish between good and bad, neither do they know the use of the needle, thus shaming their kindred and disgracing their father and mother. Having such a child is like bringing up a pig or rat.

Chapter IX.—HOUSE-KEEPING.

In house-keeping women should be very economical and diligent. If diligent the family will prosper, if lazy the family will decline. If economical the family will become rich, if wasteful the family will be made poor. No girl should be lazy. In all the affairs of life diligence is of the most importance. The affairs of the year are planned in the spring; those of the day in the morning. Take up the dust-pan and broom, sprinkle and sweep up the dust, taking it up with great care, having all things clean and well arranged and pleasing to the eye that the whole hours may be bright and cheery. Do not be dirty and filthy, disgracing the home.

If you have those who are cultivating and planting your fields do not be sharp and exacting with them. Cook the soup and prepare the rice, continually passing it to them and do not be dilatory and slow, thus causing them to do poor work. Choose out the chaff and poor rice to give to the animals you are rearing, calling them in and telling them out, looking over and counting them carefully and searching for the missing, not allowing any to be lost or scattered about among the neighbors to trouble them. If your husband have money and rice, keep a strict account of what is gathered and what is used. If he has wine and food, be careful

in using and allow none to be wasted. When guests come do not stealthily partake of these. Great riches come by luck, but small wealth from diligence. Of corn, hemp, beans and wheat have an abundance stored and binned, and your jars and bowls filled with oil, salt, pepper and beans. Have droves and flocks of pigs, chickens, ducks and geese, so that on the great days of the year you will not be crowded with work. You may then set out your wines and broth and all will have their fill, the husband and wife will be happy, laughing for joy.

Chapter X.—HOW TO TREAT GUESTS.

Nearly all families at times receive guests. Make clean and pure the tea-pot and wine pitcher, scour bright the table and have all in perfect readiness, then when people come, set out the broth and tea and then retire to the back of the hall and listen to your husband's words, and when in consultation speak in a low voice. Kill a chicken and make the soup, having the fine condiments evenly mixed, the greens and vegetables well set out and the tea and wine fragrant. In thus doing your family will gain favor. If the reddening sun is sinking behind the hills, press the guest to tarry, then light the candles and place them on the stands and put the seats in their places.

Have ready the pillow, mat and curtains, spread out the blanket and comfort, that he may be warm and comfortable. In the morning when you meet him and he is about to leave, be careful to offer him the wine, and still urge him to stay. Your husband will be pleased that you know how to attend to the affairs of the family, and your guest will also praise you for your knowledge. Do not learn of those who know nothing of how to attend to their guests. If visitors come, there is no tea, they are busy and flurried and know not what to do. If the husband detains the guest, the wife becomes angry, she has chop-sticks but no spoons, salt but no vinegar, she slaps the boys and scolds the girls who are quarrelling over a taste here and a bite there. The husband is made ashamed and the guest is insulted and angry.

If there is a guest at the door and no man in the house, send a servant into the hall to enquire from whence he came, and if he has important business, to ask his name. If it is necessary for you to see him, then go to him, but if not, retire and send him tea; you must not be lacking in any politeness. Remember his name and enquire clearly as to his business, wait until your husband's return and inform him. I exhort those that follow me to go according to the rules of etiquette.

Chapter XI.—AMIABILITY.

A wife should understand how to govern a family. Peace is of the greatest value, and reverence for elders the most noble. If your uncles in anger scold, it must be to you as though they had not spoken (you must not get angry). All the relatives of the family, the sons and nephews you should love, neither talk about their sins nor quarrel over their shortcomings. None of the misdeeds of the family should be heard outside. Be very polite to your surrounding neighbors, calling and receiving calls. If they come to drink a cup of tea, laugh and talk with them. Speak that which is proper to speak, and do that which is proper to do, but idle tales allow not to enter your doors. Do not learn of those silly wives who make no inquiries as to the source of tales. Vulgar words and unclean sayings offend the pure and virtuous. I exhort you girls to weigh the past and think of the future.

Chapter XII.—OBSERVE CHASTITY.

The names of ancient righteous women who possessed the nine shines and the three virtues are inscribed upon tablets in the temple and are handed down to the present day. Those following them should learn of them, not considering it too difficult. The first is faithfulness in widows, the second chastity in virgins.

Women in the inner department must not go out beyond the woman's court. If there are guests at the door do not let out your voice. Do not talk secretly nor listen to bad stories. Do not go about in the twilight but take a lantern. It is not proper for women to go out in the dark. If in one matter you have sinned, then in all you are not guiltless.

The marriage tie is a hard knot and more binding than a thousand of gold, but should you be unfortunate and your husband in the midst of life be called away, you must for three years wear mourning for him, and with a determined will and fixed heart have constant care for the family and his property. Keep his grave always in order and diligently teach the children; then both the living and the dead will be praised.

This book of discourses is a guide for women, and if those who come after follow them, their womanly virtues will shine forth. The young must not forget nor fail to understand them. If you follow these instructions you will gain unending happiness.

*In what Lines of Action can our three Missions most effectively prosecute their work in Union?**

BY REV. N. J. PHUMB.

THERE is great significance in the fact that when Jesus prayed for His disciples, he prayed that "they might be one even as He and the father were one," and when we reflect that this prayer was also for all His followers throughout all the ages, and then see the envyings, the jealousies and dissensions which exist among the Churches claiming to compose the body of Christ, we are obliged to admit that this petition is still far from fulfillment.

The true Church of Christ is essentially a unit, and can no more be separated into parts without harm than the body can. St. Paul plainly declares that we are all members of one body, working together for mutual edification, for the strengthening and building up of the body of Christ. As we study the words and deeds of our blessed Master and His immediate followers, who were most intimate with all His plans and purposes in the founding of His Church, we fail to discover the slightest ground for the separations and divisions which have sprung up, and it can hardly be maintained that these are *essential* to the success of Christ's cause in the world. That the sects of Christendom, which have become so widely separated and marked by such clearly diverging lines, are so by permission and not by Christ's direction is, I think, undeniable.

Furthermore, it can easily be shown by an examination of the various creeds upon which the Churches claim to be founded, that the differences generally consist of externals and non-essentials. And that they are much less now, both in spirit and in reality, than they were a score of years ago we have every reason to believe.

When we take up and compare the views of the two great theologians—Arminius and Calvin—and their expounders, we find only a very few points of vital difference, and these are generally ignored or passed quietly by in practice. When the great champions come into close conflict, waving their battle axes, each expecting to demolish the other, they often lose their handles and come out of the bloodless affray with no harm done to either party. In the *verbum theologicum* there is often an immense amount of hair splitting; and strenuous efforts are made to discover the wide gulf between them, but when the disputants come together in the prayer or experience meeting their differences vanish into air. When assembled in our

* Read before the Foochow Missionary Union, Dec. 20, 1888.

monthly Concert for Prayer for Missions round this wide world, who can tell by the prayer offered which brother is a Church of England, Congregationalist or Methodist.

With all the differences in external forms of worship and doctrines, we find ourselves to be all one in Christ Jesus when touched and warmed by divine love, with one God and Father, one Christ and Savior, in whom we all trust for salvation, and whom we all unite in recommending to others.

I remember in my early years, although a Methodist and attached to the Methodist Church as every good Methodist should be, I liked to attend the Presbyterian Church when I could, the pastor preached such earnest evangelical sermons. On one Sabbath he announced that, by request, he would preach a series of doctrinal sermons. These I regularly attended, and listened attentively to his strong setting forth of the creed of his Church, but after these were over I continued to listen with no less interest than before to his earnest and eloquent sermons of full and free salvation through repentance and faith in the Lord Jesus Christ.

In the mission field, with the strong forces of Satan set in solid phalanx against us, we find very little room for theological discussions, and we ought to be united in spirit and as nearly as possible in practice. I know it does not come within the scope of this paper to discuss organic unity of our Churches, but you will certainly agree with me that there must be a strong spiritual unity to enable us to co-operate in *any* lines of action. It may not be *relevant* to the subject proposed, but we cannot but see how the two things verge upon and lap over each other, and how true spiritual unity must result in the joining of forces against the common enemy. We see this in the numerous inter-Church organizations in our own lands, such as the Young Men's Christian Association, the National and International Missionary Organizations, the Woman's Christian Temperance Union, &c. When the Churches become roused by some overpowering and mighty impulse in conflict with the forces of evil, then they join forces and rally all their united legions to push on to victory.

This is unity of action in some respects, and why should there not be more of it? I think the Churches are growing nearer and nearer to this united earnest work for Christ.

We are told by geologists that the diversified surface of this globe is smoother than it was ages ago, that the hill tops are being washed down to fill up the valleys, that the sea is giving way to the uprising of the land, and that it is possible that with the lapse of ages, this earth may again become one smooth round ball.

So we have reason to believe that in the spiritual world the lines of divergence are growing less with each successive age; and under the power and influence of the Holy Spirit the tendency is in the direction of closer sympathy and more intimate relations, both in belief and action.

Are we not preparing ourselves for that blessed home, where we shall live together for ever, where we shall breathe the same air, bask in the same sunshine and unitedly worship the same Savior around the same golden throne? Then why should we continue to work so far apart and know so little about each other's struggles, trials and conflicts, and learn so little from each other's experience in the great battle field of life? When we have gained the better land, where will then be our minor differences of faith and practice or our own peculiar Church organizations to which we now cling with such pertinacity? If we are to have work to do in heaven as it is reasonable to expect will be the case, will God there allow us to raise up our own little standards and build up our own organizations as we are permitted to do here? Why can we not learn more of the heavenly methods and practice them on earth as a fitting preparation for dwelling and working together there?

While it may be necessary, in view of human short-sightedness and inability to see eye to eye, to keep up separate Church organizations, even in mission fields (some of them at least,) it seems to me that all the economy possible should be practised both of men and means, especially while there are so many places which have not the gospel and while so many more workers are needed. If we can, by a closer union of Church work, present a more united front to the heathen world, and if we can, by working together in a number of lines of Church work, prevent the extreme separation of the native Churches in China, such as has obtained in Western lands, and if we can, by joint publication of Christian books, reduce them to a price within the reach of our Christians, and if we can so economize our work and workers that we shall be able to send some of them into the regions beyond, I feel that we ought to do it, even though it be at the sacrifice of denominational pride and individual preference. (See page 160.)

This leads me to the more practicable part of my subject and direct reply to the question proposed, noticing briefly the points in which we are in accord and those in which I think we may and ought to be.

1.—It is to my mind very fortunate for our work that we are able to use a common translation of a common Bible with the same terms for God and Spirit. Those of us who remember the early days

of hot discussion and personal alienation and the permanent separation into parties likely to result, can fully appreciate the present harmony and good feeling which prevails. Fortunately those days of heat and extreme party views have passed for ever away, and we may congratulate ourselves on the good results to our work which we have enjoyed for years past.

The present harmony in the use of the Bible, both in the classical and colloquial, ought to be most carefully preserved, and anything like disharmony strenuously avoided. Personal and individual preferences should not be allowed to interfere with that which has proven satisfactory and worked well for years.

It is of the utmost consequence to our work and the future peace and harmony of these three native Churches which we are raising up here in this land, to preserve uniformity of practice.

There should, I believe, be some uniform style adopted, in which the scriptures are to be published, which the Chinese will recognize and respect as our sacred classics.

There may be some danger of bringing the word of God into disrepute, in our efforts to issue it in all kinds of shapes and forms. It is a question worthy of consideration whether it is better that a man should not have a portion of the Bible at all, than that he should have such a portion in such a style as to create in him only disgust and prejudice against it.

I believe the three missions should agree upon some uniform style of presenting the word of God to this people.

There is sufficient room for *variety* in the line of tracts and leaflets. We ought to be careful how we issue the word of God, and we should treat it with respect ourselves if we would have others respect it, especially the literary and intelligent classes of the Chinese.

With a common Bible in the hands of our people we have a solid basis upon which to build up a strong, harmonious, and may we not hope, in time a united native Church with "one Lord, one faith and one baptism"? May God grant it.

2.—The next point in which we seem to be nearing a union and which appears to me to be not only reasonable but feasible, is in the matter of Church hymnology.

I believe the day may not be far distant when our Churches will be using a common hymn book, and this will depend largely if not entirely upon ourselves. These Churches are as clay in our hands, and in many respects may be molded as we may desire if we commence in time. If we make a special effort and join hands in this matter, a strong influence will be exerted in this direction.

Next to the Bible there is nothing in which we can be drawn nearer together than in our hymns of praise to God.

The use of the same hymn book in all the Churches would have a strong tendency to bring the native Churches into a closer and more sympathetic relation to each other. With different hymn-books, with different arrangement and different hymns, a member from another Church coming in feels like a stranger in a strange land, and this strangeness tends to further separation and less social intercourse.

Differences in nationality, tastes and ears may be a hindrance to *our* use of the same *tunes*, but we must remember that these differences do not prevail among the natives, for whom we are working and not for ourselves, and if we make a strong effort to reach uniformity in Church music, it will be easy to extend the same to our native Christians.

It is, however, a matter of much greater importance that we practice uniformity in the use of our hymns, as they contain so much of our theology and form so large a share in the instruction imparted to this people.

Whatever other differences there may be among us, of taste and practice, we have no such difference in our theology as will prevent our using the same hymns in singing the praise of God.

A common hymn-book would certainly prove a strong bond of union among the native Churches and enable them to present a more solid front to the heathen.

It would be one more chain to bind them together and make them feel that they are truly brethren. It would warm the hearts and strengthen the faith of these native Christians to come together often, uniting their voices in singing the same hymns, and there would be added one more link to the conclusive evidence that they are truly one in Christ Jesus. As far as possible we ought to avoid appearance of divisions into sects, and be able to say and prove by indubitable evidence that while having different names we are one in faith and practice. Then the matter of economy is one which ought not to be overlooked. The expense of issuing small editions of separate hymn-books for each mission is not a small item in carrying on our work, and makes the cost far beyond what it would be if large editions or stereotype plate editions could be furnished alike for all the missions. We are all anxious to have our Churches reach a self-supporting basis, and one of the most satisfactory steps in this direction is to enable them to purchase their book at cost price, and the nearer we can bring them to this by lowering the cost of publication the better.

3.—A common church paper is, I think, another line of action in which we may heartily co-operate with prospect of much good as the result.

Happily the Fohkien Church Advocate has thus far afforded in a good degree a common means of communication for the three missions, but I think it might be made more so. This may be done by the appointment of associate editors or editorial correspondents from each mission, who would make special efforts to collect interesting information and valuable articles for its columns. It has recently been proposed to enlarge this paper and increase the number of departments, so as to make it more suited to the needs of all, both within and without the Church, and if the three missions were to take hold of it in earnest and push the subscriptions, I think the paper might be made entirely self-supporting. Enlargement would increase the price somewhat, but if the subscriptions could be doubled or trebled this would be justifiable. In this as in everything else the motto, "in union there is strength" holds good.

The *Wang Kwoh Kung Pao*, edited by Dr. Allen, which accomplished such a grand work, was obliged at length to succumb from lack of support.

It was edited and published by one man. It is intended that this paper shall represent no one man nor no one denomination, but represent the Church of Christ in the Fohkien province and as much further as its influence can be made to extend.

It now reaches out on the North to Shanghai and Hankow, and in the South to Amoy, Swatow and Formosa. (Forty copies to Amoy, 70 to Taiwanfoo and over 30 to Swatow).

This will give you some idea of what is being and what may be done by united effort in this direction. It is a grand field, and I ask your careful consideration of it.

4.—In the general tract work and publication of Christian literature there is also broad scope for union effort.

At the present time there is nothing of more pressing importance to our work than the preparation of good Christian books representing the fundamental doctrines of the Church of Christ upon which we all agree.

There is a very urgent call in this direction, but very little is being done, because we all have our hands full and perhaps because of the lack of funds. It seems to me that by unity of effort and the division of labor much time could be saved and given to this work. The existence in Shanghai, Peking and Hankow of Union Tract Societies which are in active and successful operation suggests what might be done here.

There is one advantage in this kind of work that it is not necessarily confined to the missionaries. At each port there are some earnest Christian young men, whose services may be availed of, who will take an interest in collecting funds, doing the clerical work, &c. In my correspondence with the North-China Tract Society the secretary happens as often to be connected with the Customs or Consular Service as with a missionary society.

If the three missions here could unite in such a work and secure the co-operation of all others who are interested in the success of the Gospel, and organize a society for publishing evangelical and undenominational Christian literature, we cannot tell how much good might be done.

5.—The next and perhaps the most important work of all in which we can unite is in the training of young men for the ministry. There is no department in which there would be a greater economy of time and means than in this. The teaching in such work must necessarily be done largely by the foreign missionary, whose time is costly, and any economy which can be made should be carefully planned for.

For the proper preparation of men for the ministry we should have good buildings with all the necessary appliances, dormitory, library, maps, &c. For the accomplishment of this a large amount of funds is needed, and each society finds itself lacking in means for such an enterprise, but by a union of effort it would cost neither one very much. If such an institution was founded with a full and thorough course of study graded in classes as similar institutions are at home, with a well-trained teacher as professor from each of the missions, what well-drilled and thoroughly prepared men might be sent out into the ministry.

Instead of three small struggling schools we might have one good, strong one, worthy of the name. A Union Theological Seminary is neither a novelty nor to my mind an impossibility. It is no argument against this to say that each church at home has its own denominational school of theology. There the churches are strong and men can afford to pay well for their education, but here it is not so. The young men who seek to enter our halls of instruction are usually men of limited means, and we want to give them a thorough education as cheaply as possible. Then if the churches *there* pull away from each other and squander their means by supporting dwarf institutions, we want to take higher ground here.

But aside from the economic effect I consider the moral influence of such a union institution is of the greatest possible importance. This would prove the strongest lever we could lay hold of to pry.

out and keep out the wedges which are constantly being driven in to separate us. In our instructions and associations, in our prayers and counsel with the young men we could show as in no other way that we are really one in spirit and in doctrine; and as they go forth, to preach the gospel they can testify from their own observation and experience how these missionaries "dwell together in unity," how they believe in the same God and Father and trust in the same Savior for salvation.

Would not this be a stronger demonstration than we could give in any other way of the oneness of the Church of Christ?

Trained as these students would be, each in part by all the instructors, they would carry with them a blending of all important truths as represented by eminent ministers of the different denominations, instead of being shut up to any one-sided and narrow view of Christian doctrine, and may we not believe they would become stronger and more independent thinkers, as well as more fully rounded gospel preachers than they otherwise would? Truth is one and should be examined and carefully considered from many different points of observation.

What I have said in regard to theological training is equally applicable to all other departments of education. The economy of time and labor is greater in this perhaps than in any other line of co-operative work.

7.—In order to facilitate the more complete execution of any or all of the above suggestions, I believe it would be well to have prepared and published (in Chinese) a statement of the fundamental doctrines of Christianity in which we all agree.

In our public and private preaching and instructions we should lay stress on the vital doctrines of Christianity, keeping out of sight as far as possible the peculiar characteristics and non-essentials which pertain to our Home Church organizations. We have neither time nor strength to spend on these.

As a further suggestion in regard to preaching I think it would be well for us to exchange pulpits frequently and encourage our native pastors to the same.

This would promote the mutual acquaintance and friendship of this brotherhood of Christ, which would result in greater sympathy and more earnest desire for each other's welfare.

The statement made the other day by a native pastor that he and his brethren had spent a set time in prayer for the Church of another denomination, was very suggestive of what might be done in all the Churches.

Union prayer-meetings among the natives ought to be encouraged. By meeting together and speaking of their trials and triumphs

and joining their voices in prayer for each other, they would be drawn together by a closer bond of union and sympathy and prevent that feeling of jealousy which so naturally springs up from lack of acquaintance and misunderstanding.

It would also, I think, be a good idea to exchange and co-operate in our work of street preaching at our chapels.

It may become a little monotonous to some of us to preach night after night and day after day in the same chapels, and where, as in some cases, we get regular hearers, a fresh presentation from another hand would arouse new interest and strengthen and impress upon them the fact that while belonging to different Church organizations and different nationalities we are moved by the one all-controlling desire for their salvation.

In Western lands, where Christianity has grown up with their growth and developed with their development, and where the reasons for the division into sects are fully understood, less harm is likely to come from it than here in the face of heathendom, where we should stand as nearly united as possible. They see us preaching and professing faith in the same Christ, but separating widely in our practice, and they do not understand it.

My strong feeling is that our radical differences should be toned down and softened as much as possible, instead of being intensified and strengthened.

I think we will find by examination that our differences are less in our faith than our forms, *i.e.*, our methods of Church government, worship, &c.

I am well aware that many objections can be raised to some or all of the above suggestions, and in their practical execution we shall doubtless meet with real obstacles. Some difficulties may also arise from our relation to our respective societies, but I believe that there are no such obstacles as cannot be overcome by faith, prayer and perseverance, and if the great advantages of such co-operation and the vast and far reaching importance of this matter were clearly laid before the Home Missionary Boards doubtless all hindrances could easily be swept aside.

I am not enthusiastic enough to suppose that in *all* these lines of action we could readily or easily unite, but I do fully believe in the principle of co-operation, as far it can be done advantageously, and that if our hearts are drawn closer together and closer to God and we cry mightily to Him for help he will shower upon us and our work such blessings as we have never before received. On the day of Pentecost the disciples, composing the infant Church from which all our churches have sprung, were all with one accord in one place,

and as the result of their united petitions God's mighty power was wonderfully manifested in the conversion of souls, and may it not be the lack of perfect accord, either as among ourselves or as exhibited to the world, which hinders the great success of our work?

This co-operation, I am aware, will need a thorough preparation of heart, and if we find in ourselves any unwillingness to walk in the way we are convinced is right, let us plead with God to make us willing in the day of His power, lest we be found placing hindrances in the way of Christ's cause. For the sake of suffering dying humanity, for the sake of these millions who are dwelling in darkness, for the sake of these infant Churches whose power we wish to strengthen, for the sake of Christ who came from heaven to redeem these precious souls, can we not as denominations or as individuals afford to sacrifice a few insignificant things that greater good may follow?

May God help us to see the right and enable us to follow it.

The Missionaries and the Mandarins.

RE-READING Rev. Timothy Richard's paper on "The Political Status of Missionaries and Native Christians in China," *Recorder*, March, 1885, and the letter from members of the Evangelical Alliance in China to the foreign ambassadors at Peking, *Recorder*, May, 1885, suggests the inquiry, in view of the recent savage riot at Chinkiang, whether our legal rights as missionaries, especially in the interior, are any more intelligible or satisfactory to ourselves or to the mandarins than they were four years ago. It is true an imperial decree of toleration was issued in the spring of 1886. But to what extent has it been published? In the autumn of the same year, in Chekiang, the now retiring governor, We, issued a most excellent proclamation clearly implying the treaty right of missionaries to reside anywhere in the province. It was posted in Hangchow, Shaohing and Ningpo; but in a number of districts where there are chapels, the local mandarins failed to post it. A copy, brought with us to Huchow, has more than once been a terror to evil doers during the past two years,—no local proclamations having been issued, and the people being more or less agitated at times by anonymous placards and slanderous charges made by the speakers who at stated times in temples or elsewhere give public lectures on moral and industrial matters.

While, in reliance on God, and following precedent, missionaries are going forward renting or making perpetual leases inland and evangelizing, in many places without serious trouble, in other places

not without steady opposition and repeated insult from officials and gentry, yet sooner or later the matter must be sifted and settled. For, though our work is spiritual, the powers that be are ordained of God, and we ought to have definite political relations not to be ignored. At this juncture, when the views and policy of the young Emperor are taking shape and the anti-foreign party in the government is bold, ought not this matter to be made a special subject of petition to God in all the missionary prayer meetings in China and a theme of serious consultation on the part of all the older missionaries?

Much of the Chinese dislike of Protestant missionaries is directly traceable to the mistaken methods of Roman Catholic priests. For example, many well-meaning scholars believe and charge that foreigners extract the eyes and vitals of the dead converts, which are used for medical or chemical purposes. Some intelligent Chinese maintain that this suspicion arises from the practice of extreme unction, when the foreign priest, in the privacy of the sick chamber, anoints the eyes, ears, nostrils, mouth, palms, feet and reins of the dying. And the literati are also persuaded that the foreigners use occult magical arts, when they read the accounts in the *Sheng Sin Pao* and other Zi-ka-wei publications, of miracles wrought in China by priests with "holy water." Then, too, the enforced celibacy of the priests awakens the suspicion of every official who knows the very intimate relation which priests hold to woman in the confessional, a relation which must be maintained, so the Roman Catholic books say, or the soul be eternally condemned. And the paramount allegiance which the Romanist owes to the Pope over the civil ruler, whenever the priest so commands, is so well known to the better-informed class of mandarins that even they suspect that all missionaries may be the political agents of foreign powers. This jealous suspicion is confirmed by the pomp and spectacular display of the Roman Catholic worship which dazzles the natives with admiration of the foreigners' wealth and power.

Therefore, while giving many of the Jesuits full credit for sincerity, zeal and devotion, we ought to make very clear to officials and scholars that there is a sharp contrast between Roman Catholicism and New Testament Christianity; that Protestants have no objection to the once-proposed regular official inspection of all their chapels, hospitals and methods of work and worship; that the Protestant missionaries do not claim civil rank and hold no allegiance to the Pope, a professed teacher of religion who is continually meddling in the political affairs of other nations than his own; that the Protestant missionaries take pains to teach the converts as citizens to obey only the laws of China; and that the aims and methods of Biblical Christianity are spiritual rather than ecclesiastical, moral and not political,

though tending to the well-being of the state no less than of the family and individual, in harmony with each of the five human relations so justly exalted by the Chinese. It is not bigotry, it is simple justice to desire on the part of the ambassadors and the Chinese government such an inquiry as shall, in the words of Mr. Richard, "free Protestants of charges which are only true of Romanists." This inquiry, thoroughly made and published, would be a long step toward defining and settling the rights or privileges of missionaries and would lessen the antagonism which too often exists between them and the most patriotic and educated natives.

"Remember the Sabbath Day to keep it holy."

IT is a good thing for us, as missionaries, to consider carefully how we spend our Sundays on the sea, and remember that, as God's children, we are never off duty, and that we must serve Him with our whole hearts, just as much on sea as on land.

We are set as lights in the world, and how bright do you think the missionary's light shines, who reads Ruskin's works on Sunday? How is God's day observed by another missionary, who is wrapped up the greater part of the day in the *Century Magazine*, or by another reading Mark Twain? It must grieve the Holy Spirit sorely to see us on the day set apart for His worship and the welfare of our souls, engaging in the affairs of this world and being given to levity in reading humorous books. Now even when we are not sea-sick on board everyone is well aware of that peculiar *ennui* and inability to apply one's mind to anything and hence the tendency to something light. But although possessed by this feeling, we honor God all the more by withstanding temptation and by keeping His day holy.

Moreover, Christians cannot deplore too deeply all unnecessary Sunday travelling on the river and on house-boats by missionaries; and that, too, by some men whom we honor for their earnestness and godliness. It is no justification to say that their conscience does not reproach them; the fact is, they are doing harm to the cause of Christ by offending the consciences of not a few of their brethren, and are giving the outside world an opportunity to sneer at Christian inconsistency, which they do not fail to improve.

God will not bless us in our work when we so lightly esteem His commandment, the obligation to which is perpetual, and which we who profess to honor God have no more right to set aside than any other commandment of the decalogue.

Many may think the writer straightlaced and too strict,—one of the extremists, as some are wont to say in this matter. But the

writer gives the authority for this, that each one may think and pray over it. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, *not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words*: Then shalt thou delight thyself in the Lord." (Isaiah lviii. 13 and 14).

For the sake of our example before the outside world who ignore too readily God's commandments, and for the sake of the native Christians, let us be careful not to dishonor God's day. If we are negligent in this duty the native Church will be far more so, and we know that nothing blights Christianity more than a godless Sabbath. It is the Lord's day and we have got to keep it holy; and the keeping of it is a proof of our love, for Christ says, "If ye love me, keep my commandments."

CO-WORKER.

Another Phonography.

A RECENT *Recorder* presented a scheme for phonographic representation of the Chinese language. A tract has been prepared and shows for it a sphere of use more important than mere reporting. It is desirable that such a scheme should very adequately serve an evangelistic purpose and be capable of rapid use as a reporting system. Without any opportunity to claim distinction as a reporter of English, as all my attempts with Pitman, Munson and the like ignominiously failed, I yet venture to offer my system as perhaps having the following advantages over any other schemes yet offered in the *Recorder*:—

1.—The initial strokes are all written downward, except those for S and Y. The finals, most of which are half strokes, follow the initial on the right, generally, but most of them may be reversely written to the left when advantageous.

2.—Thus the order of writing may conform to Chinese usage.

3.—This arrangement of strokes facilitates phrasing to a considerable degree for rapid reporting.

4.—Each initial, when not followed by a final, represents a word ending in the vowel u, except 'hs, which may represent the characters *hsü*. Many finals naturally stand for complete words, *e.g.*, *ũ*, an, *ẽu*, ou, ao, etc. Certain others can be easily so understood, *e.g.*, uai for *wai*, uei for *wei*, ia for *ya*, ê for *erh*, *üeh* for *yüeh*, uo for *wo*, etc.

The final sounds are divided into single and double, under the titles *tan-yin* and *shuang-yin*. The illustrative page gives sufficient exhibition of the manner of using the scheme. For printing, tones can be represented in the usual Chinese method, so also points. Thus the scheme is duly presented:—

*Chinese Methodist Episcopal Mission of
California Conference.*

BY MRS. S. L. BALDWIN.

THE report for year 1887-88 of our Mission work for the Chinese in the bounds of the California Conference has come to me through the kindness of its superintendent, the Rev. F. J. Masters, and it seems very fitting that it should be brought to the notice of our Church in general. A few extracts from the report will give some idea of the work, its results and needs. In 1868 this work was commenced by the Rev. Dr. Otis Gibson, he being appointed by our Missionary Board. Dr. Gibson had given ten years to our work in Foochow, China, and was well fitted for the heroic task before him. For fifteen years he labored for the uplifting of the Chinese on the Pacific Coast amid such difficulties as are not easy to conceive in a Christian land. Persecution, libels, threats to his life, dangers such as he never knew in China, crowded upon and around him here. The windows of his home were broken, and his character libeled, one newspaper giving itself specially to this work. He was burnt in effigy in the presence of the Mayor of San Francisco, that official looking smilingly on. When at one time, as a free American citizen, he entered the California Hall of Legislature, a hoodlum member moved that he be expelled from the House, because "he was the most obnoxious man to their anti-Chinese party on the Pacific coast." At one time for weeks, when he went from his home, his wife felt no assurance that he would return alive, so frequent were the threats against his life.

Fifteen years of such burden-bearing told upon even this grand hero, and in 1884 he was prostrated by paralysis, and to-day he lies in this condition patiently waiting his call home.

At the Conference of 1885 the Rev. F. J. Masters, who had spent nine years in Mission work in South China, and so could speak the Cantonese dialect, was appointed to succeed Dr. Gibson. Since the Mission was established upward of 3,500 Chinese and 300 Japanese have received instruction in our schools. The Japanese work was established as a separate branch in 1886, and the Rev. M. C. Harris, formerly of our Japan Mission, put in charge of it. Over 300 Chinese and Japanese have been baptized and admitted into the Methodist Church.

FIELD OF WORK.

Fortunately there are some favorable influences that some of the Chinese come in contact with, and which save us from utter contempt as a people. "Many employed in families see the inner and better side of American life. They are touched by the kind treatment they receive, and are impressed by the purity, comfort and domestic felicity of our happy American homes."

The work includes evening-schools, Sunday-schools, Sunday services and street preaching, with distribution of tracts and other Christian literature. A union service has been held every Sunday afternoon on Waverly Street, near the temple of the "Queen of Heaven." These services have been kept up for two years with unabated interest. A choir of Chinese sing Gospel hymns while the crowd gathers; prayer is then offered, and preaching in Chinese follows by two or three missionaries in turn. There has been no opposition except from drunken white men. The work prospers in San Francisco, Oakland, Sacramento, and even in San Jose, where a year ago, without doubt through incendiarism, all the homes of the Chinese were burned to the ground, and the poor people left homeless and penniless. No punishment or redress was secured.

The spiritual tone of the Church and the steady, consistent lives of our members throughout the circuit give us great comfort and encouragement. The Chinese may be hard to win, "but when they do yield they stand like a rock." Our members are wonderfully liberal according to their means. The Missionary collection is always popular among them. They take it up without any solicitation on the part of the pastor. They give sometimes beyond their means, but with grateful hearts, to the great Missionary Society that sent them the Gospel. The touching words of one brother are worthy of record: "I will give to a Society that thought I was worth saving." Notwithstanding the removal of some of our best givers we have received \$320 for Missions, the largest collection ever taken up by us. The total contributions for the year by these, in the main, poor working people were \$1,551.69. This includes gifts to our Parent Board, \$320; to the Woman's Missionary Society, for the support of girls in the Home, \$278; and to almost all our general Church interests as well as their own Christian work; and last, but not least, \$55.25 toward the erection of a chapel in Koo Tseng, China.

"The Woman's Missionary Society of the Pacific Coast" also has a most satisfactory part in this report. Through the faithful efforts of Mrs. L. P. Williams, its president, and her helpful Christian sisters, much good work has been accomplished by the

organization of branches in a number of places; and several of the Churches are supporting girls, of whom there have been 33 in the Home during the year. One of the most pressing needs is for a Church or chapel right in Chinatown. Mr. Masters well says: "We shall never be in a condition to reach the masses until we have a Church in the heart of Chinatown—a Church as accessible to the Chinese youths as the sing-song hells, the theatres and the dens of vice. If 300 Chinese will stand to hear the Gospel for an hour in the open, windy street, we can expect as many to hear us preach while sitting in a comfortable Church. Will not some Christian brother or sister who reads this think over it, pray about it, and somehow bring this needed Church to pass? More teachers are needed in the Sabbath and other schools.

Now, in conclusion, will you not, my Christian reader, bear with me a little longer, and even to a word of exhortation? Chinatown is one of the "sights" of San Francisco. There is not a den in Chinatown which the officials cannot clean up when they choose so to do. There are no people in the world more amenable to law than the Chinese; but it has never suited the political purposes of the anti-Chinese party to have Chinatown cleaned up—the few places that need cleaning. These are expressly kept to be exhibited to Eastern visitors by detectives employed by the anti-Chinese leagues of San Francisco—"to educate Eastern sentiment against the Chinese." So it is the regular thing for all manner of visitors, ministers and laymen, to pay these same detectives \$5 a day to take them through Chinatown, innocently believing the statement that it is unsafe to go without such a guide. There are places in San Francisco where not only a detective, but a few policemen, would be necessary to protect the Eastern visitor; but they are not in Chinatown, and the men are of what we call "our own people," and are voters—therefore never on exhibition! Now, if our Eastern visitors really want to see how low and vile humanity can be, they can see more vileness and immorality in one hour of gas-light in said places than in a whole week in Chinatown, but let them not forget for a moment, while their souls sicken at the scene, that these men are voters, and so safe from all "Exclusion Bills."—*The Christian Advocate*, N. Y.

Historical Landmarks of Macao.

BY REV. J. G. THOMSON, M.D.

[Concluded from page 86.]

1875. May 31st. The typhoon of this date was only less severe than that of the year previous, and much damage was done. The Governor's residence was partially destroyed, and the steamer *Poyang*, on its way to Macao, foundered off the Nine Islands, with loss of some 124 lives, including Capt. Carroll and subordinate officers, and some 100 Chinese as passengers. About 150 junks were also overturned, and hundreds of smaller craft destroyed.

1877. May. The old graves of St. Paul's ruin were removed, chiefly to the new San Miguel cemetery.

1879. May 9th. Ex-President U. S. Grant and wife, Lieut.-Col. F. D. Grant and Jno. Russell Young, Esq., afterwards U. S. Minister to China, visited Macao in the U. S. S. *Ashuelot*, tarrying two days.

The Portuguese population numbered 4,476; other European nationalities, 78.

His Ex. Joaquim José da Graça was appointed Governor and Plenipotentiary in China, Japan and Siam.

1879-80. Planta de Macao, levantada e desenhada por Deme-
trio Cinatti, the latest, largest and most accurate *plan* of Macao, which took some two years in making, by Mr. Cinatti, an officer of the navy.

1880. June. "Festejos celebrados em Hongkong por ocasião do Tricentenário do Principe dos Poetas Portuguezes, Luiz de Camoens." Where it was stated that there already existed 86 versions of the *Lusiad* of Camoens in 17 different languages.

1881. The Mohammedan Mosque, by Dona Maria Fort, was appropriated for that worship.

1882. The Police Barracks adjoining the "Flora" Garden were constructed.

October 31st. The birthday of Dom Luiz I. was made the occasion of unusual display.

1883. April. Sr. Thomaz de Souza Roza was inaugurated Governor. One important act of his rule was the purchase of Camoens' Garden for \$35,000, thus converting it into a public garden.

May. The *Macaense*, in an elaborate article about the public expenditure of Macao, says: "Out of \$482,000, spent yearly here and in Timor, the army and navy absorb 58 %, while public works get only 1 %, and public instruction 1 %, the remaining balance being punctually remitted to Lisbon."

1884. March 2nd. The *Yotsai*, steamer, en route from Hongkong to Macao, was blown up, and 7 foreigners and 13 Chinese lost their lives.

March 21st. "C. Aml. Lespes and E. Fournier, Capt. of frigate," visit Macao.

July 9th. The Cable to Hongkong, laid by the *Sherard Osborne*, steamer, was opened.

November. The Gambling Monopoly was disposed of by the government for three years at \$353,000 per annum.

November 13th. O Exmo. e Rvmo. Sr. D. Antonio Joaquim de Medeiros, Bishop of Macao, arrived. He had been in 1870 a Professor in St. Joseph's College.

December. Protestant Mission Work was reopened by the American Presbyterian Mission of Canton.

1885. May 27th. Antonio Alexandrino de Mello, "Baron do Cercal" and Consul for Brazil, France, Italy and Belgium, died at Macao.

August 8th. The Fantan Farm was let for one year for \$130,000.

The Government granted \$15,500 for the erection of the Church of St. Lazarus, that of the Chinese Christians.

October 28th. The Weising Lottery was let for \$3,000 a month, to be increased to \$20,833 when the lottery shall be discontinued at Canton.

December 13th. The Pak-kop Lottery was sold at Macao for \$40,000 per annum. This form of gambling is imitated by the Chinese from the Portuguese; the tickets consist of the first 80 or 120 characters of the millenary classic, cut on small blocks, and are called "pigeon tickets," from the custom of dispatching a carrier pigeon to announce the result of the drawing.

1886. January 14th. The priests of St. Joseph's College bring suit for libel, in the Supreme Court of Macao, against the editor of the *Independente*.

June 23rd. The 'Padroado Question' was settled by a Concordat between the Portuguese Government and the Vatican, which places the Portuguese Missions at Malacca and Singapore under the Bishop of Macao, who will also have ecclesiastical jurisdiction over the important province of Kwangtung, including the adjacent islands, of which the most important is that of Hainan.—*Chinese Recorder*, March, 1887.

July. The Macao Cement and Brick Works, having leased the larger part of Green Island from the Bishop, began operations. Some 250 men employed on the buildings.

August 6th. Col. of Engineers, Firmino José da Costa, arrived on the Portuguese gunboat *Rio Lima*, and on the following day, on the Leal Senado, was inaugurated Governor.

Sir Robert Hart, Inspector-General of C. I. M. Customs, visits Macao as Chinese Plenipotentiary in the negotiations for the conclusion of a treaty between China and Portugal.

September 28th. The P. R. D. Carlos School for teaching the Portuguese language to Chinese youths, was inaugurated.

1887. February. Rev. Francis Xavier da Silva, canon of the Cathedral died, upwards of eighty years of age.

March 12th. On the reception of a telegram, announcing the assassination of the Gov. of Timor by the natives, Col. Garcia, Col.-Comdt. at Macao, was appointed Governor, and left with a military force to restore order. The instigators were afterwards sent to Macao for punishment.

March 21st. The Prince of Beira, grandson of Dom Louis I., King of Portugal, was born, and a three days' celebration, from the 23rd to the 25th, was proclaimed at Macao. On the 23rd there was the Te Deum in the Cathedral and a reception at the Governor's Palace in the evening, with illumination of the city, and on the 24th a telegram of congratulation was sent to the King.

April 2nd. The "Lappa Customs," consisting of the Malow Chow and Chienshan stations and three sub-stations, were opened to the collection of tariff by the C. I. M. Customs.

June 21st. In honor of Queen Victoria's Jubilee, flags were flying at all the government buildings and forts and consulates during the day, and the British Vice-Consul despatched a congratulatory telegram at 11 a.m., which, reaching Buckingham Palace before day-break, a reply dated London, 21st June, 8.10 a.m.—2 hours and 50 minutes *before despatched* from Macao—was received as follows: 'Vice-Consul, Macao. The Queen's sincere thanks for your congratulations. Ponsonby.' A grand Jubilee Ball was held on the 7th of December following.

Sir Robert Hart issues a proclamation at the new Custom House at Kung-pak, off Macao, notifying Chinese traders that Commissioner Farago will be in charge of the office and issue detailed regulations. He will collect duty and *lekin* on opium and levies on ordinary goods coming and going from Hongkong and Macao at a fixed tariff rate. This is a new departure in the history of Chinese official administration, and perhaps the first time that a foreign official in Chinese employ has issued an important public notice in his capacity of Chinese high officer. *China Mail*, June 23, 1887.

June 27th. Sr. A. F. da Costa, the new Gov. of Timor, accompanied by his Sec., Sr. Krusse, left Macao for Timor.

July 2nd. The Fantan monopoly was put up at auction, and there was a brisk contest between about ten Chinese competitors, each of whom had to make a deposit of \$10,000 for the privilege to bid. It was finally knocked down to the old Farmer for \$134,000, being \$9,100 over the price of last year. The Hongkong syndicate offered \$134,000, and have for several years tried to get the farm.

August 15th. Seven Chinese prisoners escaped from the gaol at Monte Fort.

September 3rd. A Chinese fleet of nine gunboats entered the port of Macao with His Ex. Governor of Canton on one. Landing at the Barra wharf, he proceeded to Government House to visit the Governor of Macao. He was accompanied by a large number of mandarins, braves, &c. It was the first visit of a Chinese official of such rank for perhaps 50 years.

October 10th. H. R. H. Prince Devawongsee Varoprakar, with three younger Princes and suite, arrived at Macao.

October 16th. Queen Dona Maria Pia's birthday was honored by a salute, music, &c.

October 31st. The celebration of the birthday of H. M. King Dom. Luiz I., with a Levée at the Government House and a Ball in the evening. A British gunboat paid a visit to Macao, as usual, on this occasion.

November 4th. A severe encounter took place between police and pirates at Taipa.

November 8th-9th. Great crowds of several nationalities go to the celebration of the Queen's Jubilee at Hongkong.

November 18th. Rumors were prevalent of a blockade of Macao by the gunboats of the Viceroy of Canton, due probably to his known opposition to the treaty under negotiation and his desire to complicate the present delicate situation. The promises of violence were such that some of the Chinese are said to have removed.

November 25th. A Treaty of Amity and Commerce was signed at Peking between China and Portugal. Since 1537 the Portuguese have occupied Macao, once or twice theirs by conquest; if not by cession as a reward for services against the piratical hordes of Heungshan, whose blockade of Canton they raised; or long possession, it is so after 350 years by Treaty. By the payment of a rental at first in presents to the Emperor every third year, and since 1582 annually of 500 taels till 1849, the Portuguese were undisturbed in their possession. The Chinese at first only entered with provisions, retiring at night-fall; and themselves threw up a

barrier in 1573 across the isthmus against any inroad of the Macaense into Heungshan. In 1691 it was resolved that no other Chinese than those whose names were inscribed on the registers of the Senate should remain, the rest had orders, by proclamation, to leave the city within three days, the refractory to be handed over to the mandarins as vagabonds. No more than 90 coolies, selected by three petty police officers, were suffered to stay.

In 1749 the Senate obtained the consent of the mandarins that only 70 workmen in wood and bricklayers, ten butchers, four blacksmiths and 100 coolies should live in the town; and to prevent them from fixing themselves in the place, the Senate published an order that no house-owner should either let or sell his house to a Chinese, expecting by this measure many of them would evacuate the place. Other expedients were also tried for the same purpose, but all proved ineffectual. At length Governor General Menezes granted permission in 1793 for the inhabitants to let their houses to the Chinese. While singularly enough in 1849, when the Chinese were determined on leaving for Whampoa and threatened confiscation of property of those who refused to leave, Governor Amaral, finding many were leaving, threatened the confiscation of the property of those who left. A reference to the census would show how constant has been the increase in the Chinese population, now above twelve to one of the Portuguese population, and the disposition they show to possess themselves by purchase of the territory under the Portuguese flag has been marked.

During these centuries the Portuguese have made attempts to secure themselves in their rights, but with little advance, as the Chinese would at once threaten to cut off their supplies as soon as they showed a refractory spirit; till the valorous Amaral sacrificed himself and forced the conquest of the peninsula. Much was gained and China in various ways acknowledged Portuguese rights, as by levying duty on goods from Macao, constant lack of mention of Macao as a Chinese port in treaties and such papers, in not preventing export of coolies, &c., and not less in the treaty of 1862 negotiated and signed under the eyes of the Imperial government but unratified through "bad faith" largely it would seem, revealing China's purpose in later years to resume her lost suzerainty on beginning to feel her own power among the nations. Had Macao then, as in 1888, admitted the Customs, the result might have been different.

Coming to the ratified treaty of 1888, we note the negotiations began at Macao in August, 1886, between Sir Robert Hart and the Governor of Macao; and were thence transferred to Lisbon, where March 26th, 1887, a Protocol was signed by representatives of

Portugal and China, by which Macao was ceded to Portugal, and agreed to co-operate in collecting the opium revenue for China.

On June 28th, His Ex. Thomaz de S. Roza, Envoy Extraordinary and Minister Plenipotentiary, after a brilliant musical entertainment given by the Governor of Macao in his honor on the 25th, left in company with Secretary Sr. B. Pindella and Sr. I. C. Pessoa for Peking.

On the 7th of July the Cortes agreed to the new treaty, and on the 1st of December it was signed at Peking in 54 Articles.

On the 19th of January, His Ex. Sr. Roza left Macao, under a salute from the forts, and proceeding North was the Portuguese representative in the exchange of the ratified copies of the Treaty at Tientsin on the 28th of April, 1888.

Correspondence.

THE OLIVE.

DEAR "RECORDER:"—The four questions asked by Mr. Perkins in the *Recorder* for January may call out more direct and satisfactory replies than I can give, but in the meantime I venture the following information, which may prove new to some of your readers. I think the olive of Southern Europe (*Olea Europæa*), which I suppose to be the same as, or similar to, that of Syria, is not found in China. W. M. Thompson says in regard to the olive of Syria: "It delights to insinuate its roots into the clefts of the rocks and crevices of this flinty marl, and from thence it draws its richest stores of oil." (*Land and the Book*, vol. i., page 70).

It is probable, therefore, that it would flourish in a semi-tropical region possessing calcareous soil.

If the questions had been in reference to the Chinese olive, they could be easily and directly answered.

The Chinese olive is called either 橄 or 欖, according to Williams' Dictionary, but in the vicinity of Swatow it is known by a name which combines the two characters, 橄欖.

This tree is propagated by planting the seed, and in its natural state will produce fruit; but if grafted when about five years old, the fruit will be better and the quantity will be greater, the tree beginning to bear about three years after grafting. Some of the trees in the region of Swatow are supposed to be three hundred years old, but the only positive statement that I have been able to obtain is that some of the oldest men say of certain trees that "When we were boys, these trees looked just as they do now." The trunks attain a diameter of more than two feet, and at a distance the trees resemble large, wide spreading oaks. Some of them produce annually

from 500 to 2,000 catties of fruit. There are several varieties, four or five being considered superior to all the others. The flowers appear in the fourth month, and it is said that the fruit attains its full size in fifteen days after it has set. It is fully ripe in the ninth month, but is used at any time after it is fully grown. It is eaten raw, boiled in water, pickled in salt or prepared with sugar. It is sold in the markets at from fourteen to thirty cash per catty, according to the season of the year. By special care some of the fruit can be kept fresh until the trees flower again.

The Chinese seem universally fond of the fruit, but my own experience has led me to look upon it as an article of food that I can easily dispense with. The tree flourishes in the Kwantung and Fohkien provinces, beyond which, neither my observation nor information in regard to it extend.

Yours truly,

S. B. PARTRIDGE.

SWATOW, 2nd March, 1889.

ANNUAL MEETING OF THE AMERICAN BOARD, SHANSI MISSION.

OUR mission has voted to hold the annual meeting during the Chinese holidays, when there is little opportunity for work. The first session was held in Fenchou-fu, January 27th, 1889, when the mission listened to the annual sermon from the topic: "Paul a model missionary." The sessions continued four days, and were marked with interest and hopefulness. The station reports, covering a period of eight months, showed steady progress in every department of

the work, and that the present condition of the work is especially interesting and hopeful.

Large and well behaved audiences have attended the services, and not a few have expressed an interest in the doctrine. About a dozen families have given up their false gods, and very many more are *going to do so* when they have a "convenient season." The opening of a boarding school at Taiku is an interesting step forward in the work. The large attendance at street and domestic chapel services, the frequent calls from natives of all classes, the unusually large number of women who have visited our homes, and the kind treatment we have received always and everywhere, mark a gratifying and growing friendliness on the part of the public.

Rev. W. L. Stimson, whose health has failed rapidly during the past summer, will return to America in the early spring for a period of needed rest and recreation, having been strongly advised by Dr. Edwards not to remain another summer in Shansi.

FRANCIS M. PRICE, *Secretary*.

CHINESE DRESS.

DEAR SIR:—In the January number of the *Recorder* you mention that Dr. Baldwin, in discussing the question of Chinese dress, quotes "Mr. Burns' acknowledgment after twelve years of experiment that it was a failure." If this be so, we are only surprised at the inconsistency. Mr. Burns, we understand, not only wore the dress, but in a letter to a friend, written after he was in Foochow, he expressed his gratification that

the members of the China Inland Mission were going to adopt the native dress. And not long before Mr. Burns' death he met a missionary in North China, who had just put on the Chinese dress, and at once expressed the pleasure it gave him to see his friend using the native dress, and advised him not to be induced to leave it off until at least some years had elapsed, so as to give it a fair trial, and then Mr. Burns felt confident he would always wear it. The apparent contradiction between this account of Mr. Burns' views and Dr. Baldwin's may perhaps be explained. Mr. Burns had a reputation for strict truthfulness and consistency in word and deed. This, on the one hand, would compel him to practise what he acknowledged, and on the other would lead him to the recognition of truth on both sides of a question. He would candidly speak of the advantages and disadvantages of wearing the Chinese and foreign dress. He might admit that the Chinese dress did not prevent all opposition or reviling, did not open all doors, and even that it did not secure all the advantage he anticipated it would, and yet he might—and as he wore the Chinese dress to the end of his life—doubtless he did believe that on the whole it was most advantageous to wear it. This explanation seems to agree with the statement of Dr. Baldwin on the one hand, and the character and practice of Mr. Burns on the other.

I remain,

Yours sincerely,

FRANCIS H. JAMES.

CHINANFOO, March 1st, 1889.

DEAR SIR:—In the *Recorder* of December last a wish is expressed for more items of everyday missionary news. Perhaps the following may therefore be of interest:—

In November, 1887, I paid a visit to T'ung Ch'wan Fu, in Sz Ch'wan, hoping at a future time to rent a house for mission work. Some months after I received a letter from a man there, offering me a house, and in September, 1888, I paid another visit. After some demur the man drew back, refusing to rent to me, unless I obtained a proclamation from the mandarin, saying that he would be free from molestation; this I could not ask for, as the people were all along very friendly, and eventually I rented a smaller one of a Mahomedan. Shortly after I paid a visit to Chungking, and returned to T'ung Ch'wan and remained there about a fortnight. The yamên officials were very civil so far as I had anything to do with them, and came to enquire who my landlord was, for how much I had rented the house, and what I intended doing in it, as they said they were compelled to inform the officials at Chentu of my movements. I replied to all their questions, and we parted on apparently good terms, *neither officials or people objecting*. I returned to Hanchung, and in sixteen days afterwards my teacher, who had helped me to rent the house, also left the city, and then there was still no difficulty, but on January 26th I received a letter from the Hsien mandarin at T'ung Ch'wan, written under *his seal*, the substance of which I enclose, also copy of original in Chinese.

This letter purposes to forward the commands of the Governor-General of Sz Ch'wan and accuses me of breaking the law. If this be the case, is it not probable that other missionaries in the interior may soon be similarly accused, inasmuch as I have carefully abstained from any attempt at new lines of action, but have simply followed the advice and action of members of the C. I. M., who have had longer experience than any others of work in these inland parts.

It becomes a very serious thing for all concerned as well as a difficult matter for me personally to know how to act. If this authority can close T'ung Ch'wan, the same may close every city in the province; yet within the last year or so Pao Ning, Pa Cheo, Lui Fu, Kia Ting and Wan Hsien have been opened and are being occupied without objection. At present I am simply acknowledging the letter and saying it shall have my attention and taking steps to consult with others of more experience before making any more.

I would much like to know whether we in the interior are all law breakers and can at any time be reported to our Consuls as such; if so, what is meant by the 12th article of the Treaty of Tientsin? It would be interesting and helpful to scattered workers to learn if any of your readers have ever met with a similar experience and with what result.

I am,

Dear Sir,

Yours respectfully,

R. J. DAVIDSON.

HANCHUNG, SHENSI, 30th January, 1889.

TRANSLATION.

The chief officer, Li, of San Tai Hsien, in T'ung Ch'wan Fu. This is a notice of instructions for your information. In the 11th moon of the 14th year of Kwang-si, I petitioned concerning the opening of a dispensary by a missionary in this city next spring, and in answer Field Marshal K'i and Governor Liu instruct:—

“We have considered the particulars of your petition, and having examined the contents of the International Treaty, find that, except in the open ports, it is not permitted to establish any warehouse, and that if a foreigner rents a house in the interior, he must notify the local official, who is to investigate the matter, and should it be in any way objectionable to the people, it is not to be allowed; it is also provided that should he not notify the local official, the person renting the house to him is to be punished, &c. There has never been a chapel in this city, nor have foreigners resided here, and now their audaciously coming with the object of opening a dispensary will certainly give rise to suspicions among the people. Moreover, the passport held by the said missionary has not a word of allowing him to open a dispensary in any place, nor have we received a notice from the Foreign Office permitting it, so on no account must it be allowed. You will carry our instructions to the said missionary that he may know and comply with them, besides which you will enter a charge against Mr. Gin, the person who has rented the house, presumptuous renting without notifying to his superiors, being the leading charge. Continue to manage this case in its details according to our instructions, and report from time to time. Let there be no remissness, it is of great importance. Furthermore, the Foreign Consulate must be informed of this and a reply obtained.”

Having received the above, it is our duty to convey it to the English Missionary for his information. Quickly act in compliance with these instructions, withdraw the rental and leave the place without the slightest delay, lest you further

violate the Treaty. Let this come to the person to be informed.

The above to be communicated to the English Missionary T'ao.

Notified on the——day of the 12th moon of the 14th year of Kwang-si.

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次記大功八次李

爲

錄批飭知事、竊照光緒十四年十一月內、本縣具稟教士明春在郡城開設醫館一案、旋奉

成都將軍破
總督部堂劉

批據稟已悉、查通商約章內載、非通商碼頭、不得開設行棧、如洋人佃居內地房屋、必須稟明

地方官、官爲審度、倘有碍民居方向、不得照准、又載如不稟明地方官、即將出佃之人懲處等語、該縣向無教堂、及外國人民居住、今突來設醫館、必啓民疑、况該教士所執護照、並無准其隨處設館字樣、亦未准總理衙門行知、斷難准行、仰卽錄批飭該教士遵照、並將出佃之金姓提案、責以不告官長、擅自出佃之罪、仍將此案遵批辦理情形、隨時報查、不得率忽干咎、切切、並候行洋務局知照繳、等因、奉此合就錄批飭知、爲此合行

英國教士知照速、卽遵批辦理、退佃起行、毋得稍遲延、有違條章、須至飭知者、

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Our Book Table.

THE LIFE AND LETTERS OF SAMUEL WELLS WILLIAMS, LL.D., Missionary, Diplomatist, Sinologue. By his son Frederick Wells Williams. New York and London: G. P. Putnam's Sons. Knickerbocker Press, 1889.

ONE evening, late in November 1871, we were sitting by our fireside, when two guests were announced,—one a dear friend, the other a stranger, soon introduced as Dr. Williams. We had been just one year in China. The expiration of our first six months of study had found us happy in the thought that we were doing very well at the language. Alas! now we felt that we knew very little about it. But we had been a whole year in the country! Surely that was cause for rejoicing. Are missionaries one year old ever a trifle sophomoric?

A common question to put to strangers in those days was: "Have you been long in China?" and during a pause in the conversation we addressed it to Dr. Williams. Never shall I forget the slow, simple, modest way in which he replied: "About forty years." Those three words made such an impression upon me that they marked an event in my life time. In the two years that followed we had frequent and familiar intercourse with this dear friend, and although in the volume before us they are passed over in a few pages, in our memory they are bright and long; marked by many specially happy days, made happy and helpful by his own inimitable self. To him they were very busy days, for

his dictionary was slowly and laboriously being put through the press, and near the end they were very weary ones. He telegraphed for his wife, and before the great heat of another summer was upon us, they were off for Peking, leaving the work, "which had almost cost him his life," nearly completed. How those of us who were left behind missed his genial face, and most of all, perhaps, his presence at the breakfast table. He came to us then with something of the reflection of the light of God upon his face; his weary brain rested by a night's repose, and his soul refreshed by the early morning hour of communion with his Heavenly Father. Happy were they who had the privilege of listening to his table talk. Whatever subject was under discussion, he was ever ready to enliven and instruct us, and I grew daily into the sure belief that there was nothing worth knowing that he did not know. One morning he came in from an early visit to the fish market, and so enjoyable was his description of it, that the finny friends of Isaac Walton took on a new interest henceforth. It was a good opportunity for him to tell us of the two hundred and more specimens he had sent in 1836 to the Museum of the Smithsonian Institute and the assistance they were to Agassiz. But this would have been in direct opposition to his modest nature and we only learn it from a foot-note on p. 367. The eulogy on his table

talk on p. 465 takes us back to the days when we too "listened astonished." His conversation was "of things, not people" and from his wide range of literary knowledge and his even more valuable storehouse, the experiences of his life, he set forth a feast such as only his friends can appreciate,—from having tasted. As a conversationalist he was simply perfect. There was no assumption of great learning, one marked characteristic being his humility. About this time I was introduced to another old missionary. On one occasion I had listened to his conversation with great interest when he turned to address me. Such a *coming down* as there was; a marked endeavor to adapt himself to my comprehension! There was nothing of this in Dr. Williams. One felt honored in simply listening to his conversation.

Two secrets of his greatness were his piety and his memory. "To be led by him in prayer was to go literally upward to the 'secret place.'" He was like a little child with his Father—God—his hand in His, led and strengthened by Him every day, every hour. His ability to reproduce what he had read, heard and experienced also greatly contributed towards making him the remarkable man that he was. His daughter writes (p. 470): "It was not so much his store of knowledge as the fact that his information was forever accessible, his facts never hazy, that chiefly impressed me;" and his brother refers to "his close, critical observation of every subject with which he came in contact" and his "rare powers of explanation."

We turn to his "Life and Letters" and open to look at his kindly face; the artist's work a precious gift. By the great kindness of his son and biographer, the readers of this Journal are to be given a copy of this fine engraving and will be glad to learn that the book will be for sale at the American Presbyterian Mission Press.

"Missionary, diplomatist, sinologue." The fullest, best meanings that we attach to these words present a happy comment on his life. Who better filled either of these offices? Who more perfectly represented them in combination?

That familiar incident of his mother; who, while attending a missionary meeting, wrote upon a slip of paper, "I give two of my sons," and dropped it into the collection basket; is a beautiful illustration of her character and a prophecy of his. That promise had its fulfilment in sixty-five years of missionary life; his forty-three in China, his brothers' twenty-two in Syria.

Samuel Wells, the oldest of fourteen children, was born in Utica, N. Y., September 22nd, 1812. The bottle of wine that his father set apart, "to be solemnly drank" when he was twenty-one, appeared on the table of the ship *Morrison* in the Indian Ocean, as he neared the land of his chosen life work. On October 25th, 1833, he landed at Canton; Kingqua, who became his "sponsor to the Chinese government," little thinking that he was destined to behold the face of its Emperor. Twenty-one years pass before he enters one of China's cities (p. 229), and twenty-five be-

fore even Canton is thrown open to foreigners (p. 60), and yet Dr. Williams wrote: "The work never looked otherwise than hopeful." This "reminiscence, written many years later," is most characteristic. "I did not think much about the matter of my own incompetence until I reached China, and was fairly a missionary in the field, when it came upon me very strongly and troublesomely. I learned, however, that it grew by nursing, till I was likely to have nothing else to think or muse upon, nor could I even perform my immediate duty; so it came to pass that I cried out, 'I am as inefficient as a wisp of smoking flax, as weak as water, useless and sinful; but I have something to do *now*, and can do it if I try, whatever else more remote and difficult I cannot do.' So I got myself to feel that I had not the whole Chinese language to learn, but rather a few characters then before me; not the whole nation to convert, but rather a few servants in the house to bless as I could by my presence, and show that I wished to do them good." Ah! yes, there is the mainspring of his life. Whether as missionary, diplomatist or sinologue he "*wished to do them good*." "His single end was helping to save the heathen." "He seldom omitted an exchange of greeting" as he passed them by, from a conviction that we "ought to lose no opportunity of showing goodwill to the natives." No wonder that the fragrance of his name still "lingers in their comfortless homes." But not only did the natives love him. His valued and intimate missionary

friends, noted officials and statesmen and many others bear their loving testimony to his worth; and the entry in the diary of Hon. W. B. Reid, U. S. Minister, quoted on pp. 293-4, witnesses to the love and admiration he felt for this "most learned and habitually religious man."

But Dr. Williams could enjoy being taken for a drunken toper when sawing wood (p. 463), quite as much as the letters of commendation from the Department of State at Washington; and the squib in a Shanghai newspaper wishing "that Uncle Sam would make me a bishop—fancy Uncle Sam's *making a bishop*!—and thus put me on the shelf out of the way, as I am neither handsome nor profitable where I am;" gave him more pleasure than his gold medal from Stockholm (p. 381). His influence in the opening of Japan, on the Burlingame Mission, in settling difficult diplomatic questions with China and his many years of faithful service in the U. S. Legation at Peking, are well known; but a grander influence than all of these was that "every casual acquaintance was illumined and inspired by the briefest interview" with him. His efforts for the "toleration clause" and their results gave him greater happiness than many of his worldly honors, and he asks, "What is it that makes men honorable but the carrying out the answer to the first question in the Catechism?"

"The Middle Kingdom" and the "Syllabic Dictionary" are the work of a man who said, "I like to be driven with occupations and duties," and who had "the cheerful

faith and elastic confidence" that helped him years before to "coin the title of '*Easy Lessons in Chinese.*'" He who "while vanquishing the plague of sea-sickness found time for the only purely literary effort of his life" may have valued time all the more because he lived among a people who, he said, "spent it without conscience."

His "Middle Kingdom" originated in his lectures on China, delivered during his first visit home in 1846, and it was refused by nearly every publisher in New York. At length Wiley and Putnam undertook it, on being guaranteed by Mr. Gideon Nye against any loss. The revision of this book, thirty years later, was a seven years task of patient and painstaking, though often sadly interrupted labor costing him "twice as many hours as the original preparation," looming up "a mountain too high for me to climb." The old edition continued to be bought up to the day of the publication of the new, which was issued in October, 1883; and when the first bound copy was put into his hands, he said: "Well, I thank God for this"—"the eager eyes that lighted up his pale face as he turned over the pages of his final performance, showed a more than common joy within" (p. 460). The closing pages of his preface, as his son beautifully remarks, breathe a "fragrance of benediction on the people of China." He had "loved, as well as studied" them. "It would perhaps be hard to find in any tongue a book that can show a more honorable achievement, or that has exerted a wider and weightier influence for the good of

an alien race than "The Middle Kingdom." He enjoyed the many favorable notices of this book, but when one bitter criticism upon it was read to him, he observed, "You had better keep this carefully; some of the fault he finds is real." Such little side-lights on his character illuminate Sir Thomas Wade's reference to his "grand life; and yet so simple and quiet."

The work on his "Syllabic Dictionary" may be said to have begun the day of his landing in China; his "*Easy Lessons*," "*Tonic Dictionary*" and numerous other studies all being a helpful preparation, but not till after his removal to Peking did it really develope. There "for ten years it formed the constant occupation of his working hours whenever Legation business permitted, and opposite to him at his desk there sat always his Chinese writer or native scholar, whose time was employed in defining terms and idioms, and searching the range of his literature for illustrative sentences and authorities." Repeated preventions from going to press were the providences that enlarged it to its present size. In a letter to his brother, written in October, 1865, he says: "I am still busy on my dictionary, and am now on the syllable *shan*. This work reminds me much of my camel ride from Cairo to Gaza, a monotonous travel through a dreary sameness, relieved by a few shrubs, and sometimes a flower. Such is Chinese literature, for it is (to our taste) destitute of imagination, and making a dictionary to elucidate it is indeed a drudgery.

But so is laying a cobble pavement, and both are useful in their ways to help the traveller." Again he writes: "This dictionary is a tedious work without any refreshing passages."

No wonder! It is a quarto volume of 1,356 pages; a dictionary of 12,527 characters, every one of which, we are informed, was written by his own pen. Here indeed was scope for his rare intellectual organism, a mind "not only active, but retentive, patient as well as truthful." His skill "*in giving the fullest meaning in the fewest words*" is aptly illustrated on p. 398, and Dr. Blodget, quoted p. 399, tells us that Dr. Williams "now makes this new offering to promote every good interest of China in her intercourse with Western nations, and signifies his unabated love to the missionary work by placing the dictionary within the reach of those engaged in it at but little more than one third of its original cost." The following page tells us more definitely of this "donation," but he who gave so much, and yet did not even wish to know himself, far less to tell others, *how* much, would not wish our praise. It is fitting, however, to be thankful. Two definitions which we find in this volume may be interesting to those who care little for Chinese dictionaries. He interprets "squeezing" to be "mosquito biting on one's funds," and "the sense of instability in living in China" he compares to "sojourn-ing in an omnibus."

After forty-three years in China, he sailed for his native land; failing eye-sight and a longing to raise

his voice in behalf of the Chinese who were there, somewhat reconciling him to "this solemn turning point" in his career. "In this day of parting and farewell, it was the missionary, not the scholar or diplomatist who was leaving his chosen field" (p. 420). He had come and gone, but he was still *our missionary*.

He went home to work, however, not to rest, and soon occupied the chair of Chinese language and literature at Yale University, albeit though he says, "at first without a cushion!"

Of course he wrote against the Chinese Immigration Bill of 1879, "the needlessness, unwisdom and ridiculousness" of it, and perhaps largely through his influence it was vetoed by President Hayes. His life now, as ever, was a very busy one; the revision of "The Middle Kingdom" and many other interests fully occupying his time; but after "the light of the household went out in Mrs. Williams' death, January 26th, 1881," "his hold on life visibly weakened." His health had always been remarkably good, not accidentally so however, as he wisely cared for it. One serious accident had befallen him in China. When nearly sixty he had climbed a cherry tree to get some blossoms for a little girl, and a branch giving way, he had fallen, breaking a collar bone. Though picked up partly insensible he had "insisted upon presenting the flowers before being taken to his room." In the same quiet manner he submitted to a broken arm and other injuries in 1882, from a fall on an icy pavement (which event-

nated two years later in his death,) when "the serene strength of his character came out like a mighty fortress from which obscuring forests had been cut away." (p. 480) He had learned before to be content with other dispensations, he said; now he was learning what they meant for him.

A few days after writing thus to his brother, "while leading family prayers in the morning, he suddenly lost the power of utterance," and though he partially recovered it, this was the beginning of the end. There is something beautifully pathetic in the description of his last employment; "cutting the pages of new books in the University Library" and insisting "upon finishing his daily modicum of volumes." On Friday evening, Feb. 16th, 1884, after a day of unconsciousness, came "the departure in perfect peace, which he had often longed for; the fit ending to a singularly peaceful life."

On his seventieth birthday he had

prayed, "Dear Lord, keep with me to the end." It had been abundantly answered. More than twenty years before, in a crowded street in Tientsin, he had exclaimed to a dear friend in the words of Ps. xvii. 15. Now he had *awaked—satisfied*.

We have purposely dwelt upon the missionary side of his character, but we hope many of our readers will enjoy for themselves this eminently satisfactory volume. We close regretfully the record of this noble life.

[We are happy to announce that we have received from his son an autobiographical paper on Dr. Williams' life, which will appear with the engraving in a future issue of the *Recorder*. It is very interesting historically, and dwells upon many items not touched upon in the above article.—*PUBLISHER Recorder.*]

DR. MACDONALD, late of National Church of Scotland, Ichang, who left China on account of failing health, November 30, 1888, reports himself as having arrived in Melbourne, January 13th, 1889, much improved in health.

PUBLISHERS' NOTICE.

WE are very sorry to have to announce that Dr. Gulick does not feel able to continue to edit the *Recorder*, and so retires from the office which he has filled with so much acceptance. We are sure we do but voice the sentiments of our readers (and their number has considerably increased since he undertook the editorship) when we tender him the hearty thanks of all, and an assurance of sincere appreciation of his generous efforts. His pen, which is that of a ready writer, will certainly be much missed, though

we venture the hope that his communications will not entirely cease.

After all, however, the magazine will be much such as our missionary friends choose to make it. May we not bespeak for it an increased interest on the part of all,—a practical interest that shall manifest itself in items of news and missionary work, and articles the outgrowth of experience, or suggested by the exigencies of their missionary labors.

Address all communications, whether for publication or in regard to subscriptions, to the Presbyterian Mission Press.

Diary of Events in the Far East.

February, 1889.

16th.—By Special Edict the Empress Dowager ennobles Sir Robert Hart's ancestors to three generations.

18th.—Prince Tun, the fifth prince, brother of the late Emperor and uncle of the present Emperor, dies at Peking.—A severe and prolonged shock of earthquake experienced in Yokohama, Japan; some damage done to houses in the settlement and on the bluff.

21st.—An edict issued from the throne directing the Tsung-li Yamên to prepare a special banquet for the Representatives of Foreign Powers, in honor of the Emperor's marriage and his assumption of the reins of government.

24th.—160 soldiers in the Toyohashi garrison, Nukawa, Japan, broke out of barracks and wrecked several houses, including some government premises.—Fire occurred on board the s.s. *Benlawers*, which burned upwards of nine hours, totally destroying 800 tons of general cargo; the ship herself being only slightly damaged.

26th.—The Jubilee Statue of H. M. Queen Victoria, presented by the Chinese

community at Singapore, is unveiled in the government house, by the governor, Sir Cecil C. Smith.—The marriage of H. M. The Emperor of China takes place.—Foundation stone of the new U. S. Consulate buildings, Shanghai, laid by Consul-General, General Kennedy.—First steamers of the season leave Shanghai for the North.

March, 1889.

3rd.—The *Poochi*, Capt. Ferlie, the first steamer to arrive at the Tientsin bund.

4th.—H. M. The Emperor of China assumes the reins of government amidst great rejoicing.—In consequence of a telegram from Wu Ta Chên, Director of the Yellow River works, the Director of the Kiangnan Arsenal, Shanghai, detached four officers for surveying and mapping service, according to the European fashion.

12th.—The Chinese newspaper of this date, in a leading article, recommends the imposition of an import duty on foreign liquors, wines, beer, &c., and on cigars, on the ground that they are no longer imported for the use of foreigners alone.

Missionary Journal.

MARRIAGE.

At Canton, February 7th, Dr. McCLURE, of the Canadian Presbyterian Mission, to Miss MARGARET A. BAIRD, of the Presbyterian Mission (North), Canton.

BIRTHS.

At Chinkiang, on Tuesday, January 29th, 1889, the wife of Rev. W. J. HUNNEX, American Southern Baptist Mission, of a daughter (Louise Marie.)

At Kiukiang, March 15th, the wife of CHAS. E. MOLLAND, of a daughter.

At Chefoo, February 24th, the wife of Dr. J. F. SMITH, Canadian Presbyterian Mission, of a son.

ARRIVALS.

At Shanghai, February 26th, Rev. L. N. CHAPPELL and wife, for American Southern Baptist Association.

At Shanghai, March 18th, Misses F. O. WILLSON and A. E. STEERE, for M. E. Mission, North China.

DEPARTURES.

FROM Shanghai, March 9th, Rev. F. GALPIN, wife and 5 children, of the United Methodist Free Church Mission, for Europe.

FROM Shanghai, March 18th, Rev. S. MEDHURST, wife and family, English Baptist Mission, for Europe.

FROM Shanghai, March 22nd, Miss A. J. MUSE, Methodist Episcopal Mission (South), for U. S. A.

FROM Shanghai, March 22nd, Miss GREEN, of Hankow; Miss WATSON, of Kwang-chi, for Europe.

FROM Shanghai, March 26th, Mr. T. PATON, B. and F. Bible Society, for Europe.

FROM Tientsin, March 28th, Rev. M. L. STIMSON, wife and family, A. B. C. F. M., Taiku, Shansi, for U. S. A.

THE
CHINESE RECORDER

AND
Missionary Journal.

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No. 5.

*Is Buddhism a Preparation for Christianity ? **

BY DR. W. A. P. MARTIN.

OF late we have heard much about the science of comparative religion. To studies of that kind, as Professor Max Müller is careful to admit, our modern missionaries have contributed valuable materials. It was a graceful admission of this on the part of New York University, recently to elect to its chair of comparative religion the Secretary of one of our most prominent missionary societies. No renunciation of the claims of Christianity was required as a qualification for the duties of his chair. The preëminent qualifications of the professor elect consisted in the fact that long experience had made him familiar with the actual state of all existing religions; that he had studied their history and had given proof of his ability to discuss their merits with fairness and in a most attractive style. "Impartial not neutral" is the motto which Dr. Ellinwood might have taken for his series of lectures.

It expresses the ground which the Christian missionary should occupy on the same subject, with his mind open to all that is good in ethnic systems, doing them on all occasions full justice, borrowing from them freely to enrich his own presentation of the truth, even as the Hebrews adorned themselves with precious things borrowed from their friends among the people of Egypt.

"Embrace the truth where'er t'is found,
On Christian or on heathen ground,"

are the words of Watts, the most evangelical of poets. They express the true spirit of Christian eclecticism, the spirit with which I desire that we should approach our subject this evening.

Viewed from our standpoint the religion which of all others has the most claim to a serious study in comparison with Christ-

* Read before the Missionary Association of Peking.

ianity is Buddhism. It has been brought forward of late as a rival to Christianity, not merely by its traditional votaries, but by poets and philosophers educated in the schools of Christendom. The poet has purloined the ornaments of the daughters of Zion to deck an Eastern beauty, and the philosopher has endeavoured to persuade Western thinkers that their highest wisdom is to sit at the feet of the gymnosophists of India.

One scarcely knows which is the more formidable assault on the foundations of our faith, whether the gospel would be more discredited by being set forth as plagiarizing in part from the traditions of India, or by being proven to be a less effectual remedy for human woe than the pessimism of Shakyamuni.

There is a lawsuit now pending in the courts of England, in which a claimant seeks to oust the present occupant of a great estate by proving that he belongs to an older branch of the family; and that his title antedates the other by more than a century.

In the forum of the world the contest for priority of title to the traditions referred to is of infinitely higher interest. After the learned investigations of Dr. Kellogg it can scarcely be said of it *adhuc sub judice lis est*, and yet it is one of those cases in which defeat is never acknowledged, in which, in fact, we may expect to see the old pretensions advanced again and again with as much confidence as if they had never been refuted.

It is not my intention to go into this question at length on the present occasion; but I may say in passing, that a new and weighty authority has come forward to challenge the validity of the Buddhist claims: I mean the Bishop of Colombo.

Allow me to quote a few paragraphs from his paper in the "Nineteenth Century" (July, 1888):—

"We must distinguish," he says, in speaking of Buddhism, "two very different sources of information, only one of which I shall hereafter speak of as historical. The one source is the Tipitaka,* or threefold collection of sacred books, which forms the canon of Southern Buddhism; these I call the books of 250 B. C.

The other source is the Biographies of Buddha and the Lalita Vistara, which are of uncertain date, between the first and sixth centuries. These last are the sources of Arnold's "Light of Asia." . . . When anything is included in them, which is conspicuous by its absence from the Tipitaka, *i.e.*, which had it been believed, must have been inserted, such is certainly a later fabrication; such are most of the points that bear any resemblance to Christianity, for example, the miraculous birth. Immeasurably superior for historical purposes, are the Pitakas to the connected biographies,

* Or, as it is usually written, Tripitaka.

which belong to various dates posterior to the Christian era;—unreasonable indeed it is to treat the latter as history at all.

We have been led to the only source of history—the Pitakas. The resultant biography of Gautama * shews nothing supernatural; and nothing which in those days was strange. The life of Gautama contains nothing more strange than does the life of Shakespeare."

Thus far the Bishop who shews conclusively the unhistorical character of much of that material which Sir Edwin Arnold has woven into his beautiful poem. As a poet he had an unquestionable right to employ it, but it behoves all serious thinkers to beware how they accept poetry in place of history.†

That Buddhism borrowed much in subsequent ages is incontestable, and that Christianity borrowed something is highly probable. Professor Rhys-David asserts that Buddha himself has been canonized as a Christian saint.‡

The fact is that the resemblances between the two great religions of the East and West lie far deeper than the external habiliment of poetical tradition, or the superficial analogies of religious orders and religious ritual. They are traceable in the general development and practical doctrines of both.

Some of their practical doctrines we shall bring into comparison in the sequel. Of the analogies to be observed in their historical development I may in passing be permitted to indicate one or two. Both are found to pursue a course exactly the reverse of that mapped out in a celebrated dictum of Auguste Comte; their initial stage was not far removed from positivism, and yet both evolve a spiritual universe; one burst the bonds of Hindu caste, the other broke down the walls of Jewish isolation, and each stretched forth its hand to the nations with the offer of a new evangel. In spirit as wide apart as in geographical situation they have gradually approached each other, so that they have come in the course of ages to occupy the same ground in both senses, and each to lend a tinge to the other. For the objects of our present inquiry it matters

* This is the name for Buddha in general use in Ceylon and Burmah.

† Dr. Eitel, who has made a special study of Buddhism, summarizes his conclusions in these words:—"There is not a single Buddhist MS. that can vie in antiquity and authority with the oldest codices of the gospels. The most ancient Buddhist classics contain but few details of Buddha's life, and none whatever of those above mentioned peculiarly Christian characteristics. Nearly all the above-given legends that refer to events that happened many centuries before Christ cannot be proved to have been in circulation earlier than the 5th or 6th century after Christ" (Eitel's *Three Lectures on Buddhism*). Dr. Eitel points to early Nestorian Missions as what he calls "the precise source" of these "apparently Christian elements."

‡ He says: "It is a curious part of the history of the legend of Buddha that it should have been adapted into a Christian form by a father of the Christian Church. The hero of it has been entered in the Roman calendar and is ordered to be worshipped as a saint on every 27th of November, under the title of St Josaphat. How this came about has been told by Professor Max Müller in his paper on the Migration of Fables in the "*Contemporary Review*" for July, 1870."

little how inconsistent the Buddhism of one country or of one age may be with that of another; what we have to do is to estimate its effects.

No religion has ever shewn itself so plastic as that of Buddha, not only chameleon-like, taking its hue from its surroundings, but promulgating at different times doctrines contradictory and self-destructive. Beginning as a philosophy of self-discipline it developed into a religious cult. At the outset professing atheism pure and simple; in the end it brought forth a pantheon of gods; and most wonderful of all, raised the denier of God's existence to the throne of the Supreme. After such changes in doctrine it is hardly surprising that a system which preferred poverty to riches, and deserts to cities, should in later times seize the revenue of States and place its mendicant friars on the throne of kings. The controversialist, who has to confront Buddhism as an opposing force, may make the most of its contradictions and errors, but for ourselves, on the present occasion, we have only to enquire whether or not Buddhism, under any or all of its phases, in this country, has done good or evil.

In the present it may even be an obstruction, but that does not prove that its past influence has been otherwise than beneficent. The Western farmer, when he first breaks up his prairie lands, finds his plough impeded at every step by the strong roots of wild grasses, but he knows that it was those grasses, growing up year after year through centuries, that accumulated the rich loam in which he plants his corn.

Let us analyze the mental soil of China and find what elements Buddhism has contributed to make it ready for the higher cultivation of our Christian epoch.

The fundamental requisites of all religious teaching are two, viz.:—

1st. A belief in God, *i.e.*, in some effective method of divine government.

2nd. A belief in the immortality of the soul, *i.e.*, in a future state of being, whose condition is determined by our conduct in the present life.

These cardinal doctrines we find accepted everywhere in China. There are, it is true, those who deny them; but such are Confucianists, not Buddhists; and I do not hesitate to affirm that for the general prevalence of both, China is mainly indebted to the agency of Buddhism. When in the first century of our era the missionaries from India arrived in this country, in what condition did they find the mind of the people with reference to these two great questions?

They found a Supreme God recognized in the books, but practically withdrawn from the homage of the masses, because he was considered as too exalted to be approached by anyone except the lord of the empire. The people took refuge in the worship of natural objects and of human heroes; not one of all their deities taking any strong hold on their affections, or entering deeply into their spiritual life.

In regard to the hope of a future existence the state of things was not better. The worship of ancestors maintained a shadowy faith in something like ghosts, but it seldom amounted to a potent conviction. The absence of such a conviction showed itself in the eagerness with which men laid hold on the faint hope held out by Taoist alchemy,—that some medicine might be discovered which would vanquish death. The few enthusiasts seen on mountain tops, seeking for the *elixir vitae*, and stretching their hands and eyes towards heaven, were they not rather touching proofs of a universal want, than evidences of any well-grounded faith?

In fact it was the deep consciousness of a want in both respects that rendered the introduction of Buddhism so easy. It found an "aching void" in the human heart, and it filled it with such poor materials as it possessed.

Let us see how it filled the void made by the want of a knowledge of God. Instead of their gods of the hills and streams, it brought to the Chinese a portion of the Hindu pantheon; and instead of their materialistic conceptions, it raised them to a belief in the powers of a spiritual universe infinitely more grand than this visible world. In that universe Buddhas and Bodisatwas held sway, not limited to any hill or city, but extending to all places where their devout worshipper called for succour. Buddha, though in theory already passed into the blessedness of an unconscious Nirvana, was popularly held to be the real lord of the universe. Divinities of the next grade, called Bodisatwas, were believed to have the forces of nature at command and to be actively engaged in the work of blessing mankind.

The superiority of these Buddhist divinities over those which they displaced, consists chiefly in the fact that they possess a moral character. By virtue they have risen in the scale of being in a progression, bounded only by that sublime height on which Buddha sits wrapped in solitary contemplation. Their human kindness rendered them attractive, and the most popular of all is the Goddess of Mercy, of whom it is said that she declined to enter the bliss of Nirvana and preferred to hover on the confines of this world of suffering, in order that she might hear the prayers of men and bring

succour to their afflictions. What wonder this attribute of divine compassion should win all hearts?

To make it more effective, the Buddhists of China, taking as I have no doubt, a hint from the homage paid to the mother of our Lord, have clothed it with the beauty and tenderness of woman. Kwan-yin, who holds in her arms an infant child, and who stretches a thousand hands to help the needy, is the favourite object of Chinese devotion. She is called briefly *Pu'sah*, and in most parts of the empire that term is employed to express the idea of a vigilant and merciful providence. *K'ao Pu'sah Ch'i-fan*, means, "the food we eat comes from God." Missionaries in their talks to the people sometimes begin with this admission, employing for God the accepted term, however objectionable in its origin, in order to lead the people to higher views and a purer faith. Providence is also commonly ascribed to Buddha. The reigning Emperor is so called as representing the providence of the Supreme Deity. The "blessing" and "protection" of Buddha are phrases in familiar use. In a set of verses, to which I shall have occasion to refer again, the abbot of a monastery in the Western Hills ascribes the fruits of the earth to the goodness of Buddha. The verses read:—

"The production of a grain of rice is as great a work as the creation of a mountain;

Had it not been for the power of Buddha where should we have found our food?
If we sincerely remember how near to us is Buddha, then we may dare to accept the nourishment that heaven and earth afford."

Our question relates to Buddhism in China, but it may not be out of place to indicate that a similar transformation of the original conception of Buddha has taken place in other countries, especially in those that belong to the Northern school. In Japan, Amitaba is endowed with the attributes of preserver and redeemer. In Mongolia the same is true of Borhan (a name which I take to be derived from Buddha and Arhan), and missionary translators have not hesitated to accept it as a fitting expression for God in the rendering of our Holy Scriptures. In Nepal, Adi-Buddha is adored as the supreme and living god. A hymn which I translate from the French* (which in turn is taken from a translation by Hodgson) addresses him thus:—

1 "In the beginning there was nothing; all was emptiness, and the five elements had no existence.

Then Adi-Buddha revealed himself under the form of a flame of light.

2.....He is the great Buddha who exists of himself.

3 All things that exist in the three worlds have their cause in him; he it is who sustains their being.

From him, and out of his profound meditation, the universe has sprung into life.

4.....He is the combination of all perfections; the infinite one who has neither bodily members nor passions!

* *Tou du monde Voyage au Nepal*, 1888.

All things are his image, yet he has no image.
 The delight of Adi-Buddha is to make happy all sentient creatures.
 He tenderly loves those who serve him;
 His majesty fills the heart with terror;
 He is the consoler of those who suffer."

Who will deny that this is a noble psalm of praise; that the sublime ascriptions which it contains are worthy to be laid as an offering at the feet of Jehovah! The only error in it, so far as I can perceive, is that it is addressed to Adi-Buddha, a rather serious defect you will say, as that honor is given to another which is due to God alone. I shall not at present go into the refinements of metaphysics and reply that it matters little by what name God may be called, provided that which is predicated of him be agreeable to truth. Nor shall I assert—what Pope appears to imply—that the same divine being under different names is

"In every age
 In every clime adored,
 By saint, by savage, and by sage,
 Jehovah, Jove or Lord."

But I will say that a people who have derived these ideas from the teachings of Buddhism do appear to be in a state of comparative readiness for the message of an apostle of the true faith, proclaiming, "Him whom ye ignorantly worship, declare I unto you."

Let us see if the same kind of preparation is to be discovered in the notions entertained in regard to the soul.

In China, prior to the arrival of Buddhism, there existed on this subject, as we have said, a melancholy void.

The school of Confucius offered to the longing anxious heart the idea of a shadowy existence, accompanied by a recommendation to be perfectly indifferent to it. Its teaching was essentially that of the Sadducee, who said, "There is no resurrection, neither angel nor spirit."

The school of Tao taught that the soul is a material essence, capable of being concentrated by discipline, as the diamond is condensed by fiery forces, and that it may thus be rendered indestructible. To this state few, very few could hope to attain, and the masses of mankind were given over to despair. When both schools had failed to throw their light beyond the grave, Buddhism came in like an evangel of hope; teaching that immortality is man's inalienable inheritance, and not the inheritance of man only, but of every sentient creature; that all are connected by the links of an endless chain, moving onward in unceasing procession, either in an ascending or descending scale; that the reality of the next stage of being is more certain than the existence of the material objects by which we are surrounded; that the soul is an immaterial essence which the

transformations of matter have no power to destroy; and finally, that the weal or woe of the future life depends on the conduct of each individual during this present state of probation.

How thoroughly this teaching has permeated the Chinese mind may be inferred from the fact that it is set forth in its pure Buddhistic garb in one of the most popular text-books employed for instruction in the primary schools of Peking. I refer to the 六言雜字 (Lu-yen-tsa-tse.) It says: "The glory and happiness of the present life are fruits that spring from seeds planted in a former state. If the present life is hungry, cold and bitter, the fountain of evil is to be traced to the sins of a former state of existence."

The materializing views of Taoism are condemned (to quote only one example) in the following verses from another book (觀音濟度本願真經):—

"Ye who study the doctrine of Tao,
And strive to prepare the elixir of immortality
Do you not reflect that the elements of immortality are within you?
Do you not know that the elixir of life is within you?
For soul and spirit they are the root and fountain."

In the same book there are verses which represent a princess as announcing her resolution to adopt a religious life, and with many tears exhorting her parents to do the same. She says:—

"If a man live to a hundred years, his life is as a dream;
Glory and wealth pass away like a flash of gunpowder.
I beg my father and mother to give themselves to works of piety;
To worship Buddha, to read the holy books, and move the heart of Heaven.
To store up good works; to confirm your own virtues;
And escape from a sea of bitterness; a world of dust and turmoil.
Owing to your good deeds in a former state, you now possess the hills and rivers.
If standing on your present height, you still strive upward,
Praying the gods to write your names on the roll of the purple mansion,
You may come to enjoy the blessedness of heaven and rise above the estate of men."

The book from which these last passages are taken is a metrical biography of the Goddess of Mercy.

I have not gone into the recondite lore of great libraries, but drawn my proofs from manuals of the family and of the common school, in order to show what doctrines are actually in possession of the popular mind. That they teach the supreme importance of a life to come, there is no denying. Their best views are vitiated by mixture with the errors of metempsychosis, but is not this so far a preparation for receiving a better hope from Him who "brought life and immortality to light?"

Having thus pointed out the service which Buddhism has rendered, by conferring on the Chinese the blessing of a stronger faith in the two doctrines that lie at the root of all religion, let us next inquire into its influence in bringing about those states of mind which are described as the Christian graces. For want of time

I purposely refrain from going into an examination of the Buddhist decalogue, or in any other way entering into a general comparison of Buddhist and Christian ethics. The side of ethics with which we have to do at present is that which looks heavenward, *i.e.*, religion in its practical aspect.

Our Christian ethics in their religious bearings are beautifully summarized by the Apostle Paul in the three graces of "Faith, Hope and Charity." Has Buddhism anything answering to these? If it has, it differs in that respect from all other pagan religions. In the old religions of Greece and Rome, the things signified were so utterly unknown that these three words acquired a new signification in passing into Christian use. As for the early religions of this country, they have nothing to show under any of the three rubrics, neither Faith, nor Hope, nor Charity in a religious sense. Is it not then claiming for Buddhism a great approximation to our divine system to assert that it possesses all three? To make this apparent let us take them up in order.

The faith which figures so conspicuously in Buddhism, might be defined as in the Epistle to the Hebrews, as "the substance of things hoped for, the evidence of things not seen." It keeps in view the realities of the unseen world, and supplies the place of light and of reason too, to no small extent. The place assigned to it, is, as with us, at the head of the list. In a publication by a learned priest of Ningpo it is called "the mother of virtues" (信爲功德母.)

Our abbot of the Western hills gives it an equally exalted position, and like St. James, he connects it with "works" as proof of its genuineness. He says, "To be a Buddhist, faith has always been considered the first requisite; but faith without works is vain." (爲僧原來信當先有信無行是枉然.)

This is almost a literal rendering of the declaration of St. James that "faith without works is dead." Can anything show more clearly than this antithesis that the word is used in a sense identical with its Christian usage?

From this peculiar prominence of the grace of faith, it almost follows as a matter of course that the adherents of the faith should be called "believers." We are not therefore surprised to find the term 信士 in general use. 善男信女, honest men and believing women, is a frequent phrase, which tells its own story as to the proportion of believers in the two sexes.

Hope is a grace which Buddhism makes prominent without having a word for it. Of the emphasis which it lays on the hope of immortality, I have already spoken in treating of that cardinal doctrine. Hope implies the expectation of some kind of gain or

benefit. Now the constant endeavour of the devout Buddhist, is it not to secure the rewards of the life to come by working and suffering in this present world? In Chinese Buddhism that which kindles hope and quickens effort in the highest degree, is it not the prospect of entrance into the happy land, 極樂世界; the pure or sinless land, 淨土; the 西天 or paradise of the West? This is the Buddhist's hope of heaven.

On the place of charity in the Buddhist scheme I need not dilate. Love to being in the broadest sense is enjoined by precept; it was exemplified in the life of the founder, and it finds expression in every phase of Buddhist religious life. 慈悲, compassion, is the form which it chiefly takes. The loftier form of adoring love for divine perfection, as in our Christian system, is less frequent, but not wholly wanting. Is it not charity to men that our abbot expresses, when he says, "My desire is to pluck every creature that is endowed with feeling out of this sea of misery?" And is it not something very like to love to God, when he says, "In your walks meditate on Buddha; call to mind his refulgent person; at every step pronounce his name, and beware that you deceive not your own heart?" It follows from what we have seen, that Buddhism must have made an immense addition to the religious vocabulary of the Chinese people. For the jargon of its Sanskrit prayers, and for a multitude of theological terms, imported bodily from India, I have no word of praise or apology; but within the domain of pure Chinese, it is safe to affirm that Buddhism has enriched the language, as it has enlarged the sphere of popular thought.

It has given the Chinese such ideas as they possess of heaven and hell; and of spiritual beings rising in a hierarchy above man; or sinking in moral turpitude below man. It has given them all their familiar terms relating to sin, to good works, to faith, to repentance; and most important of all, a righteous retribution, which includes the awards of a future life.

Not one of these words or phrases conveys to the Chinese the exact idea required by the teachings of Christianity, yet as a matter of fact, the first teachers of Christianity, on coming to this country, seized on these terms as so much material made ready to their hand, sprinkling them with holy water, and consecrating them to a new use.

Matteo Ricci soon renounced the Buddhist garb, but no missionary, Papal or Protestant, has ever abandoned the Buddhist terminology.

Half the churches in Rome are built of stones taken from the temples of Paganism, and some of them, such as the Pantheon and

the Ara Coeli, continue to be known by their old names. So half the doctrines of Christianity are introduced to the Chinese in a dress borrowed from Buddhism. It could not be otherwise, and this fact, taken alone, appears almost decisive in favour of the affirmative side of the question under discussion.

If the eloquent Saurin is right in asserting that God's purpose in bringing Judea under the domination of Greece was to provide a more perfect vehicle for the revelations of the new dispensation, is it going too far to suggest that Buddhism has had a similar mission? Has it not in this country prepared a language for the communication of divine truth? * Has it not also prepared the mind of the people to receive it, by importing a stock of spiritual ideas, and by cultivating their spiritual sense?

But however sympathetic may be our mental attitude in regard to it we must admit that its mission is fulfilled, and that for the future the highest service it can render will be to supply a native stock on which to graft the vine of Christ. By giving the Chinese an example of a foreign creed winning its way and holding its ground in spite of opposition, it has prepared them to expect a repetition of the phenomenon. As Buddhists they are taught to believe that their present form of faith is not final, and to look for a fuller manifestation in an age of higher light. The magistrates very generally look on Christianity as a species of Buddhism, and will not this prepare both them and the people more readily to accept Christianity as the fulfilment of their expectation?

Postscript.—In the discussion that followed the reading of this paper, a doubt was expressed whether in point of fact missionaries had found their converts prepared in the school of Buddhism.

A typical case is given in detail by Dr. Edkins in his work on Chinese Buddhism, pp. 366 et seq.

The present writer has found such preparation to be a fact in several instances.

* The following are some of the Buddhistic terms and phrases which occur most frequently in Christian books:—

天 堂
地 獄
魔 鬼
靈 魂
來 生
重 生
投 胎
降 生
超 度
苦 海

彼 岸
罪 孽
悔 罪
皈 依
婆 心
念 經
譚 經
大 慈
看 悲
歡 喜
大 紅 地 悲 塵

Tobacco.

BY REV. JAS. GILMOUR.

LAST year a paper of mine on Tobacco, Whisky and Opium appeared in the *Recorder*. Since then I have heard a good deal from friends privately on the subject. For whisky and opium few have anything to say, but most are far from being convinced of the evil of tobacco, and think it is too unimportant a subject for discussion even. Some few have gone on to say they think tobacco in some cases beneficial. Beneficial or no, they maintain that men must have and will have some pleasurable indulgence, and that it is no use fighting against tobacco. One friend writes me very earnestly against letting the use of drinks or smokes have anything to do with a man's relation to the kingdom of God, and some have asked me on what authority I shut a man out from heaven because he smokes tobacco? It is evident that a few more words are needed on the tobacco question.

I.—*Its enormous use in this district.*—Foreigners generally have little conception of the extent to which tobacco is used. Adult males, with very few exceptions, all smoke. Adult females, as a rule, smoke, but the proportion of non-smoking women is somewhat larger than that of non-smoking men. How would the smoking foreigner like to see his mother, his wife, his sisters and his daughters all keep him company, sucking away at pipes, and expectorating as freely as he does? Would not this help to cure him of smoking? In this case he might not consider the tobacco question quite so unimportant as he now does, when its use is confined to his own lordly privileged self. Yet the Chinese position is quite consistent and logical, viz., if it is good for the man, it is good for the woman; if it is wrong in the woman, it is wrong in the man. Let there be fair play on both sides of the house.

But the point in question is not so much this, as the quantity used, and the female use of tobacco increases the aggregate consumption of it very largely.

I am willing to believe that this district, Ch'eng Te Fu, Eastern Mongolia, indulges more in tobacco than do other districts; but anywhere in China let a man go about with his eyes open and he cannot fail to see the large trade done in pipe mouths, pipe heads and pipe shanks. In Ch'ao Yang alone, at the annual fair the number of glass, stone and brass pipe mouths sold is enormous; pipe shanks come in mule loads, and all the year round there are tradesmen who make their living by making and mending pipe heads, or as they here call them "pipe pots." The

pipe, however, is a comparatively small affair. The main expense in smoking is the tobacco itself. Its cultivation takes up much good land, and thus by limiting the produce of grain increases the price of food. Its manufacture, namely drying, is quite an important branch of industry in autumn. Ropes are made from a special kind of grass for hanging it, spaces of ground are cleared in the fields, and stretching frames set up to which the ropes are attached.

Important as is the local tobacco interest, that which is locally produced is only a very small part of the whole. Great quantities are imported from the eastward, and all, whether local or imported has to be paid for.

II.—*Tobacco is expensive.*—Compared with food, clothing and the rate of wages, tobacco in China is anything but cheap. There is no special tax on tobacco, but even without a tax tobacco is dear. The Chinese pipe bowl, or “pot” is small, and the quantity used at any one time is not large, but a man or woman’s tobacco bill soon runs up. From observation, too, I am inclined to believe that one third, more even, perhaps nearly one half of the tobacco used, is paid for by people so poor that they can ill afford it; very many of them having, in consequence, to go short of food and clothing. Foreigners unacquainted with the extent to which poverty is prevalent among the mass of Chinese people, are apt to lose sight of this aspect of the case, but it is a very painful aspect of the case, and a very crying evil. As a rule, foreigners who cannot afford it don’t smoke, but Chinamen and Chinawomen smoke whether they can afford it or not. Surrounded by a crowd of men, hungry and half clad, eagerly asking how they are to be fed and clothed, it is only right and honest of the missionary to tell them to begin mending matters by putting away the tobacco, pipe and pouch, with which nine-tenths of them are supplied. As a rule, too, the hearers themselves acknowledge the justness of the remark, and run on unsolicited to sum up the cost of the indulgence for a year.

III.—*Tobacco is useless.*—It is quite wonderful how unanimous the Chinese are in admitting this. In asking many hundreds of men annually what use they found tobacco to be I can remember only three or so who made any attempt at a defence of it. Everyone joins in saying it is no use at all; only having acquired the habit it is difficult to get rid of. Not only so but in most cases the crowd, if there is one round, laughs at the idea of it being *possible* that tobacco has really a use. On this score there is no trouble in dealing with the Chinese out here in the North-east. In indulging in it they do not try to persuade themselves they get any good from it. They have simply followed a multitude in a practice which is

pleasant but useless. They have gone into the habit gradually and in an entire absence of thought about its being useful or not.

IV.—*Tobacco is harmful.*—The Chinese, most of them, in smoking, expectorate freely. Apart altogether from the repulsive dirtiness of this spitting abomination, comes the serious question, does not the parting with saliva to such an extent as is common among smokers, have an injurious effect on the health. Point this out to a Chinaman and he at once admits more earnestly than a foreigner even, that saliva is a precious element in the bodily economy, and that in spitting it out he is throwing away one of the constituents of life. This is true in all cases of smoking; how injurious it must be to the juvenile smokers who abound in China.

It must be remembered, too, that in Chinese smoking we have to deal not merely with moderate smoking, but with smoking to excess. There are moderate smokers in China, but a very great proportion of smokers here put no restraint upon themselves and are resorting to it continually.

From early morning till late at night the pipe is always near at hand, and in wonderfully frequent use. Apologists for tobacco talk about a pipe after meals, &c., but your regular Chinese smoker does not confine himself to that. Meals or no meals he must have his pipe. He has it the last thing on going to bed at night, and you may see him in the early morning, his clothes just thrown around him, opening his door in the grey dawn, his pipe already in his mouth.

V.—*Smoking tends to indolence and laziness.*—When a man sits down to rest a little and does nothing, he knows he is doing nothing, and soon sets to work again. When he sits down with his pipe, he does not feel the inaction, and is apt to sit much too long. Especially is this the case when there are two or three in company. It is safe to say that even lazy men would find it hard to quietly remain doing absolutely nothing for the periods of time during which they can sit and smoke and not feel the inaction irksome.

VI.—*Smoking is, to a Chinaman, demoralizing.*—He knows that in smoking he is not following his higher instincts. In smoking he is degrading himself in his own eyes. He respects the man who does not smoke, and would respect himself more highly if he did not smoke. He knows to do right but does it not, and thus offends his conscience. This is a statement which foreigners, especially the smoking foreigner, may be inclined to disbelieve. The foreigner should remember, though, that the Chinaman has been born and lived in a place where he sees tobacco grown, that all his life he has been surrounded by multitudes struggling for bread, and going hungry because they could not get enough to eat, and that the

Chinaman knows and feels that the tobacco trade and use adds in many ways to the difficulty of procuring the necessities of life.

VII.—*To give up smoking acts as a first stepping stone to reformation in more important points.*—Some friends are indignant at the idea of what they call shutting the gate of heaven against a man because he smokes. Other friends fear that a reformed Chinaman will trust to his self-denial rather than to Christ for salvation. The indignation of the one class, and the fear of the other, is uncalled for. In any old established Church or mission, it would be unwise to make this a condition of membership. A voluntary society in the Church would be the right thing there, but in starting a new cause, in a new field, to insist on non-smoking does not seem a hardship. It seems a help rather to the man himself, and I have met a number of heathen, men who though friendly wont become Christians, who tell me that they have given up tobacco. I don't think asking them to abandon tobacco keeps one man from Christ. Last year a young man complained of the hardship of non-smoking. He was a candidate. Hearing him say so it seemed as if this might be a stumbling stone after all to some. The man did not eventually join Christianity, but went off and joined a sect. It could not be the demand to give up tobacco which sent him away, because non-smoking is a *sine quâ non* of membership in the sect which he has entered.

To those who say that a reformed man may trust to his reformation rather than to Christ for salvation, I say that this would apply to every wrong thing equally with tobacco. I am not at all afraid in this line. My experience and observation of Chinamen lies all the other way, namely, they are only too apt to trust Christ for salvation and neglect acts of reformation, without which their trust in Christ is vain.

VIII.—As to the world's use of tobacco and the defences made for it in increasing trade and using fertile but remote districts, bringing wealth to poor cultivators, giving employment to men, etc., etc. I believe the whole notion is an utter mistake.

Take Ch'ao Yang Hsien as an illustration. It has more mouths than it can feed, more backs than it can clothe, and yet sets apart land and men to produce tobacco! To what is it like? It is like a large family with a farm a little too small to support them all in comfort. If all the sons were industrious, and cultivated all the land for food and necessities, ends would about meet. But; is it possible to conceive such infatuation? A number of the brothers and a portion of the best of the land is set apart for the production of tobacco for their own home use! Can such a thing be conceived? The more tobacco the more the scarcity of bread and clothing, and so they send a deputation of the brothers to heaven to ask for a

larger farm or more fertility! Do you think they are likely to get it? Would not the common sense way be to knock off the superfluous tobacco and then memorialize heaven?

And what is true of Ch'ao Yang is true of the world. The human race is one large family not too well off. With industry and well doing, there would be enough for all. But large portions of the world's productive soil are set apart for providing drink and tobacco, and hosts of men are occupied in manufacturing and ministering these things which are no help to life. The consequence is dearth of necessities and comforts to large numbers, and when we come to God asking for our daily bread and practically saying our allowance is not enough, what is the answer likely to be?

Suppose a Chinaman some morning meets you. He carries in one hand a pewter whisky holder, with the other he removes a reeking pipe from his mouth. Blowing out the smoke from his lips, he makes you such a salutation as his hands, encumbered with pipe and pewter whisky holder lets him, and says "Eh man I am hard up, my wife and children are hungry, I have had no breakfast." What would you do? Could you help laughing in his whisky inflamed face? You might help him, but would you not feel inclined to advise him to part with his pipe and his pewter?

We pray "Give us this day our daily bread," and simple consistency demands that we cease to limit and waste our supply of bread by drinking and smoking.

Whisky is the greater evil of the two, by far the greater, but as far as the simple question of waste goes, whisky and tobacco belong to one and the same class, and differ only in degree. The difference in degree even is much reduced by the more extensive use of tobacco. Women don't usually drink, but, as a rule, they smoke, and thus add much to the aggregate of national waste in this direction. In the Chinese mind, too, the whole three—Opium, Whisky and Tobacco—get classed together as useless, wasteful indulgences, and when a man sets about reformation, his first and best impulse is to banish the three altogether and be done with them, and thus in this line make the reformation complete.

I am convinced, too, that the Chinese expect this of Christianity. When they hear of our bringing them a superior religion, they are surprised to find tobacco not set aside. If this expectation of theirs rested on error or a mere whim, it would be well to correct it, and not give way to it. But resting as it does on reason and common sense, it is incumbent on us to meet them on the highest plain of their low level of native forms of righteousness, and in asking them to come to Christ, to see that from whatever standpoint they come, in coming to Christianity they will be stepping upward.

The Difficulties of Intercourse between Christian Missionaries and Chinese Officials.

BY THE REV. GILBERT REID.

THE bright and the dark, successes and failures, go together; and the breadth of view that sees the shadow of the clouds as well as the line of light, is the breadth that leads to truth. To count the foe may be the first step to victory; to detect the symptoms of disease may assist in applying the remedy. To acknowledge, investigate and analyze the difficulties, and to do something more than cry out with the croaker, "It's all useless; it's too hard,"—this may be the token of successful and undeniable achievement.

In the relations of the missionary with Chinese officials, if on the one hand there is a duty that exists and not to be denied, and advantages to be gained and not to be slighted, there are also difficulties that ought to be studied, and must, if possible, be overcome. These 'powers that be' and these teachers of righteousness somehow or other do not well agree. Friction, mutual misunderstanding and reciprocal non-concern, have too largely existed in the past; and the opportunity to-day for friendly and harmonious consultation is far from being a common occurrence. The doors are wellnigh closed, and if some would ask, "How may they be opened?" others should also ask, "Why are they *not* opened?"

I.—In the consideration of the difficulties that hinder the cultivation of friendly relations between the missionary and the mandarin, we will first notice those that exist with the mandarin.

(1.) First, as apparent to all, is the prejudice of mandarins against the missionary as a foreigner. In the days when Foreign Powers were neither known nor feared, the foreigner that came to this land was either proudly despised or condescendingly respected. In later times, when Foreign Powers came to threaten and bombard, or to dilly-dally and withdraw, jealousy was added to contempt, and revenge and suspicion brooded in the breast. If the foreigner has been sought, invited or complimented, it has only been to utilize him as a servant, to obtain personal benefits and to prepare the way for that glorious period when the foreigner will be needed no more. In Peking, where the great nations of the West are all officially represented, conservatism and seclusion are painfully marked, Ministers Plenipotentiary as well as others having no entrance as a rule to the homes of the great or of officials

of rank. The missionary, accompanied as he too often is by unacceptable foreign appendages, can hardly hope at once to prove himself a pleasing exception to this general rule.

(2.) A second hindrance is the prejudice against the missionary's religion. That the prejudice might in many cases be removed, is evident to all ; but heretofore lines of greatest persuasion and adaptation have been only occasionally followed. Christianity, universal in its scope and preëminent in the teaching, has not yet touched the highest thought in China. Officials as high as Governors, Viceroys and Ministers of State, have a strong idea that the Church, whether Roman or Protestant, has been advanced by force and is composed of the bad. All that many of them know of Christianity is as a religion giving trouble, causing riots, resulting in law-suits and revolutionary in its aims. They see Christianity only through the blue glass of England, the green glass of America and the red glass of France. The books they generally see antagonize, dogmatize and perhaps prove, but hardly persuade. Amid ten thousand voices that cry out against the foreigner, there are ten who bespeak foreign inventions and foreign science, and only one who dares to hint that possibly Christianity has a little of truth and some good. When Chinese officials see that Christianity means China's prosperity and their own advantage, then they will assist and commend. In the language of another, "We must win China as a lover wins his bride—never offend, never force."

(3.) Still another obstacle is where the officials fear troublesome or uncongenial business. To the minds of many of them any business with missionaries is inevitably linked with trouble, and so for self-protection they resist rather than promote mutual recognition. If possible, they will never commit themselves, except to the broadest of generalities. If letters or petitions are sent them, they give no replies, unless they can frame a sentence that can mean either black or white, or, still better, if they can transfer the business to those who are irresponsible. Even when no business is mooted by the missionary, the mass of officials view it only as a polite introduction to forthcoming annoyances. Should they be able to remove all fears with regard to one foreigner, they yet dread possible complications with others. Once open the door, and more than one on the ground of precedent or the 'favored-nation' idea will speedily appear to demand similar privileges. All may be peace with a Protestant, but just then a Romanist is in trouble, and favor to one means favor to the other. All in all they deem it wise to make the excuse, "Not at home," "Not at leisure," and "Some other day, if you please."

(4.) If there are hindrances to intercourse because of public business, there are other hindrances because of no business whatever. Officials naturally ask themselves, "Why waste the time or run the risk, if nothing is to be accomplished?" When a young missionary once met a rebuff in seeking an interview with certain officials, he soon received the sage advice of two of his seniors. The one in substance said, "Probably you would be more successful, if you avoided all business," while the other said, "If you have no business on hand, you had better not try to see the officials, for you will probably fail." The counsel of these men of experience, however contradictory, is for the most part based on facts. Try to impress on the officials on the one hand that you have no business, and on the other that you have. Go in a public way, and yet have nothing that is public. Have no private schemes, and yet seek for privacy. He who understands the Chinese ingenious way of solving the riddle may in a few cases hope for success.

(5.) Lastly, a difficulty exists because of the relations of Chinese officials with the local men of influence or with one another. The higher officials think that missionaries should first see the lower officials; lower officials wait to learn the attitude of their superiors; while all dread the local gentry and *literati*. Jealousy and espionage penetrate officialdom, and the missionary, however good, is deemed a dangerous companion. When all is quiet and peaceful, intercourse may be undertaken; but if the local sentiment becomes strongly adverse, this intercourse is at once checked. The representative of an Emperor may be weaker than the people he rules. In fact to reach the officials, plans must be formed to reach the people, for they are all a part of the same chain.

II.—We now consider in the second place the difficulties that are found with the missionaries.

(1.) First, missionaries, however well-versed in the rules of good society in the West, have in general but a shallow appreciation of the rules that exist in China. If by manners be meant that which is exterior, there is certainly to a Chinese mind a noticeable deficiency. A mandarin in office desires to be respected as a man and for his office. If, however, by relations with a missionary he is not the recipient of polite behaviour and respectful address, he and the missionary are alike dishonored. Official life and forms of ceremony are inseparably united; but both receive a terrible shock, when a mandarin on going with his retinue to worship a venerable missionary is invited to take the lower seat, or when a missionary, glorying in his free ways and informal manners, goes to a yamên, riding a donkey, and in the inner hall with an uncouth garb,

crossed legs and familiar speech, addresses his Honor in the disrespectful second person. To remedy all this something more is needed than learning a prayer, distributing a tract or teaching theology. It requires special training and particular adaptability.

(2). Closely allied to this point are the difficulties of conversation. The mere niceties and compliments of Chinese address are enough to overpower a novice, while a prolonged conversation on congenial topics is a task oftentimes too great for the most experienced. Chinese officials are by no means unwilling to consider religious questions, since in all Chinese education politics, ethics and religion are blended together; but missionaries are none too skilled in adapting Christianity to the sceptical and critical. High society in the West discards religious discussion in conversation, and the application of religion to such a class is recognized as difficult. In China religious topics are not prohibited, and yet they are difficult of effective treatment. A missionary must not only be true and orthodox, but considerate and courteous. Failing to convince, he may blame the official; but the official will probably generalize more largely, and despise not only the missionary but Christianity.

(3). In addition to the difficulties that exist in the missionary's manners and capacity, are those that exist in the missionary's style and status. The missionary while appearing in his daily life abundantly supplied with money and as an educated man, also appears as one of the common people among whom he largely works. He walks the streets, he preaches in the markets, he talks familiarly with the most uncouth, and he too often dresses and acts like a strange caricature. He gains his point by gaining his convert among the unranked, and so far he illustrates a phase of Christianity. But the class to which we now refer is entirely different, and demands a greater observance of propriety. District and Prefectural Representatives of Confucianism, while having far less salaries than even the poorest missionary, are yet more careful of personal dignity and more secluded from the common people with their free familiarities; and yet even then, except in rare cases, they have no dealings with officials higher than Magistrates and Prefects. There is emphatically a discrimination in China between the ranked and unranked, official and unofficial. The missionary, whatever his position in scholarship and the Church, appears too often as one of the uncultured and unranked, only with more money. How, then, may he expect on such a basis to be friendly not only with the local authorities, but also with Viceroy and Governors? The thought to a Chinaman is ridiculous, and were it not for the innate politeness of the officials themselves, the deed would be impossible.

(4). On the other hand the style proper for such intercourse seems to many incompatible with the simplicity proper for a missionary. Nearly all missionaries in Protestantism crave equality, and discountenance distinctions. Coming to China with only a slight acquaintance with Chinese customs, they have rejected official standing, whether political or ecclesiastical, and have manfully worked on other lines essentially simple and evangelistic. To adhere to a new line of action may seem to some imprudent, and all such aspirants may expect the charge of inconsistency. Examining the matter aright, however, we will see that the Chinese distinguish the private and the public, the individual and the office, and all may be united in one. Dignity, ceremony and propriety, rather than display, wealth and assumption,—such is Chinese teaching; and with these may be united in the same individual simplicity, economy and freedom. At the best, however, there is at present a recognized difficulty.

(5). From the two points just mentioned, we shall be able to see the force of another difficulty, viz., that missionaries desirous of cultivating official acquaintance generally hold among their colleagues no representative character. A call made on an official is only private, and whether accepted or rejected seems alike unimportant. The Chinese appreciate power, but here there is only individuality. A missionary, unsupported by his Church, may be unrecognized by the mandarin. It is only Tom Dick and Harry knocking at the gates and seeking admission. Merchants and politicians do not thus act, and no more should missionaries. In a work important and yet difficult, too much support is hardly possible. If in any city of importance, one particular person, either of a society or nation, should be appointed to represent the others in official matters, this would insure greater method and harmony, would be a convenience and satisfaction to the officials, would tend to promote friendly relations, would give a recognized standing to Christianity, and by mutual acquaintance and added experience would facilitate the management of important public business. Such a theory, already recognized in the secular world and even in the Church of Rome, is difficult of realization in our thirty and more Protestant Mission Societies. There is ever looming up in the mind of many the bug-bear of something political, the fear of something futile, or the rejection of that which is not one's own.

(6). Many missionaries find also a difficulty in the danger of possible complications with other missionaries. For one to wait to do a work, till thus appointed, may mean total non-action. To use one's freedom and attempt to see an official, may mean a rebuff or

failure. Failing, others are to a certain extent implicated. Even if success be the result, there will still be abundant room for unfavorable criticism. Expressions of all kinds may be heard: "The effort did no good; no conversions were made," "It's not the missionary's proper business," "Our friend is getting secularized; he's missing his calling," and so on with every variety of expression, absurd, fictitious, sentimental and at the best only partly sensible. In fact whatever may be the reasons, contact with officials is so delicate a task that many a heart is made to tremble and hesitate for fear that others may say, "Nay."

(7). Lastly, under this head; the missionary will find that social relations with officials are oftentimes frustrated by the sudden appearance of unpleasant business. Nothing in China is so dangerous a dynamite as the purchase of property. It looks well when first handled, but it is liable to explode, and then woe unto peaceful efforts and friendly intercourse! A missionary once visited several important cities, and was unusually well treated by both people and officials; but before his next visit another missionary had appeared on the scene, looking for property, and from that time forth the storms howled and murky clouds flashed. It seems in general that so much work is to be done, so many converts to be made, so many sects to be organized, so many missionaries to be satisfied, and so much energy to be displayed, that no chance remains to promote peace and goodwill.

It was a saying of Prof. Jowett that "difficulties may surround our path, but if the difficulties be not in ourselves, they may generally be overcome." Here, then, is a task in China for the missionary and his cause; and the proper solution can come none too soon, if China is to be regenerated and Christianity accepted.

III.—It now remains to note briefly a few difficulties that concern alike the missionary and the mandarin.

(1). First, there has been largely a neglect of such intercourse in the past. Precedent in China is a cord that always binds, and as missionaries necessarily or needlessly acted in the past, missionaries must largely act to-day. That officials have misconceptions concerning missionaries is taken for granted; and the reverse may be equally true. The removal of such barriers by personal contact has seldom been attempted, and the possibilities at the beginning have not been followed to their desirable consummation. All in all, in Protestant missions, whatever the reason, the work for officials has not been prosecuted, but only touched.

(2). Secondly, the Treaties of China with Western powers on the question of audience limit the action of the missionary. The

Treaties recognize the status of Consuls as equal to that of Taotai and Prefect, and later modifications permit an occasional interview with Governors and Viceroy. For other foreigners, whether merchants, missionaries or travellers, there is no mention made of personal interview; they are classed among the people, and in the matter of communication are required to use the petition, and that only with local officials. From a Chinese point of view, therefore, all such foreigners are lower than foreign Consuls and Chinese local officials, and can hardly expect in an equal standing in a personal interview. This being the case, the form of etiquette required of the foreigner would be subservient and degrading; and the Treaties, therefore, by referring to the matter, prove a hindrance, but not a help. Foreigners are viewed as of only two classes, the foreign official and the foreign people; while the Chinese, by custom, if not by law, recognize not only these two, but also Chinese scholars, Confucian instructors and the local gentry, all demanding a conspicuous respect.

(3). Thirdly, on the question of missionary audience, no regulations have as yet been specially established. Members of the Customs' Service, Professors in Government Schools and Military Commanders are already graded according to a particular system, and regarded as possessed of a particular rank. Missionaries and merchants, however, are still classed among the populace, and the customs to be observed in personal interviews is a matter of perplexity.

(4). Fourthly, the past dependence of missionaries on Foreign Powers has tended to cut off direct relations with Chinese officials. With a protection that is extra-territorial, there comes a feeling that is anti-foreign. The way to remedy the relationship is by no means sure, and the only hope is by a change that is gradual or by an upheaval that is awful and revolutionary, and which already may be felt in the air. Personal efforts, if discreet and conciliatory, can yet do much, both for the security of the Church and the progress of China; and whatever the result or the reception of the friendly endeavor, the good intent and the true principle will in the end be manifest.

In recounting all these difficulties—sixteen in all—we do not mean to say that there are no helps, no encouragements and no successes, neither that all the difficulties exist at one time with one individual; but that in some form they ever appear, and that he who wins in this contest, as in every contest, must do it by hard fighting. When Mirabeau was met by the depressing words of his fellow counselors, he indignantly replied, "Impossible! talk not to

me of that blockhead of a word!" And so the Christian missionary, possessed of a grander faith and a brighter hope, need only do his duty and do his best to free himself of every fault, and then wait in humble confidence for the appearing of the morning. Above all it is solemnly imperative that we who dwell in this mighty empire and seek its complete redemption, should make every work radiate with the divinest of truth; should most firmly believe in the verity of the message that came from Heaven, first through prophets of old, and then "in these last days" by the majestic figure of Him who looms up above the centuries and by His pierced hand is blessing the nations; and should gratefully accept the silent transforming efficacy of the sacrifice that began from the foundation of the world, when the morning stars sang together, that was finished on the Hill Calvary, when the sun veiled his face, and that is ever leading back home to Heaven and to the Father our erring, suffering brother-men.

"Irving's Oration."

BY REV. THOMAS HATTON.

I RECENTLY received a copy of a book titled "Missionaries after the Apostolical School," by Edward Irving. The circulation of this book must have been wide, for in the "note on republication" the sender says that he has been "able to send some copies to every mission in China, India and Japan.

I have judged the book in the spirit of love not of bitterness or strife, and consider it to be a remarkable instance of the way a man may be led into error who is earnest, pious and prayerful, without knowing perhaps that he is in the wrong. To begin with I would beseech everyone who may have the book in his possession to test it on his face in secret before God, opening his Bible at I John iv. 1.

The passage of Scripture chosen by Mr. Irving as the missionary's charter (page 15) is not the text of our commission to-day. Because these men were commanded *not* to go into the way of the Gentiles, while we are to go into all the world, all nations. They were to go to "the lost sheep of the house of Israel;" we are to go to "every creature."

They were to preach, saying "The kingdom of heaven is at hand;" we are to preach the gospel, saying "Believe in the Lord Jesus Christ and thou shalt be saved."

They had details given to them about clothing, etc. Our commission leaves out those details, so that we are free to act, but

of course "not without law to Christ." And if in God's good providence the time should come when His people shall be so reduced as not to enjoy the privilege of sending us support, *then* He will be able, as He did for Elijah of old, to command ravens and widows to feed and sustain us. In the meantime we will "praise Him for all that is past, and trust Him for all that's to come."

Let us look at some of the statements of the book. The orator tells us on page 6 that the book is "the fruit of his mind and spirit," but I firmly believe it to be the fruit of a darker spirit than that of poor dear Henry Irving. He says on page 44: "As to the unevangelized parts of the earth I cannot but please *myself* with the *imagination* that there is no clime so barbarous . . . as not to possess a *gleaning of worthy spirits* to welcome these (missionary) travellers." But the Scriptures assert that "the whole world lieth in the wicked one," and supposing that that "gleaning" existed anywhere *that* would be the last place to which the missionary should go. Notice, too, where the writer got this poetical expression from, "He pleased himself with the imagination." It is terribly dangerous work to allow our imaginations to please and guide us in religious matters. The word *imagine* is generally used in Scripture to express the corrupt reasonings of men. Please to hunt up the word in your Cruden's Complete Concordance.

Passing by many passages that might be noticed, I come to a very solemn one. The writer must have been confident of his own infallibility "above what is written" to have penned it.

Page 49, speaking of the so-called missionary charter, this poor misguided man says: "Can such a document be allowed to perish? Shall any base born generation be allowed to hide it from the eye of the Church? *Accursed* be the generation that would harbour the thought. Shall any man or body of men, to answer their ends, veil it up or venture to annul it?" "*Let him be anathema maranatha.*" Now in the passage of Scripture under consideration; Jesus Christ's instructions, according to Mr. Irving, for present mission work, Jesus pronounced no such curse, yet this prophet ventured to go further than Balaam and curse those whom *God has not* cursed. The terms of our commission at present are, "Go ye into all the world and preach the gospel to every creature." Paul's gospel was, "Jesus Christ openly set forth crucified." We cannot conceive of Paul having to say "The kingdom of heaven is at hand." The kingdom was not only *at hand*, it was *come* in power. The man who can only say "The kingdom of heaven is at hand" knows nothing of the restful joy of the believer in Christ Jesus. In Galatians 1. 6-9 we read: "I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel;

which is not another, only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema." 1 Cor. xvi. 22. "If any man *love not* the *Lord Jesus* Christ (note the exact words, he does not say Christ; *there is* an Anti-Christ) let him be anathema maranatha." It remains for us to say which invocation we choose, that of Irving or that of Paul. The two gospels are not the same, one is of grace, the other of works. Give me "free grace and dying love," and then hell and earth combine in vain to do me harm, Jesus died for me.

"I would not work my soul to save,
For this my Lord hath done;
But I would work like any slave
For love to God's dear son."

The Blind in China.

WE extract the following from *The Missionary Review of the World*, as giving an interesting, and to some, doubtless, new account of Mr. Murray's work among the blind:—

Mr. Murray saw in the thronged streets hundreds of blind men, sometimes in groups or gangs of eight or ten, each one guided by another blind man in front, and the foremost guiding himself and all the others with a long stick—"the blind leading the blind." On one occasion a company of 600 blind beggars was seen waiting for a free distribution of rice! It is thought that there are half a million of blind in China, and that this very unusual proportion of blind people is traceable to small-pox, leprosy, neglected ophthalmia, uncleanly habits, and the dense smoke created in their dwellings by the dried grass with which their ovens are heated. For generations these sights have been seen in the Celestial Empire—blind beggars, hungry and unclad, beating gongs, singing songs, yelling in chorus, squeaking with flutes, or otherwise torturing the defenceless ears of bystanders until "cash" was given them simply to induce them to move on and torture somebody else.

These blind legions of China awaken a sort of pity and even reverence by their very infirmity and misery, and are addressed by title of "Teacher"—Hsien-Shêng—but the most of the adult blind are so hopelessly vile that Mr. Murray himself has never ventured into their night refuge in Peking, but seeks to isolate and educate the blind lads, beginning with them when but seven years old.

His soul was strangely drawn out in behalf of these thousands of blind children. His appeals to others in their behalf were met by the usual response, that the work already on their hands was too great to be done with the few helpers and slender means at their command. And so his only way was once more to "walk with God" in prayer for guidance and help. The Bible colporteur must himself undertake to help these sightless crowds.

Mr. Murray, before he left Scotland, had mastered Professor Melville Bell's "System of Visible Speech for the Deaf," and had found it so great a help in his Chinese studies that he had prepared a pamphlet upon it for use of foreign students. The thought flashed on his mind that this system might be modified so as to become eyes to the blind as well as ears to the deaf. He saw that the fingers of the blind must take the place of eyes, and that the first step was to reduce the *sounds* of the language to symbolic *forms*. These he made in clay and baked, and from these the blind were first taught to read. But two difficulties presented themselves: first, the system lacked simplicity, and, secondly, as the Chinese adore their written characters, they might worship these clay symbols.

While in Glasgow Mr. Murray had also studied Moon's "System of Embossed Alphabetic Symbols" and Braille's "Embossed Dots." Perhaps these might be adapted to the perplexing "tones" which make it possible for one word to mean a dozen different and absurdly contradictory things. How to bring all these linguistic mysteries within the *touch* of the blind was the problem over which William Murray thought by day and dreamed by night. One day, weary with work, he lay down for a noon nap, when, while yet awake, though with closed eyes, he saw outspread before him the whole system he has since put in available form for use, and perceived that it would enable the blind to read accurately and in a short time the Word of God. He believes that vision to have been a revelation to him from above. He made no attempt at an alphabetic system, but employed numerals. He found that instead of the ordinary 4,000 characters, a little over *one-tenth* of that number would suffice to represent the sounds of the language, viz., 408 distinct syllables. Instead of figures he uses mnemonic letters, and ingeniously contrives that not more than three syllables shall be used to represent the longest word, corresponding to units, tens, and hundreds. He found Braille's system to be more helpful than Moon's, as being fitted both for writing and musical notation.

So practicable has this method proved that a thorough acquaintance with both reading and writing may be acquired by a blind boy of average faculty in from six weeks to two months, whereas six

years of study would be required for seeing eyes to recognize the 4,000 distinct characters of the ordinary written language.

For eight long years Mr. Murray worked to perfect the system which he saw in theory in that day-vision, and it must be remembered that he could devote only odd hours not already taken up with his Bible work. His first practical test was upon "Wang," a rheumatic blind cripple, who soon learned to read for himself the blessed Word. Then a poor blind patient, who had been severely kicked by a mule, relieved the hours of suffering by studying the Murray system, and within two months even his callous fingers could *feel* the precious truth of God. Then a poor blind lad, left on a dung-hill to die, after three months' nursing was restored to health and learned to read and write. Next a blind beggar boy, an orphan taken in out of the winter's cold, within six weeks read more accurately and fluently without eyes than many do with eyes in a score of years.

Miss Constance F. Gordon-Cumming, to whose golden pen missionary literature owes so much, visiting Peking, was astonished as she stood at the door of a dark room to hear the Scriptures read by the touch by men who, not four months before, begged in the streets, half naked and half starved. And the marvel is that this Bible colporteur, this consecrated workingman, has been doing this work alone, from his slender income boarding, lodging, and clothing his poor blind pupils! He seemed to hear the Master say once more, "Give ye them to eat," and so he brought his barley loaves to Him to be blessed and multiplied, and they have strangely sufficed for others' wants as well as his own. One boy of twelve, left in his charge by an elder brother, and then left on his hands, though blind, not only rapidly learned to read and write, but became his main dependence in stereotyping and all other work, and developed such musical ability as to become the organist in the chapel of the London Mission.

The rumor of this wonderful school for blind pupils has spread far and wide, and some have come 300 miles to study the system. One pupil developed singular fitness for the ministry and was sent to Tientsin as a candidate for the work. Another has undertaken to stereotype an embossed Gospel according to Matthew, in the classical Mandarin dialect of scholars throughout the empire. The work is but at its beginning, for there must be at least eight different versions reduced to the dot system before the blind of the different provinces can find the system available to represent the various colloquial dialects. The ingenuity of Mr. Murray reminds us of Bezaleel and Aholiab, whom God by His Spirit endowed for the mechanical work of the tabernacle. He has so simplified stereotyping in connection with his method of instruction that a

Chinese lad will produce in a day more than three times as many pages as an ordinary London workman by the common method. Thus God is using the special sensitiveness of the fingers of the blind and their proverbial aptitude for music, to raise up blind readers of the Word and blind singers and players on instruments, who may make music the handmaid of evangelism. The system, as we have said, is singularly adapted to represent, not only the sounds used in speech, but in music too. The Peking pupils write out musical scores from dictation with such rapidity that an ordinary "gospel song" will be produced in a quarter of an hour. By means of embossed symbols pasted to the keys they also learn to play the piano and organ. The written score being read with one hand and the music played with the other, the student soon learns both to sing and play by note. Then these Christian songs are made a means of attracting an audience, to whom one of the blind students then addresses his exhortation, and whom he recommends to buy and study the Bible for themselves. And so a blind boy will often sell more books in a day than the authorized agent of the Bible Society.

Here we reach another link in this chain of providential purpose. We see why Mr. Murray was sent to China as a Bible colporteur. His bookselling and street preaching bring him and keep him on familiar and friendly terms with the natives and prevent his being thought a mere magician or conjurer who by some weird power turns fingers into eyes. Moreover, the superstitious respect felt for written characters and all who can read them, together with the reverence and pity toward the blind, seem to open a new and wonderful avenue of usefulness to these blind Scripture readers and singing evangelists. Mr. Murray ought to be enabled to devote at least half his time to this work of instructing the blind, and abundant means ought to be given him to multiply his schools in every part of the empire. This new development in China suggests a key that may open the doors to 150,000,000 secluded *Chinese women*. A blind woman taught to read the Scriptures may find her way to homes from which all missionaries are practically excluded. As yet popular prejudice has prevented Mr. Murray from teaching but one blind *woman*, who in a few months mastered reading, writing, and musical notation.

Mr. Murray, having often found genuine converts who had found salvation solely through reading the Word, and who sought of him Christian baptism, has been granted ordination and so returned from his visit to Scotland in 1887, empowered to do the whole work of a Christian minister, and will devote his time to the preparation of books for the use of the blind and instructing those to whom

God has denied the gift of sight. Who can foresee to what extent the Providence that raised up this man for this unique work may be pleased to use him for the evangelization of the hundreds of millions in China, transforming blind beggars into Scripture readers and teachers of others blind also, so that it shall be true in a new sense that the *blind lead the blind*, but not into the ditch? The words of Isaiah shall be fulfilled: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them and crooked things straight." Isaiah xii: 16.

Shanghai Missionary Association.

THE March meeting of the Shanghai Missionary Association was held at the Deanery, when Mr. W. J. Slowan, Secretary of the Scottish National Bible Society, gave an address on his "Impressions of Bible work in China as formed during a recent tour."

The speaker, in the course of his address, stated that his Society was now 79 years old, and had been 26 years in China, having been brought here by Dr. Williamson in 1863, and that it was essentially a missionary Society, as two out of every three books circulated by the Society are sold in foreign countries.

He stated that his conviction, as formed during a recent tour in China, etc., was that Bible work must be made more directly a missionary work. They would not be so content in the future to merely circulate large numbers of Scriptures, but to deepen the lines of work, so that each copy of the Scriptures should not be distributed without earnest effort to point out and to explain its teachings.

Mistakes had also been made at home about the proportion of readers in China. Perhaps only thirteen millions could read, and of these comparatively few could read such a book as the Delegate's Version, hence the need for books in a simpler classical style as well as for colloquial and Romanized Versions.

Mr. Slowan said that he was anxious to see missionaries take a more active interest in this work. He had met some missionaries who thought colportage work beneath them, but he had not found such to occupy the first rank in the missionary army. The well-known evangelist, Dr. Somerville, said once: "If I were not a minister of the gospel I would be a Bible colporteur."

In regard to the *form* of Scriptures for circulating Mr. S. stated the requirements as being—1. More correct editions; 2. More attractive forms; 3. More freedom, not only to send out other literature along with the Bible, but also to have notes and

comments in the book itself. His society was prepared to consider the question of putting notes into the text, and the gospel of Mark, with such notes, was being prepared at Hankow with a view to gaining the sanction of the society to publish it.

In regard to the *success* of the work, Mr. S. said that his note book was full of cases of blessing through the circulation of the Scriptures in China.

In conclusion, in speaking of the spirit which should animate every Christian worker in the Master's service, he quoted the answer of a native Christian merchant in Foochow, in reply to the question, "What can the missionaries do to help on the cause more"? The answer was—1. More prayer; 2. More humility; 3. More politeness.

Mr. Muirhead, in replying to a question by Mr. Slowan as to the desirability of completing the Old Testament in easy wênli, said that such a work should not be undertaken by one man. It was too ponderous a work for one, and it was not likely to be acceptable to all. A union version was very desirable. The President, Archdeacon Moule, said that it should be remembered that colporteurs in circulating the Scriptures were enjoined to preach as well as sell, and thus the gospel message was carried over a large area. He also thought it was well to be on our guard, amidst all the discussion about notes and comments, lest we should lose faith in the divine power of the Bible itself. He quoted some exceedingly interesting cases from his own experience, where the Bible, even without note or comment, had been going on during periods of from ten to twenty years doing its work quietly in turning souls from darkness to light.

Mr. Hudson Taylor said he was deeply interested in the question of notes and comments, and he believed the word was often fruitless through lack of these. The question of Bible work was often discussed as if a mere trade question, but it was as much a missionary operation as preaching, and any real good accomplished in *any* branch of the Lord's work was just in proportion to the amount of Holy Ghost power in the effort.

Mr. Dyer said that while it was not wonderful that the Chinese did not understand many things in the Scriptures, seeing how many things we, with all our advantages, do not understand, yet there were plenty of cases on record where the word when searched diligently proved "able to make wise unto salvation."

He spoke of a very interesting case in Chehkiang, where a woman had learned to read a New Testament she had bought, and through reading it had been led to forsake idolatry and to love her Saviour, although for six years no missionary had been near her.

The Wine Question.

THE Hebrew and Greek terms for the different kinds of wine may be found in any of the biblical cyclopædias. In the Chinese renderings, I think 酒 *chiu*, used by itself for wine, is misleading; 葡萄 *p'u t'ao*, grapes, ought to be added.

As far as the *Old Testament* is concerned, wine is known and recommended as strengthening, exhilarating and refreshing (Psalms civ. 15. Sirach xxxi-xxxii. 40, 20. Judges ix. 13. Kohel x. 19). The mosaic law favoured vine culture in every way: vineyards were not to be cultivated in the Sabbath year, and no other plants were to be sown between the vines (5. Mos. xxii. 9. Jesephus Antiqu. iv. 8, 20. Philo iii. 370); he who gathered grapes for the first time from his vineyard, was free from military service. (5. Mos. xx. 6). Total abstinence existed, its representatives were the Nazarites (4. Mos. vi. 1-20, comp. Luke i. 15). When entering the temple priests were to be like Nazarites (Lev. x. 9).

The same ideas are shown in the *New Testament*, and the use of wine was universal, so much so that Christ's favourite parables refer to the vine (Matth. vii. 16; ix. 17; xx. 1; xxi. 33; xxvi. 29. Mark xiv. 25; ii. 22; xii. 1. Luke i. 15; v. 37; xiii. 6; xx. 9. John ii. 3; xv. 1). Intemperance has always been abhorred, and St. Paul (Romans xiv. 21) shows the best way how to set an example to the stumbling brother.

The *Talmud* and the old *Midrashim*, which are so important not only for the explanation of the Old Testament, but also for the thorough understanding of the New, contain many a sentence referring to the proper use of wine. Perhaps the best legend, which might even now be applied, is the following, taken from the *Midrash Rabba*: When Noah was planting a vineyard, Satan came to him and asked what he was doing. Noah answered: Making a vineyard. Satan wanted to know what that was. Noah said: Sweet is its fruit, whether fresh or dry; it also produces wine which exhilarates the heart of man. Satan then proposed: Come, let us be partners in this vineyard. Noah consented. Satan went and brought a lamb, a lion, a pig and a monkey, which he killed one after the other, saturating the vines with the blood. Then turning to Noah he said: These are the signs of the wine's power. Innocent like a lamb we see man before he has tasted wine, but after its use we see him subjected to several changes. The moderate use of wine renders him courageous like a lion, the immoderate changes him into a swine, till he by excessive use of it becomes like a monkey (Hamburger, Realencycl. f. Bibel und Talmud, I, p. 1042.)

Οἰνοπότης.

A Christian Baba.

BY REV. J. A. B. COOK,

Singapore.

MR. TAN KONG WEE was born in Singapore of Chinese parents in 1842. He was thus a Baba. To explain this word, I cannot do better than quote the following from Vaughan's "Chinese of the Straits Settlements:"—"The term *Baba* is used by the natives of Bengal to designate the children of Europeans, and it is probable that the word was applied by the Indian convicts at Penang to Chinese children, and so came into general use. The word is given in Douglas's Hokien Dictionary as meaning a half-caste Chinese from the Straits. In the Straits, however, the term is applied to all Chinese born there, half-caste or otherwise." The term, moreover, is applied to adults as well as to children. Mr. Kong Wee's father was a gambler and pepper trader, who sent him to school at the Raffle's Institution, where he was taught English. Like all Babas he knew Malay better than Chinese, though he also knew Chinese, which some Babas do not. He left school, when sixteen, to enter a lawyer's office, where he remained until about three years ago, when he removed to Madras, for the education of his two sons. He had saved sufficient to enable him to retire and do this. The reason why he went there I will give further on.

His parents, brothers, sisters, and indeed all his relatives, were heathen. He also remained a heathen for some years after leaving school, until he came into contact with a Chinese Christian, one of the earliest converts of the London Missionary Society, which unfortunately abandoned the Straits altogether so long ago as 1847. By this Chinese Baba he was induced to cast in his lot with the Christians. He afterwards married one of his daughters, and she had much to do with the after life and usefulness of her husband. She still survives, and intends to return to Madras, until her sons complete their education there.

The whole of Mr. Kong Wee's relatives stood out against his becoming a Christian. He was afterwards on visiting terms with them, and supported his mother until the last, but he was never forgiven by them for leaving the "customs of his fathers," *i. e.*, idolatry. While in India, he often wrote urging Mrs. Cook to visit his "dearest mother" and sisters. This we tried to do, but apparently with little good result. Yet surely God will hear his prayers on their behalf. When he first became a Christian, he

once told me, though he had made a clean break with idolatry, he knew very little of the step he had taken, but by the teaching of his wife and others, by prayer, and the constant study of his Malay New Testament, he came to see "truth as it is in Jesus." He became a true disciple, and was ever found ready to speak for the Master, in his own house, at the chapels, the prison and elsewhere. He was certainly the most hearty and enthusiastic Chinaman I ever came across. So frank and outspoken. It was quite refreshing to meet with him.

He preached freely at his own charges, and gave regularly of his means to the cause of the gospel, and even when away in Madras, where he also gave, he always has his monthly subscription paid in Singapore, and when he heard of the new chapel at Bukit Timah, he sent \$25 towards the building fund. For years he and a few others went regularly, once a quarter, to the communion services, and thus helped to keep things going there after the founder of this station, Mr. Keasberry, had passed away. And it was largely owing to him and two or three others that services were maintained at the "Malay Chapel," from the time Mr. K. died until our mission took over this station also, with its much reduced congregation. We shall continue to miss him in many ways. I shall always be thankful I knew him, and learned to love him as a brother. I shall remember his pleasant, hearty manner, his readiness to take a service, or help in any way he could.

A severe liver complaint brought him back with his wife to Singapore. But it was too late to save his life. He died in February of last year, in great suffering, but "in peace."

The reason why the parents took their sons—their only surviving children—to Madras was that they might be with them there, away from the debasing influences of Chinese idolatry, and the example and practises of relatives and others. He knew too well what heathenism really was. So these loving parents wished to give their children the best training they could, under the most favourable conditions. Their hope was that both the lads might not only become earnest Christians, but also, like the father, "preachers of the gospel" to the Babas of Malaysia. I am thankful to add both boys are already members of the Church, and we hope to see them more than filling their father's place in the coming years. God grant it!

Correspondence.

A BRIEF VISIT TO THE FAMINE DISTRICT IN WESTERN SHANIUNG.

IN accordance with your expressed wish, I gladly send a few details respecting my trip West, in company with Dr. Neal and Mr. Chalfant, of the American Presbyterian Mission.

At starting, I had hoped I might find things brighter and better than they actually were, but on looking round carefully and critically I came to the conclusion that the famine "this way," at any rate, was "no myth," but a sad and awful fact. I fear also, that, beyond the circles so well worked by the American Presbyterian and English Baptist brethren there is a fearful state of suffering if one may judge from the petitions coming in daily and the verbal reports made by the village elders who come pleading with tears for just a visit of inspection only. But in nearly every case the reply had to be given, "You are too far away for us at present to do anything for you." Such deputations arriving day after day is terribly saddening, and wears out the brethren perhaps more than anything beside.

We first sighted the actual distress, some distance from Wei-hsien, at a place across the river called Sheng-kia-tao-k'eo. Here (at the time of our visit), Dr. Hunter was working. We found him very happy in being able to relieve 10,000 persons, and he bade me earnestly plead for further help, so that in the general enrollment of their various districts, the brethren collectively might be able to relieve 100,000. Since my return I am

rejoiced to know this will be accomplished, and right glad will the brave workers be to have the additional supply of silver to hand. The two villages which were enrolled by Dr. Hunter, Mr. Chalfant and myself, give a *fair idea* of the general state of things. In the first of these, Li-kia-tao-k'eo, out of nearly 200 miserable homes we only found four or six had any vestige of GRAIN, and this supply we found only sufficient for about a week's consumption. Here we enrolled (after most careful inspection of actual need) some 480 souls, leaving out nearly as many more because other villages were crying bitterly for relief. Some of these cases, yea, I might say nearly all in fact, were literally starving, and what touched me most was the hideous grin of satisfaction seen on their pinched faces when they saw us lift the various covers of their few vessels and find only the coarse unwholesome famine food. Their looks seemed to say, "Can't you now believe us, for you have found nothing for your searching"? Could the *Famine Committees* have such a group photographed I venture to think the whole question would be far better understood.

In the second village, Wang-kia-tao-k'eo, which we visited on the Monday, we found still greater suffering. Out of some 250 homes searched and inspected, only eight had any grain. It was a wretched damp day, and in sad harmony with the surrounding misery. Up to our very ankles in liquid slush and filth, we walked from house to house. We found the women and children

huddled together upon their k'angs, and the older people lying near them, groaning in the last stage of starvation. In many instances, the room being so dark and unwholesome, we were obliged to get the stronger ones to come out to the door ways, so that we might see and know their state; and with sad hearts did we send them back with the promise to relieve *four out of eight, six out of nine*, and so on. At the conclusion of our hard day's toil we found nearly 700 on our list, all of whom would have perished probably had not help been forthcoming.

And now a word about the district around Yang-kia-fang-tsi, worked by our devoted brother and sister, Mr. and Mrs. Laughlin. I saw here a great deal of distress. Right away from Pi-si-k'o, their present head quarters, to Loh-an city, some 65 *li* distant, it is one vast field of misery. To see it in all its horror one has to visit the homes, otherwise only a superficial view of things will be the result. Perhaps I cannot do better than give an extract from a letter I received from Mrs. Laughlin a week or so ago with reference to their work. After referring to our seeing them off on the Sunday morning from Pi-si-k'o, she continues: "I felt very worried that morning about my poor people. I knew that they could not get roots to eat, with the snow on the ground, and I feared they might starve. I was right glad that I went out. I did not return until Tuesday, because it was so stormy, and I found the need so great. It was very cold, and I found that one of my sick ones had died, and another member of the same family was in a dying state. At the

next house I found the woman and one child on a little bed spread on the floor, raised by two or three bricks a little from the ground, and the man in wretched rags was tending a year old baby. They had *nothing* at all to eat, and *no fuel* and the woman was seriously ill. I was glad that I did not sit comfortably at home that day by the fire. I also found two other women, both old and sick, wasted to skeletons, and with scarcely enough covers to keep out the pinching cold. In one of the houses there were also some starved sick-looking little ones. In both these houses there was not a bite of any kind of food."

Such an extract is more than sufficient, I imagine, to convince the donors in China and at home that the famine here is no myth. May the rich blessing of God follow the relief of such suffering and lead the thousands of Chinese to know that the God of Heaven even "Our God" is the great donor in the present crisis.

In conclusion, allow me to add that I think the plan upon which our brethren are working is in every point admirable, and the starving thousands all around are full of deepest gratitude for such *systematic* distribution.

Scores of villages are, as yet, however, untouched. Both Mr. Laughlin and Dr. Hunter have hundreds of petitions, representing as many villages to which they cannot possibly go. Added to this, the terrible outlook of "famine fever" will soon be upon them. Dr. and Mrs. Neal, with others, have nobly offered to stay and cope with this terrible crisis.

I am sure I need not urge the missionary workers in China and elsewhere to surround these friends with prayer. To pay a *passing visit*, such as mine, is one thing; to *stay on* in the midst of such poverty, starvation and sickness is quite another.

Yours sincerely,

JOHN A. STOOKE,
China Inland Mission, Chefoo.

DEAR SIR:—Dr. Talmage, in criticizing Dr. Williamson's 'Missionary Organization,' does not believe that the ecclesiastical divisions of the missionaries make any such impression on the Chinese as Dr. Williamson thinks.

Though I fully agree with Dr. Talmage that Dr. W. has greatly overstated the practical evils of Denominationalism in China, it seems not to me that our differences of this kind are 'too insignificant to make the heathen ever think of using them as arguments against Christianity.' The ecclesiastical divisions of the missionaries may well be a spectacle to thoughtful Chinamen. Dr. W. makes them say, 'Agree among yourselves, and then we may listen to you.' Now the very same words *have been uttered* by a high Chinese diplomat (Tseng Kwo-fan), 15 years ago, and there may be *more* such 'thoughtful Chinamen,' as we think, who narrowly watch and criticize the denominational rivalries and petty jealousies amongst missionaries.

It is pleasant to read Dr. T.'s illustration of the real unity among the workers at Amoy. 'In such a case outward differences only act as a foil to set off the essential unity.' God grant to us, the representatives

of different societies, *more* of this 'essential unity,' viz., the 'unity of the spirit,' that our differences may be completely overshadowed by it.

Let us strive to merge our *national* and *denominational* prejudices, and to join heart and hand in making known the good tidings of a Saviour's love to the millions of China.

It is on this ground alone that we can confidently look for the blessing of the great Head of the Church and claim the countenance and co-operation of our home Churches, whose messengers we are.

Yours truly,
A GERMAN MISSIONARY.

FUKWING, 19th March, 1889.

ANTAGONISM BETWEEN BUDDHISM AND CHRISTIANITY.

DEAR SIR:—The above is the heading of Enquirer's remarks in the December number of the *Recorder*. In reply allow me to refer him to Dr. Martin's article—"Buddhism; how far may it be considered a preparation for Christianity"—which I believe is to appear in the *Recorder*, either this month or the next. I believe the attitude he takes towards Buddhism is the only just and scriptural one, recognizing the Spirit of God, working, as Paul has it, in natural as well as Revealed Religion.

Yours very truly,
TIMOTHY RICHARD.

TIENTSIN, April 4th, 1889.

WANTED; A LADY HELPER.

DEAR SIR:—May I, through your columns, make known a pressing want? My wife and I have, as some of your readers know, opened a home in Hankow for Eurasian

girls. At present we have six children, and we expect more. A lady who came out with us from England a year ago, to help in this work, has been obliged through failure of health to leave China. We want some one to take her place. We have nothing to offer in the way of remuneration, save board and lodging, but there are not a few ladies working amongst the Chinese for love of the Lord who have private sources of income, and we think that if our wants are made known, some one of these may be able and willing to come to us. I need scarcely say that we do not wish to induce any one who has already found her proper sphere of work to leave it for this one, but it is easy to imagine how some lady missionaries or daughters of missionaries may be feeling that they have *not* found their proper sphere of work, and under such circumstances they might be glad to enter upon different work elsewhere. We want some one who is fond of children to share with Mrs. Foster the task of looking after these little ones. Much of Mrs. Foster's own time is taken up with work amongst the Chinese, and she does not want to give this up. At present the duties of our lady helper would be light, but we are anxious to extend our operations as soon as we can get assistance. Any one who joins us will have time and opportunity for studying Chinese, and for engaging in direct missionary work should she wish to do so. Either Mrs. Foster or I will be glad to give fuller information to any one who applies for it. We should do our utmost to make our fellow worker happy and comfort-

able, and we trust that she would find with us a congenial home; we know that she would find here a most important service to render to Christ. We shall be very much obliged to any one who can put us into communication with a lady likely to entertain the thought of joining us.

I am, Sir, &c.,

ARNOLD FOSTER.

LONDON MISSION,
HANKOW, 5th April, 1889.

DEAR "RECORDER":—To the Young Men's Christian Association articles that have lately appeared in your columns I would like to add another—a brief one—in the shape of an introduction of your readers to Mr. L. D. Wishard, whose early arrival in this country is expected.

My acquaintance and intimate friendship with him date from the autumn of 1875 when we became class-mates in Princeton College.

During the winter and spring of 1876 the college enjoyed a season of religious refreshing, which was followed by large results. Not only were souls saved thereby, but ministers and missionaries were made. While still in progress, daily meetings being held and many students inquiring and finding the way of salvation, ministers and laymen of experience in such solemn matters were invited from other places to assist in the work. Among these invited laborers were Messrs. Morse and McBurney, of New York city, two of the most active Y. M. C. A. officers in the United States.

Their visit—which I may say in passing, was greatly blessed—produced an interest in that organization, which soon pervaded the

college to such an extent that when, at the approach of the International Convention in the following year, the question of sending delegates from the college was broached, it was agreed upon with but little opposition.

The delegate chosen from the senior class was Mr. L. D. Wishard, who was known as not only an active Christian, but as possessing a warm regard for the organization, whose convention he was to attend, as well.

By dint of thorough and laborious correspondence a fair representation from other colleges was secured for the convention, and the first Y. M. C. A. gathering of students was at the appointed time held, with Mr. Wishard as chairman. Under his enthusiastic efforts and direction, associations began to organize in many colleges, the work soon assuming such a promising character as to decide the executive committee of the Y. M. C. A. in the United States in favor of making of the college work a special department, with a special secretary to look after it. To this important position Mr. Wishard was called. For two years he strove to do the work by correspondence chiefly, while he at the same time pursued his studies in a theological seminary. By that time, however, the work had grown too ponderous for such divided attentions, so throwing aside his theological books Mr. W. entered upon a career of intensely practical labor. He began a methodical system of college-visitation and convention-holding, which speedily resulted in the organization of associations in several hundred

American colleges and academies, all mutually connected by correspondence and periodical meetings in convention, and all pursuing the same general course of Bible study and Christian labor.

Mr. Wishard has from the first been warmly interested in foreign missions. That topic has invariably occupied a conspicuous position in the programmes and plans of work prepared for the associations under his care. Ever insisting upon periodical meetings for the regular consideration of this subject, he was no less earnest in his efforts to secure personal consecration to this important work as a life-employment.

His labors were in all respects crowned with success. Almost every American college now has its Young Men's Christian Association, in whose meetings conversions have been numbered by thousands, and many scores of pledges to the work of foreign missions been made.

To those who know him, the news of Mr. Wishard's seeking a closer personal contact with the foreign field comes not as a great surprise. After eleven years of active labor at home he has given his work there into other hands, and with his wife planned a few years' tour on mission soil, in the hope of advancing the world's evangelization by collecting the Christian students of the East into Y. M. C. A.'s and thus giving them a vital connection with those live organizations in the West.

He is now in Japan, whence he hopes to come early in June for a few months' visit to this country. Thence to Siam and India and so

on until he traverses all mission lands.

He comes with a strong backing of well-known Christian philanthropists in Great Britain and America.

He comes not as an innovator but aiming to do his work only through, and in full harmony with, the missionaries on the field.

Hence, whatever may be our individual views as to the value of the Y. M. C. A. in general, or of the ripeness of China for its establishment in particular, I would bespeak for Mr. Wishard a cordial welcome, a considerate hearing, and a prayer that the land of Sinim may not fail of benefit from his coming.

J. H. LAUGHLIN.

WEI HIEN, *March 23rd*, 1889.

DEAR SIR:—I have read with interest, in the *Recorder* for March, the article by Rev. F. M. Price, on The Use of Money in Missionary Work. The subject is treated under three heads. I can easily understand what is said under the second and third heads, but what the writer says in regard to the use of money in domestic life, leaves me in doubt as to the kind of a house he would have a missionary to the Chinese occupy. I venture, therefore, to ask a few questions, hoping to elicit more definite information on this point. I have been engaged in the work for twenty years, but the house which I occupy was built some years before I came on the field. It is furnished comfortably, but by no means elegantly. It is well ventilated, and is provided with an abundant supply of pure water. The living rooms are on the second

floor, and are therefore dry and healthful. This house is in a compound a mile away from a town of 20,000 inhabitants or more. Ought I to abandon this house and take one in the town? I suppose I could rent a Chinese house in almost any one of the thousands of villages in the field in which I work. But these houses are of one story, with tile or earthen floors. There are no windows, unless a slit in the wall may be called a window. To live in such a house, means to the foreigner, fever, and in a short time an end of his work. But in case I could live for years in an ordinary Chinese house, could I take a few paintings, the handwork of my sisters, to hang on the low, damp walls? Could I take the foreign books which I use daily? Could I take a lathe which is often useful in making bits of school apparatus? Could I take the type writer which makes some of my work so easy? It seems to me that all of these things would appear incongruous in a Chinese house, and would count against my influence with the people quite as much as does my present home. The money with which my house was built and furnished, and that with which its daily expenses are met, has all come from another land, and the Chinese know it. I suppose we might dispense with one or two, or perhaps with all of our three servants, but these are paid from my salary, and we keep them in order that we may give our time to direct work for the Chinese. When the cook is away for a day or two, my wife has no difficulty in providing for the table, and often says she wishes

she could do all the work of the house herself. But if she should do that, she would have to give up the school in which twenty-two bright girls are learning to do all kinds of house work, Chinese fashion, as well as learning to read, write and to understand more fully the teachings of Christ. One more question. Should we be expected to make use of Chinese food and to adopt Chinese table customs?

Mr. Price says: "If we live as simply in our private and public life as the average teacher or merchant, &c." I know not how it may be in other parts of China, but I do know that in the portion with which I am acquainted, it would be impossible for a European to live for any length of time, as does "the average teacher or merchant." A very zealous friend of foreign missions, in speaking of the apathy of the people at home, said: "What we want is more missionary graves." Whatever may be the need at home, the need in China is live men, with vigorous bodies, through which their consecrated souls can work; and to keep these men alive

and vigorous, they need a quiet restful home, to which they can retire and "rest awhile" after their tours among the people.

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DEAR SIR:—In your notice of the death of Rev. John Stronach you credit him with having translated the New Testament into Malay. This, I think, is a mistake. The Brothers Stronach—Alexander and John—arrived at Singapore on March 5th, 1838, for *Chinese* work. Here they remained until ordered to China; John in 1844, and Alexander in 1846. The New Testament was translated into Malay by the Rev. Benj. Peach Keasberry, who worked in the same mission (L. M. S.), from 1839 till 1847, when the L. M. S. ordered all its missionaries to go to China, but he elected to remain at Singapore at his own charges, till his death about 30 years afterwards. He was the only Protestant missionary to the Malays from a British Society for many years.

Yours truly,

J. A. B. Cook.

Our Book Table.

THE GOSPEL OF MATTHEW IN FORMOSA (Sinkang Dialect), with corresponding versions in Dutch and English; Edited from Gravins's Edition of 1661, by Rev. Wm. Campbell, M.R.A.S., English Presbyterian Mission, Taiwanfoo. London:—Trübner & Co.

"THIS Malay Polynesian Version of St. Matthew is one of the few surviving relics of an extensive missionary movement which the Reformed Church of Holland carried on in Formosa 250 years ago; and the present edition has been prepared through the kind

permission of the University Authorities at Leyden, where the only known copy of the original work is preserved. The preface to the first edition was written by Daniel Gravius, a Protestant Pastor, who laboured at Aardenburg in 1644; then, at Batavia; and afterwards for four years among the native tribes in that part of the Island of Formosa which formed a Colonial possession of the Dutch East India Company." So says the preface.

The book is an interesting volume; as showing the early efforts of Protestant Missionaries to give the people among whom they laboured, a translation of the Word of God in their own tongue. In his preface to the original edition, Gravius refers to the fact that manuscript translations had been circulated among the congregations with good effect. It is probably the case that none of the printed copies ever reached Formosa, as the Dutch were driven from the Island by Koxinga, about the time it was going through the press.

The original title page which is given, speaks of the work as a translation of the Four Gospels. The present edition is a reproduction of the copy in the University at Leyden. It contains the original preface by Gravius, with an English translation, and the black-letter Dutch and Romanized Formosan in parallel columns, with the English text at the bottom of the page. The paper, as well as the type and arrangement, is an imitation of the original edition.

THERE lie before us the Annual Reports of the Chinese Religious Tract Society, in English and Chinese, each containing a catalogue of the books and publications of the Society, and both gotten up in very good style.

The finances of the Society seem to be in a flourishing condition, and the number and variety of publications is constantly increasing. Nearly all our readers are familiar with the *Child's Paper* and *Illustrated News*, so that we need not refer to them except to say that the illustrations, which many of them contain are very attractive, and every way worthy of a far wider circulation than they now have.

DR. C. W. MATEER is preparing a course of Lessons in Mandarin, which he expects to have printed during the coming summer. The title is to be—"A Full Course of Mandarin Lessons based on Idiom." Many will hail this announcement with pleasure, knowing Dr. Mateer's attainments in the language, and the time and pains he has spent upon this work in order to make it as complete as possible.

UNDER the title of "The Street Chapel Pulpit" the Presbyterian Mission Press will soon issue (in Mandarin) a volume of 200 sermons for the heathen, by Rev. H.C. DuBose.

DR. MARTIN'S Natural Philosophy in Chinese.—Of late so many inquiries have been made for this work, that we think it necessary to state that a new edition is in press at Peking, ordered expressly for the use of the Emperor. In the autumn copies will be sent to Shanghai.

Editorial Notes and Missionary News.

THE literature of missions is indebted to Canon Taylor's attack for many grand, stirring utterances.

We doubt not but that in trying to show what a great "failure" Christian missions are, he has unwittingly been the means of demonstrating their grand successes. The pens of our readiest writers on these subjects in England and America have come to the rescue and enriched the various missionary periodicals with facts and arguments most inspiring to the missionary body the world over. We give our readers the closing sentences of one of these articles—"The Vindication of Missions"—which appears in the February number of *The Missionary Review of the World*:—

We seriously apprehend that in this noisy assault on missions there is more flash and roar than force and fire. This gun kicks so badly that it were better to be before it than behind it. And when the smoke clears away and the effect of the assault is seen, this "distinguished clergyman" will find himself famous only for his blunders, while his inexact statements and illogical conclusions may have led many a reader, like Nathanael, to come and see whether any good thing can come out of Nazareth, and to confess that the despised Nazarene is the Son of God and the miracle worker among the nations! Those attacks, whether from nominal friend or from professed foe, are like the wild dash of the birds of the night against the crystal inclosure of that superb light that shines on the colossal statue in New York harbor: the assailants beat themselves into insensibility, while the light shines on undimmed, and the grand statue, reared on granite pedestal, stands unmoved and immovable, still guiding the watching sailor to a peaceful harbor.

THE following was intended as a footnote to Dr. Martin's article, but came too late to admit of insertion in the proper place:—

After the above was in print I met with a paper by Prof. P. David on "Buddhism and Christianity," which contains the following:

"In it (Buddhism) we have an ethical system, but no law-giver, a world without a creator, a salvation without eternal life, and a sense of evil, but no conception of pardon, atonement, reconciliation or redemption." (Non-Biblical Systems of Religion)

Of original and classic Buddhism this is strictly true; and the defects of the root affect more or less all the branches. Still it is very instructive to remark how in the popular Buddhism with which I am dealing, man's religious instincts triumph over the obstacles created by an atheistic philosophy. If I find in Buddhism a "stock in which the vine of Christ may be grafted" it certainly does not imply a very high estimate of the fitness of the stock to produce fruit without the transforming influence of grafting.

FROM the February number of *The Missionary* we take the following concerning Rev. James F. Johnson, formerly of the Southern Presbyterian Mission in Hangchow. He died December 21st, 1888, in Los Angeles, Cal., at the home of Rev. L. D. and Mrs., Chapin, who very kindly cared for him after his return to the U. S.:—Mr. Johnson was a man of deep spirituality of nature. Love and reverence not only for the person of the Saviour, but for all the Word given by Him, was one of his marked characteristics. Soon after he reached China, Bishop Moule, of the English Church Mission, writing to a friend in this country, spoke of Mr. Johnson as a

bonus Scriptuarius—a thing, he added, not common even among missionaries. Mr. Chapin, writing of his last days, says: "As long as he was able, he was a faithful student of the Greek Testament every day. He showed great familiarity with the language and contents of different portions of the Bible. When we read to him during the later days of his life he used to call for Psalms and chapters of many different books in a manner which greatly surprised me. And his remarks and comments proved how deeply he had drunk from the Divine fountain. Once he said to me in a manner which greatly impressed me, 'The Bible is a wonderful book, a wonderful book.' He feasted upon its truths continually." It need scarcely be said that the last steps of such an earthly pilgrimage, though often very wearisome, were all lighted up with joy and peace. He told the kind friends with whom he was, that never before had he had such an overwhelming sense of the goodness of God. At another time he exclaimed, "Oh, the overpowering goodness of God!" His thoughts turned much towards the joy of meeting and dwelling with Christ. A few days before his death, he said to Mrs. Chapin, "Before Christmas I shall be well and at home." Amid the trials of wasting strength, his patience had her perfect work. "I never," says Mr. Chapin, "heard a fretful, complaining or impatient word from his lips." To the end his unselfish interest in the welfare of others was marked, and his appreciation of kindness shown him was such that he seemed almost burdened with a sense of obligation. The graces of a character like this shed a fragrance in the world even after death. Others will say, as Mr. Chapin says, "The savor of his life remains with us, and his memory will be precious to the end."

THE usual quarterly meeting of the School and Text Book Series Committee was held on the 8th inst. Among other business, the editor, Mr. Fryer, reported that Mr. Whiting's *Moral Philosophy*, in two volumes, was now ready and for sale; and that Dr. Douthwaite's book on *The Eye*, was also ready, and could be had at the *dépôt*. He also said that Mr. Yen's work on *Mental Philosophy* was nearing completion, and would be for sale in ten days.

Since the meeting was held early copies of the *Hemispheres* of large size, chromo-lithographed by Messrs. W. and A. K. Johnston, Edinburgh, in beautiful colours, have arrived, and will be placed on sale at an early date at a very moderate price. Mr. Fryer also placed on the table the second set of his *Outline Series*, which can now also be had at the *dépôt*, consisting of (1) Algebra, (2) Trigonometry, (3) Calculus, (4) Mensuration, (5) Conic Sections, (6) Drawing and Mathematical Instruments, and (7) Electricity.

A. WILLIAMSON,
Hon. Secretary.

UNDER date of April 19th, Dr. Nevius writes:—"The enrollment now includes 170,000 persons. The receipts have already exceeded our highest expectations. We are very grateful and believe that God's hand is in the matter, and that under his gracious providence great good will come from this work."

REV. F. M. PRICE, of Taiku, writes in March:—"We have just opened a boys' school here and are greatly encouraged. We charge a small fee and have thus secured a good class of boys. We are expecting recruits this fall. We certainly need them—only three!—But the Lord is with us."

A FRIEND writes:—"I join in the universal regret that Dr. Gulick has had to retire, but feel sure that he would have shirked no duty that he could conscientiously fulfill."

WE learn, with much pleasure, that the University of Edinburgh has conferred the honorary degree of D.D. on our friend, the Rev. Griffith John, of Hankow. This recognition, by such a body, will give great gratification to all who know him and the value of his work. The *Recorder* begs to congratulate Dr. John, and trusts he may be long spared to adorn his new dignity.

WE reproduce the following from the *N.-C. Daily News*. It is pleasing to record such instances of the goodwill of Chinese officials. This, we are glad to say from our own experience, is not an entirely exceptional instance:—

The Shansi correspondent of the *Chinese Times* says:—The great Chinese sage wrote: "The superior man does not even for the space of a single meal act contrary to virtue. In moments of haste he cleaves to it. In seasons of danger he cleaves to it." The Magistrate of Lu An-fu has recently shown that he has both the qualities of coolness and virtue. During the past year, missionaries of the C.I.M. have begun work in that city and moved there with their families. For some unknown reason the people became incensed against them and determined to expel them from the city. Placards were posted up in various parts of the city, appealing to the passions of the people, and appointing a day when they should arise *en masse*, tear down and burn the foreigners' houses and drive them from the city. When the Magistrate became aware of this movement, he at once issued a proclamation and had copies of it posted

in various public places, in which he stated that the foreigners were good people, teachers of virtue, and their guests, and not only meant no harm in what they were doing, but were seeking to do the people good, and he strongly enjoined on the people to refrain from acts of violence and treat the foreigners kindly. The result was that the foreigners were undisturbed. Those who have seen the proclamation say it is one of the most remarkable issued in China with reference to missionaries. It certainly shows the good sense and character of the Magistrate, and doubtless saved the missionaries from serious injury. We may hope that the teachings of the great Chinese master regarding the duties of officials are not only committed to memory but put into practice also by many men in this great empire.

WE have just received the prospectus of the "Pekin University," showing in the college of Liberal Arts, 12 students; College of Theology, 8 students; College of Medicine, 5 students; Preparatory School, 78 students; Industrial School, 22 students. A five years' medical course is marked out, but nothing is said of the other departments. "University" seems a large name for such small beginnings, but we are not unmindful of the fact that many now flourishing institutions had their incipency in just such undertakings. We can but wish the project all success, and hope from its commanding position it may soon attain a name and a place every way an honor to the denomination and cause it represents.

Diary of Events in the Far East.

March, 1889.

16th.—In a letter to the *Chinese Times*, Rev. Gilbert Reid, American Presbyterian Missionary, Chi-nan-fu, proposes Father Fairer of the Lazarist Missionary Society, Peking, as representative of Protestant missionaries to the Chinese Government.

18th.—Disastrous collision between the Spanish vessels—*Mindanao* and *Visayas*—in which the former was sunk, between Isla Verde and Maricabau. Several lives lost.

22nd.—A telegram from Seoul, Korea, states that Mr. Denny has decided to leave for home, having requested the Korean Government to release him from service.

24th.—Great fire at Ichang, between 600 and 700 houses destroyed.

25th.—Serious railway collision, owing to the carelessness of a drunken foreign engine driver on the Tientsin-Tung-ku Line. Jarvis, a foreign driver, and several Chinese killed, and a number wounded.

April, 1889.

1st.—The Temple of the Queen of Heaven at Lu-kang Hien, about 40 miles from Swatow, broken into by thieves, who broke open and entirely destroyed most of the 500 *lohans*, in search of gold or pearls, which it is the custom of the devotees in the Canton province to insert into them.

2nd.—Daring robbery of jewelry from the Hongkong hotel, Hongkong.

12th.—Fearful tragedy in Honan Road, Shanghai. Four Chinese women shot by a house boy in foreign employ. One was shot dead, one died a few days

after, and the other is not expected to live. The murderer was captured.

14th.—A railway collision, attended with fatal results, occurred on the Takaido Line, Japan. Seven persons killed and eight wounded.

18th.—H. E. Kung, Taotai of Shanghai, and Neih, director of the Shanghai Arsenal, give a grand banquet, in foreign style, at the Arsenal, to a large number of foreign and Chinese guests, on the occasion of the official trial of the second of the large "disappearing gnus," which passed off successfully.

Missionary Journal.

MARRIAGES.

At Hongkong, April 6th, the Rev. H. B. HARPER, R. N. Chaplain H. M. Dockyard, to E. DE M. DE JERSEY, of the Society for the Propagation of Female Education in the East.

At Shanghai, April 23rd, Mr. R. T. TURLEY, of the B. and F. B. Society, Newchwang, to Miss A. F. NEWINGTON.

At Shanghai, April 23rd, Rev. G. B. FARTHING, of the Eng. Bap. Mission, Taiyuenfu, to Miss C. B. WRIGHT.

At Pekin, March 25th, Mr. STEWART MCKEE, to Miss KATE MCWATERS, both of the China Inland Mission.

BIRTH.

At Shaohing, April 2nd, the wife of Mr. J. A. HEAL, C. I. M., of a daughter.

DEATH.

By telegram from London, the death of Mr. GEO. STOTT, of China Inland Mission, Wenchow, April 21st.

ARRIVALS.

At Shanghai, April 7th, Misses C. B. WRIGHT and L. E. MARSHALL, for Eng. Bap. Mission, North China.

At Shanghai, April 19th, for Irish Presbyterian Mission, Newchwang, Rev. W. W. SHAW, M.A., wife and child (returned); Dr. J. A. GREIG and wife; Miss NICHOLSON, for Zenana work, in connection with same mission.

At Shanghai, April 22nd, Mr. A. COPP, wife and three children (returned), unconnected; Mr. J. H. STONES and wife; Mr. D. CLARKE, also unconnected.

At Shanghai, April 23rd, Rev. J. H. ROBERTS, wife and three children (returned); Rev. H. W. FRASER, wife and four children; Miss M. S. MORRILL, all for A. B. C. F. M. Mission.

At Canton, Miss HATTIE NOYES (returned); Dr. JOHN KUHNE, to conduct medical work in Tung-kun city, in connection with the Rev. Mr. DIETRICK, of the German Mission.

DEPARTURES.

From Shanghai, April 5th, Rev. F. V. and Mrs. MILLS, Am. P. Mission (North), Hangchow, for U. S. A.; Dr. W. A. DEAS, of the Am. Pro. Ep. Mission, Wuchang, for U. S. A. via Europe; Rev. J. ROBINSON, wife and four children, of the Meth. New Connection Mission, Tientsin, for Europe.

From Shanghai, April 12th, Rev. J. HUDSON TAYLOR, C. I. M., for Europe.

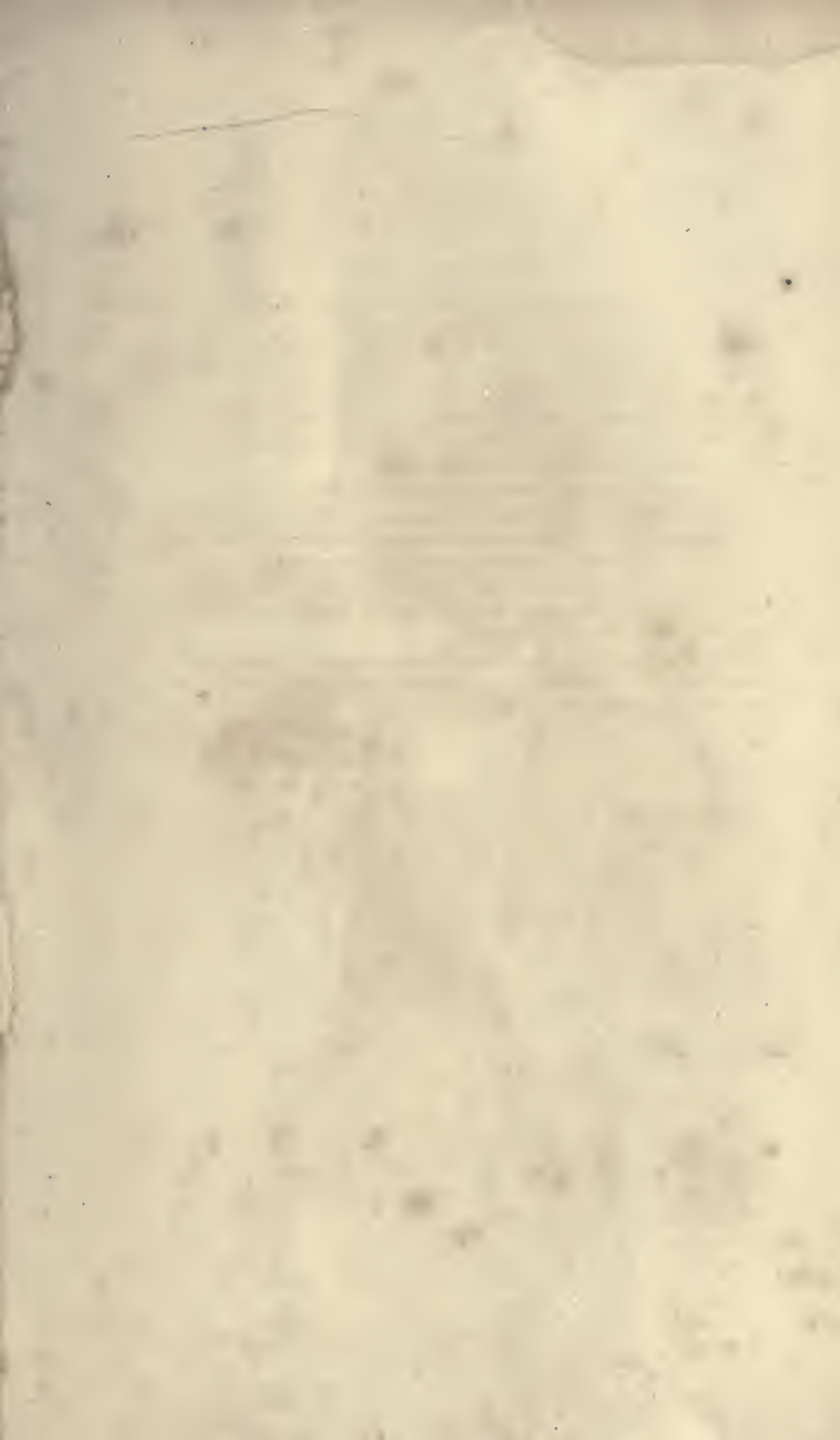
From Shanghai, April 13th, Miss E. J. NEWTON, A. B. C. F. M., Foochow, for U. S. A.

From Shanghai, April 17th, Mr. GEO. ANDREW, wife and two children, C. I. M., for Europe; Rev. C. F. C. SYMONS, wife and child, C. M. S. Ningpo, for Europe.

From Shanghai, April 20th, Rev. JAMES GILMOUR, M.A., London Mission, Mongolia, for Europe.

From Canton, April, Rev. S. G. LOPE, of Wesleyan Mission, for Europe.

From Amoy, April, Rev. J. SADLER, of English Presbyterian, for Europe.





J. Well, Williams

THE
CHINESE RECORDER

AND

Missionary Journal.

VOL. XX.

JUNE, 1889.

No. 6.

S. Wells Williams, LL.D.

[THE following brief autobiographical sketch has a certain interest in being the only detailed account of his life which the late Dr. Williams is known to have written. It was prepared in 1878, and is noteworthy as furnishing his own mature opinions upon the principal events in his career.]

Samuel Wells Williams, the oldest of the sixteen children of William Williams, was born in Utica, New York, September 22, 1812. He received a common-school education in the Town Academy, and at the age of 19 entered the Rensselaer School at Troy, then under the charge of Prof. Amos Eaton. This institution owed its foundation to the liberality of the Hon. Stephen Van Rensselaer, but at this date he had almost reached the conclusion that it had no further mission, as the number of students had dwindled to one small class of six or seven. Mr. Williams went through the regular course of studies in the natural sciences, and graduated in September, 1832.

While at the Rensselaer School, a proposal was made to him to take charge of the printing-office which was connected with the Mission of the American Board, recently established in Canton. The missionary cause was one which had long been familiar to him from the great interest taken in that society by his parents. It is recorded that his mother, not long before her death in 1831, had attended a religious meeting, where a collection was taken up for foreign missions, and she dropped a slip of paper into the plate, on which was written, "I give two of my sons." This early education in the details of the missionary enterprise made personal participation in the work seem a natural sequence, and Mr. Williams readily agreed to the proposal to go to Canton.

More through acquaintance with the printer's trade having been obtained during the winter, in June, 1833, he embarked from New York in the ship *Morrison*, and landed at Canton, October 25. The mission then consisted only of Rev. E. C. Bridgman, while the total force in China amounted to but two missionaries—Bridgman and Morrison—and two converts. All foreigners were then obliged to live apart from the people, outside of the city walls, and among other means adopted by the authorities to isolate them was that of forbidding educated natives to teach them the language. The man employed by Mr. Williams as *sien-shŭng*, to acquire the colloquial, used to bring a shoe every day to the house to exhibit in case a suspicious visitor should enquire his business with the "barbarian." The only work which could then be done in the printing-office was the publication of the *Chinese Repository*. It being unsafe to keep the office in Canton, the mission, in December, 1835, sent Mr. Williams and his press to Macao, there to complete the printing of Medhurst's Dictionary of Hokkiën Dialect, left unfinished by the East India Co. This was completed in May, 1837. While carrying this book through the press Mr. Williams also assisted in preparing Bridgman's Chinese Chrestomathy.

In July of that year he went to Japan in the ship *Morrison*, at the invitation of one of her owners, who wished to take advantage of the presence in Macao of seven castaway Japanese to return them to Yedo and see what opening could be found there for trade or intercourse. This voyage was then really a very venturesome expedition for a merchant vessel, in consequence of the entire want of charts for all the ports of Japan, except Nagasaki. Upon reaching the Bay of Yedo, the officials, having learned privately that the ship was wholly defenceless, took no pains to learn the real object of thus intruding herself into waters where no foreign ship had ever before ventured, but brought four small cannon to the beach. Even while she was progressing up the bay they intimated their hostility by firing at her, one shot falling so near as to make it necessary to anchor. Early in the morning the guns again opened upon the ship, and her small crew had much labor to get up the anchor before any serious damage was suffered. Mr. King tried to carry out his benevolent design by making a second attempt to land the Japanese at Kagosima, but being again repulsed the vessel returned with them to Macao, where they were distributed here and there amongst the foreigners to earn their living. Mr. Williams employed two in his printing-office, and was induced by the ability of one of these to read Japanese, to begin the study of that language.

In China no way for direct mission work was yet opened. Mr. Williams' best work seemed still to lie in the printing and preparing of aids towards learning the language, and with this in view he devoted what time he could to the exercises in the *Chrestomathy*, which was issued in May, 1841, and of which Mr. Williams compiled about one-half; the expenses of printing were partly defrayed by an English merchant. As soon as this was out, and in addition to the continued editorial work on the *Repository*, he began the writing and printing of the *Easy Lessons in Chinese*, completed 1842, a small manual after the method of Ollendorf. Following this he wrote his *English and Chinese Vocabulary in the Court Dialect*, published in January, 1844, and designed to facilitate the intercourse between foreigners and natives at the newly-opened ports. Another smaller publication, called the *Chinese Commerical Guide*, and intended to furnish foreign merchants with useful information respecting trade and navigation under the new treaties, was compiled by Mr. Williams; the same year he finished a translation of *Genesis*, designed for the further instruction of his Japanese workmen. Only two or three MS. copies of this and a previous translation of *Matthew* were made, and none have been preserved.

In November, 1844, he visited the United States, returning thither by way of Egypt and Palestine. On reaching New York in November, 1845, he was successful in enlisting the effective aid of Hon. Walter Lowrie, the Secretary of the Presbyterian Board of Missions, in obtaining a font of movable Chinese type from steel punches cut by Beyerhaus of Berlin. A careful examination of the characters in the Chinese language showed that by cutting punches for the few hundreds not commonly used, and for those which could not be divided perpendicularly, the remainder could be formed by combination in such a way that about 3,000 matrices would suffice to form over twenty thousand serviceable types. To raise a part of the funds for this enterprise, Mr. Williams delivered many courses of lectures upon China throughout the United States, and the cutting of the punches was begun in 1847, though the type was not ready for use until 1857. The lectures thus delivered were re-written and published in November, 1847, in two volumes, under the title of the *Middle Kingdom*. Of this work a resident in China, well competent to judge, remarked as long after its issue as 1877, "Though printed nearly thirty years ago it has still a value in the full and accurate instruction it contains on all subjects relating to China that no book of later date has taken from it, and it is therefore still a standard book of reference for every student and Chinese scholar." The greater portion of it was subsequently translated

into German and Spanish. As a mark of approval the faculty of Union College conferred upon the author the honorary title of LL.D.

Mr. Williams was married November 25, 1847, to Miss Sarah Walworth, and embarked for Canton with his wife in June, 1848, reaching China in September. His associate, Dr. Bridgman, had removed to Shanghai, and he accordingly took upon his return to the printing-office the entire editorial charge of the *Chinese Repository*. He also began the preparation of a Dictionary of the Canton Dialect, for the extent to which that patois is spoken, and the increasing openings for missionary work among the Cantonese made it very desirable to furnish a convenient manual to help in learning it. The new openings for trade and intercourse at other ports had now so much diminished the position of Canton as their center that it was deemed advisable to suspend the publication of the *Repository* in 1851, at the conclusion of its 20th volume. During the twenty years in which this work was carried on under Messrs. Bridgman and Williams it was never any direct expense to the mission, while it furnished for that period a reliable record of the foreign intercourse with China, as well as much accurate and valuable information upon the governments, resources and languages of China and its neighboring lands.

In April, 1853, the Expedition to Japan sent by the United States under Commodore Perry, to bring about better relations with that secluded country, reached Hongkong. Mr. Williams was asked to accompany the squadron in the capacity of Japanese and Chinese interpreter, since he was the only American who could read and speak both of those languages, and the Commodore had determined to employ only his countrymen in the squadron. Upon their arrival at Napa they soon succeeded in allaying the fears of the Lewchewan rulers as to the designs of such a formidable force, and presently induced the natives to furnish such supplies as the islands afforded. The fleet then repaired to the Bay of Yedo, where the Japanese authorities were perplexed by the demands of its commander, but after a short discussion agreed to receive the President's letter and consider its contents. The interview for this purpose was held on a beach but half a mile from the spot where sixteen years before the Japanese had placed their guns to drive away the *Morrison*, and the contrast between that experience and this indicated very plainly that a new era was dawning for the land of the Rising Sun.

Upon the return of the ships by agreement, in February, 1854, the negotiations were resumed. The Japanese were disinclined to

admit foreigners to their shores, except under restrictions similar to those practised at Nagasaki, but the negotiation was finally concluded on the 31st of March, by signing the treaty of Kanagawa, which admitted the American flag and American Consuls to the two ports of Simoda and Hakodadi. In all these conferences Mr. Williams was necessarily closely engaged, and his ability to converse with the Japanese on shore, in town and farm, answering their natural inquiries as to the real designs of the Expedition and aiding them to carry on the little trade allowed at first, did much to allay their fears and initiate the coming intercourse.

Once more in Canton his principal work was carrying through the press his Tonic Dictionary of the Canton Dialect already begun, printing each sheet as fast as the copy was ready. It was completed in July, 1856, an octavo of 900 pages, forming a convenient manual for all students of the language. A fourth edition of the *Commercial Guide* was published the same year, entirely re-written and much enlarged from the previous issue. In July, 1855, Mr. Williams had been appointed United States Secretary of Legation and Chinese Interpreter, in place of Peter Parker, who was made Minister to China. This appointment was made without his knowledge or consent, but, time being allowed him to finish the two works then in press before entering upon all the duties of his new position, he accepted the place provisionally upon obtaining the consent of his Mission Board. In December, 1856, upon the commencement of hostilities between the English and Chinese, the printing-office belonging to the mission, with all its stock of books and types, was burned, some 6,000 volumes in all of the various books printed there. During the twenty-two years while this office had been in charge of Mr. Williams it had issued nineteen different publications, many of them aids to learning the language, aggregating about 30,000 volumes, without any direct outlay by the parent Society in America.

The arrival of Hon. Wm. B. Reed as U. S. Plenipotentiary, in 1857, was in the midst of the excitement caused by the proceedings of the British authorities against Governor Yeh at Canton. Without any declaration of war an embargo had been laid by the former on American and all foreign trade at that port, and the irritation of all parties was increased by the difficulty of learning what were the complaints and wishes of the British. In February, 1858, upon invitation of England and France, the envoys of the United States and Russia joined them in a peaceful representation to the court of Peking, which failing of any direct effect, these four powers together repaired to the mouth of the Pei-ho. Soon after

the destruction of the forts there the four ministers opened negotiations with the Chinese High Commissioners at Tientsin, which resulted in establishing better relations with the Imperial court. In these negotiations Mr. Williams, while aiding Mr. Reed, was personally instrumental in getting the article into the American treaty which permitted the free exercise of the Christian religion among the Chinese people. He also had charge afterwards of the details of investigating the losses of American citizens at Canton and elsewhere; and upon Mr. Reed's departure, in December, the duty of arranging for the manner of paying the awards. On the arrival of Mr. J. E. Ward as U. S. Minister, in 1859, it was agreed with the British and French Plenipotentiaries that all should proceed to Peking in company, there to exchange the treaty ratifications. But the Chinese General San Ko Lin-sin had determined to defend Tientsin from a second capture, and the allies in their attempts this time to ascend the river were repulsed at the Pei-ho forts. The Americans, being non-belligerents, proceeded by land to the capital alone and remained there ten days, engaged most of the time in a discussion about performing the ceremony of the *kotow* when appearing before the Emperor. Mr. Ward refused to kneel or make any approach to such a gesture, and finally left the city without an audience to exchange ratifications at Peh-tang. An account of this visit was afterwards written by Mr. Williams for the Journal of the China Branch of the Asiatic Society.

In March, 1860, after superintending the examination and release of over 300 coolies kidnapped on board of an American vessel in Hongkong, he returned to the United States *viâ* San Francisco, carrying the ratified treaty to Washington. This visit was made while the British and French forces were advancing on Peking and establishing their legations there, placing the future relations of China with all foreign nations on a basis of equality and treaty right. The American legation was transferred to the capital in 1862, after the return of Mr. Williams and the arrival in China of Mr. A. Burlingame as minister. Before this move Mr. Williams had again re-written his *Commercial Guide*, adapting it to the recent political and commercial changes and issuing it in a fifth edition, which still remains as an aid to foreign merchants in these matters.

From 1862 to 1871 Mr. Williams remained at Peking, and during the intervals of official duty as Secretary and Interpreter occupied himself in preparing a Syllabic Dictionary of the Chinese Language in the court dialect. The work was put through the press at Shanghai, under the author's personal supervision during

the years 1872 and 1873; at the end of this toil he returned much prostrated in health to Peking. This Dictionary, a quarto volume of 1,336 pages, has proved to be of good service to missionaries and other students of the Chinese language. The cost of printing and publication was defrayed by the author. In November, 1874, the American Minister, B. P. Avery, presented his letter of credence in person to the Emperor of China. This ceremony was one of great interest to Mr. Williams, in whose mind the long discussions held with the Chinese Commissioners on this subject in 1859 were still fresh; it marked the peaceful settlement of the last perplexing question with the Imperial government, and a comparison of its gravity with that of the questions demanding settlement upon his first landing at Canton, in 1833, was both instructive and encouraging as indicating the progress in establishing better relations between China and the West during this interval.

After a furlough in 1875, when he made a second journey through Europe to America, Mr. Williams returned (1876) to Peking and resigned his post in the legation. He had held his situation for twenty-one years, a longer time than any other officer then in the diplomatic service of his country; during this period he had acted as *Chargé d'Affaires* nine times, a service altogether of nearly five years as head of the legation. He had also, out of his private funds, built houses to accommodate the legation in a manner suitable to its pretensions and more like the establishments of other foreign nations, there being no native dwellings in Peking that could well be used. Upon his final departure from the capital, October 25, 1876, just forty-three years from the day he reached Canton, there was not so far as he knew a single foreigner in China who was there when he arrived. The retrospect of the great progress made in promoting and enlarging the plans for the instruction and welfare of the people and government of the empire was a source of deep gratitude. The Protestant missionaries, both in Peking and Shanghai, united in farewell letters expressive of their friendship for him and appreciative of the aids his books had furnished them in their work.

Returning to the United States in December of this year Mr. Williams took up his residence in New Haven, Conn. A proposal had been made to him several years before to take a professorship of Chinese in Yale College, but his determination to remain in China and finish his Dictionary had prevented his accepting the offer; the appointment being now renewed he was installed in the newly constituted chair of Chinese Language and Literature by the faculty and corporation of the University in June, 1877, as the first professor of this sort in the country.

[Mr. Williams spent the remaining years of his life in New Haven. The chief occupation of this period was the entire revision of his *Middle Kingdom*, which was issued from Scribner's press, practically re-written and greatly enlarged, in October, 1883. A considerable number of essays, lectures and contributions to periodicals, mostly on topics relating to Eastern Asia, were the work of his busy pen before his health failed and he was obliged to stop writing in 1882. He died at his home, February 16th, 1884, and was buried at his birth-place, Utica, New York.]

A Chinese Execution in Mongolia.

BY REV. J. GILMOUR, M.A.

JANUARY 4th, 1889, was a bitterly cold day in Mongolia. I had hardly got my table, forms and medicine boxes out to the stand on the street, when it became apparent that there would be nothing done on the street that day. The temperature must have been very low, but that can be borne. What could not be borne was the cold wind which swept the street. A patient or two came, and with chattering teeth told their complaints. As soon as I had with trembling hand given the required medicine, off the man would go navigating his way up the street against the wind, trying to avoid the blast by keeping in the shelter of projecting walls and protuberant buildings, standing now and again in more protected nooks to recover breath and warmth before venturing out into the next exposed space. It was no use. With benumbed fingers I packed my books, &c., got a beggar to carry my medicine boxes back to the inn, and sent a man for the table and forms. There was a walk I had wanted to take long before, but had been prevented by patients from taking. This day seemed favourable for it. No one who could possibly stay indoors was likely to be out in such a wind, and yet with brisk walking it was easy to keep fairly warm. My way lay past the military head-quarters of the place, and not far from the Hsien Yamên. There was a stir among the soldiers, saddled horses were being led about, and banners floated in front of the great gate of the barracks. As I came near the Yamên there seemed to be a stream of people pouring into it, and a friendly Chinese asked me if I too had come to see the bustle (*jê-nao*) "What bustle?" "The execution, of course." I had never heard of it, but joined the stream and found myself in the outer court of the Yamên. A small crowd stood about the low, narrow doorway of

the great prison, near which were placed a table and two chairs. A larger crowd was gathered in an open building, where was a more imposing table and more chairs with some drapery, significant of authority. The open court was partly filled with a crowd of towns' people, mostly young, among whom petty traders were selling flour, tea and sweetmeats.

In the distance on all hands I could hear them saying, "He's come, too, to see the bustle." More friendly people came up accosting me with, "Doctor, you've come to see the bustle." And of these some would go on to consult me about their diseases, or tell me how the last dose of medicine they had from me had affected them. New comers, joining the crowd, asked eagerly, "How many?" They were answered, "One."

Many of the crowd soon got tired of waiting. It was bitterly cold, and the fact that only *one* was to be led forth seemed to disappoint them. Not a few soon left the place. The utter frivolity of the people was distressing. Solemnity seemed absolutely wanting. I seemed to be the only one there who had any sympathy for the forthcoming victim, and at last, ill able to bear the frivolous talk, I left the Yamên, having first learned that the place of execution was in the river bed outside the South Gate. I had not gone far when I met the cavalry, who were to form the escort, coming up the street in double line, looking brave with red banners. As they passed one of the braves dropped something or other belonging to him, and one of the crowd picked it up, and, running after, handed it up to him. A bystander near me, after scanning closely the turnout, said, "Humph, not one of them at home, all gone to Manchuria." I learned afterwards that they had not gone so far as Manchuria, but were only at a place a short distance off, trying to catch some mounted robbers. Though they had been trying for about a month, success had not attended their efforts.

The South Gate looks out upon a square mile or so of waste land, desolated by a river, whose stream for most of the year is a mere rivulet, but which, when flooded by the great summer rains, roars over the whole space from the city gate to the solid mountains opposite, leaving, when it retires, a dreary expanse of stones and sand. To one standing at the gate there was visible, less than quarter of a mile away, a rude shed standing on a plot of sand just beyond a straggling plantation of willows. No one was near it. The North-west wind was sweeping the sand across the plain. Close by the gate a small crowd of boys, with their hands up their sleeves, crouched in the shelter of a house. Not far off from the crowd of boys a table and two or three chairs were lying on the ground.

Countrymen were coming straggling across the plain on their way to the market to sell their loads of brush-wood fuel. I walked out to the shed, and coming back saw some movement beginning. The table and chairs were being carried through the willow plantation towards the shed, catching on the bushes as they passed. I had been looking at the crowd among the willows when a voice close at hand invited me not to go away, but to come and see the "fun." Looking towards the sound I was startled to find I was in the presence of the executioner, carrying a great two-handed sword or knife, the handle appropriately ending up in a carved human head. A couple of minutes later, the cavalry with their red bravery, wound in sight, and, close behind them was an ordinary farm cart drawn by two small lean horses and an ox. A number of men were seated on the cart, three or four of them were holding in position at the tail of the cart a pale haggard man about forty-eight years of age. His hands were tied behind his back, and, rising some three feet above his head, a perpendicular superscription, written on white paper in great Chinese characters, and affixed to a stick, thrust down his back, wavered in the wind. The crowd, which had somewhat increased by this time, left its shelter for a close look at the prisoner, then scampered away by a short cut through the willow plantation to take up a good position and get a good view. There was no need to hurry. The cart, slow at best, had to pass through a bed of sand drifted on to the road and there the lean animals came nearly to a standstill. Arrived at the place the prisoner and his guards dismounted and stood in a little group just in front of the shed. I found myself just opposite the prisoner. He was a tall, pale, starved Chinaman. He was in fetters. His trousers were in rags to such an extent that they in no way concealed his person. For upper garment he had a ragged wadded jacket. His bare arms were bound with a rope behind his back. Moisture trickling from his nose had formed an icicle, which hung from the thin black moustache on his upper lip. The hair on his unshaven head had grown long. He stood erect, but whether of his own strength or held in position it was impossible to tell. Numerous hands grasped him so tightly that it is doubtful if he could have made a voluntary movement, and part of his erect bearing was doubtless due to the strength of the grasp with which one man held the root of the pig-tail. There he stood. No one spoke to him. He spoke to no one. The only sign of concern in the proceedings he betrayed was that twice he cast sharp eyes towards the shed. He was a miserable picture. Apart from everything else the bitter cold alone must have to a great extent benumbed him. In a little the crowd

began to say, "No appearance of the mandarin yet," but there was not long to wait. A smart swift cart soon drew up behind the shed, the mandarin entered through the doorway left in the matting at the back, the guards shuffled the prisoner forward towards the front of the shed, made him duck his head to the mandarin, and then with some noise and shouting hurriedly hustled him off to a greater distance. The crowd surged about, and I could see nothing. A moment or two later I caught a glimpse of a group of men crouching round a kneeling figure, holding him at extreme arm's length and averting their faces and keeping their heads as far away as possible. The crowd surged again, there was a sound such as I have heard from a butcher's cleaver when splitting open a carcase; the crowd was still for a moment, then began rapidly to disperse, and there was the man's head lying on the sand, the features unchanged, except only the eyes closed. The trunk it was impossible to see for a crowd of youths and boys who pressed close round it. The mandarin climbed into his cart and drove off. The crowd scattered quickly, young and old remarking with glee and approval, "Wasn't that knife sharp!" Two men, after fixing the end of the pig-tail to the long hair near the brow, slipped a ten-foot pole through the loop, and, carrying the head thus, started for the Yamèn. Finding that blood still dripped they, by a movement of the pole, wiped it on the sand and slowly went off.

Meantime the carcase was being freed from the fetters and stripped of its rags. The cord which had bound the arms was tied to the ankles, and two men, asking each other, "Where's the pit?" began to drag the body, breast downwards, along the sand. The jacket, which had not been removed, covered the neck, and the hand of one disentangled arm left a trail on the sand as it was dragged along. The "pit" was a slight depression a few yards off, close to the highway, and there, in a little hollow, two men began to heap sand over the body. One lad, with a knife, attempted to cut a piece of flesh from the neck. He was not interrupted, but did not succeed, and the men who were performing the burying merely asked him why he did not use a sharp knife. The crowd asked what he wanted it for. The lad replied, "I had a use for it."

But the wind was cold. The bustle was over. The crowd had gone. The shed was being taken down. The table and chairs were being carried off. One of the men burying said to the other, "I'll finish this, you go and see to the things getting back—one table and two chairs." The ground was frozen. No hole had been dug. To cover a corpse by heaping up the loose sand unfrozen on the surface was not easy, especially in a high wind. The dead man's

bare heels *would* peep through, and I went slowly off, leaving the man at his unfinished task. A few days later I passed the place and found some one had taken the poor little miserable rope from the ankles, and the blood saturated, ragged, wadded jacket from the shoulders, the heels still staring through the sand like two stones. At a later visit the heels were still there and the dogs had gnawed one of the arms.

The head I never saw again, but the pale face I have seen often since. It has appeared to me repeatedly. 'I had never seen an execution before, and I don't think I want to see one again. The most horrible part of the whole thing is the utter want of feeling. No one seemed to have an atom of pity. The crowd seemed glad of the excitement, and no one seemed to care a straw for the man's soul, or to sympathize with the poor wretch in his dire extremity. The only remark approaching consideration for the prisoner was that made by a little boy who, somewhat awe struck at the idea, asked me if the dead man would go about the next world wanting his head. I may be doing the Chinese a wrong in saying so, but the impression left on my mind by the crowd of spectators was that, if they had any feeling about the matter, it was that the show was tame, because only one man was beheaded.

So far the eye witness.

All I could learn about the man was that he was one of a band of robbers who had sacked a silver-smith's shop, killing a man in the process. Two of the band had been executed before. This was the third. All agreed in saying he was guilty and deserved his fate, and with this thought most likely dismissed his case from their minds, this being all the more easily done on account of the small amount of belief they have in the life to come. But it makes a missionary feel very solemn to look at a man who within a minute will have gone out of this world, and seen the realities of the world to come. Where is that man's soul now?

Executions are frequent in Mongolia. The country is in a chronic state of danger from armed and mounted robbers. Their depredations are frequent. The fear and annoyance and loss of property these brigands cause steels peoples' hearts against them. To a brigand at large everybody is affable and polite, fearing his vengeance, but a Chinaman has no sentimentality to throw away on a captured brigand.

In another part of Mongolia a double execution took place a little while before that mentioned above. One was that of an old man, who it was said, voluntarily took on himself the guilt of his nephew and died in his stead. Mitigating circumstances were

connected with this case, and the demands of the law were satisfied with merely slaying the man, his head was not carried off. The prisoner's friends provided a coffin and had previously feed the executioner to sew on the severed head and deliver them the complete body. More mitigating circumstances still were connected with the other case, that of a young man, so he was not beheaded but only strangled, a punishment which was regarded as much less dreadful than decapitation.

The warrant for every execution has to come from the Fu city, and every condemned man must be led forth to death immediately on the arrival of the warrant. No delay is admitted. The courier with the warrant arrives the day before and takes up his abode two or three miles from the city. Messengers go on with the information, and when the courier arrives with the fatal document everything and everybody is in readiness. The executioner seems to live under no opprobrium. He is well known in the town, gets a little more than half a dollar for every head he takes off, and has in addition the monopoly of buying all the dead horses, mules and donkeys in the city. So it is said. But I have found things in China to differ so much from Chinese descriptions and accounts of them that I hesitate to record anything for the correctness of which I have no better authority than Chinese report.

A few days after the execution a man came to my stand to consult me about his right arm which he said pained him. Baring it to the elbow he asked if I did not think that arm should be strong. Trying to diagnose his case I asked him his occupation. He gave me a curious look, and said he would tell me some other time "on the quiet." Something in his face and something in his manner struck me as strange, and it slowly dawned on me that this must be the man whom I met carrying the great two-handed chopper on the way to the execution ground on January 4th.

Numerous as are the executions in Mongolia, all condemned prisoners do not pass under the headsman's knife. Current report says that many cases are settled by subjecting prisoners to such neglect and hardship that they die before their case is finally decided. It is easy to see to what abuse this practice is liable. I know a wealthy man who had a law plea with a number of poor men. Three of his opponents died in prison, and report says that their death came through hard treatment, the result of the rich man's bribery. This is an extreme case though, and such success has its counterbalancing drawbacks. The dead men's friends watch for their revenge, and the poor rich man dare not go about his native village after dark, and can venture nowhere without

an escort. The prison mortality of China in Mongolia is very high. In front of one Yamèn not long ago I counted fourteen square coffins, each containing the corpse of a prisoner. Of these some doubtless deserved their fate, but it is almost as certain that others again were innocent victims of injustice and oppression. I wonder if all the prisons of China are alike. If so the aggregate of misery endured in these places throughout the empire must be appalling. English prisons may need reforming in some ways, but compared with Chinese prisons they are palaces. Confucianism has done much for China, but as regards prison management it is an utter failure. When Christianity begins to be a felt power in the nation China will have to amend her prison discipline.

*How to be a Missionary and convert no one.**

BY REV. CHAUNCEY GOODRICH.

IT might seem a difficult or even impossible task. How might one hope, in *any* way, to offer boundless grace and free pardon to guilty sinners with promise of almighty and unfailing help, peace like a river, and an everlasting life of glory and blessedness beyond, and expect the offer to be rejected. However, it happens, strangely enough, that men do not often realize their imminent peril, nor the wondrous grace so freely offered, but the rather are hard to win for truth and love and heaven.

There are also certain methods of labor for men by which we shall be pretty sure of keeping their eyes upon the ground, and their hearts contented with their muck rake gatherings. It is the purpose of this paper to suggest a few of these methods.

I.—Do not come too near to Men.

From the time of your arrival, never forget the enormous sacrifice you have already made in coming to this *unterwelt*, whose very heaven is the nadir of the occident, and whose stars are in the great deeps below the Christian world. Always remember that the Chinese are a strange people, uncanny, untrustworthy, ungenerous, ungrateful, unloving. How can you be called upon to make a farther descent and a deeper sacrifice, to come down from your heaven of cleanliness and goodness to their little world of dirt and sin? If any are given the grace of a look into your home, give them a 'stand thou there' reception. If a present is made to some

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child of poverty, let it be at arm's length, and in such a way that he will hardly venture a further request. Do not let your heart go out in too much pity and love. A heavenly compassion would be beautiful if they were like—well, Western sinners, but they are Chinese.

It is possible that you may not wholly succeed in this method. I therefore suggest :

II.—Do not expect to master the Language.

Remember what you have often heard, that Chinese is the most difficult language in the world. The stare of its cabalistic characters suggests as little to one as the Mophistophelistic stare of its men. And then the tones ! They are not accent, nor emphasis, nor rhythm, nor music. Like the characters, they do not seem like anything in the heavens above or in the earth beneath, or in the waters under the earth. Moreover, what depths the language has ! In the so-called classic language, the brains of all the buried ages have wrought to multiply its kaleidoscopic changes. Its proverbs alone number many thousands, and its spoken language, including the polite language, the Mandarin or language of the capital, the dialect of the common people,—varying widely in different places,—not to speak of a lower stratum, affords a bewildering variety for a learner. From the beginning, give up the idea of mastering the language, and be satisfied with a small vocabulary and some stray idea of the tones, hoping by means of circumlocution and the use of Western figures and methods of thought to shed some darkness into their minds. You will probably succeed.

III.—Be busy about many things.

Some men have taken for a motto, 'One thing I do.' But how many things most naturally come in to be done, to fill the mind and absorb the time ; settling in the new home, the distractions of house-keeping (which touches even a gentleman's life at many points), a voluminous home correspondence, the reading of numerous papers and periodicals to keep abreast of the world, various improvements which can be accomplished only by a large contribution of time and personal attention. Carpenters, painters, masons must be taught by one who is neither mason, painter, nor carpenter. It will not be strange if such work sometimes takes one away from study, from chapel, or from personal labor for men. The natural result of multiplying side labors will be a feeling of haste and pressure. Meantime men will come and go, be born and die, and not be much affected in their innermost lives by our presence.

IV.—Be about equally interested in other literature and the Bible.

Because one is a missionary he must not therefore neglect general culture and become cramped and dwarfed. The wide heavens are still overhead, the broad earth is still underneath. Myriad voices from all the ages are waiting for high converse in our study, while the intense intellectual life and manifold activities of the present are calling us to a wide and varied culture. What multitudes of books are there that we must not pass by. New books every week for our table. We must take a wide outlook on the religions and philosophies of the world, and spend time in grouping and comparing them with Christianity. We have a great work to do, and we must make the most of ourselves. Giant blows must be given if this high tower of heathenism is to topple and fall, and we must prepare to give them.

Meanwhile what of the old book within which lie buried pearls and crystals upon which the sunlight never yet flashed? It lies rather quietly upon the shelf and looks too new for a book of life-long and profoundest study. And yet it is read day by day. We will not forget the Bible,—that book of books,—and give it a few moments every morning, and perhaps every evening. In some such method we shall probably succeed in not converting men.

V.—Make the seasons of prayer short.

This will be natural, with such manifold work and various culture, filling our days and our nights, our hands and our mind. The day is high advanced when we have our morning resurrection. There is only time for a few moments in the closet. The night is far spent when our last labor is done, and we have scarcely strength or brain for more than a 'Now I lay me.' In the olden time, men that turned the world upside down had first seen the place shaken where they prayed. They had become possessed of the divine Spirit. This is one of the great lessons of the book of Acts. The book, like the apostles and preachers of that time, is full of the Holy Ghost. Much prayer will show itself in a divine anointing, and a divine anointing will make preachers of fire and power. But cannot a missionary do his work and live without very much prayer? Oh! yes. And when we do thus live the minds of men are much less disturbed. They learn from our rather cold lips something of the sacred Classic from the sunset world, and of a Person who claims almost superior homage to Confucius. There is an occasional argument with a scholar, but the waters are not rippled much, there is no crowd of sick and weary ones at our Bethesda, and no angel comes down with healing. There is no weeping between the

porch and the altar, and the message brings no tears. It is not words that move men, but words and something more, something that thrills the words into life.

VI.—*Make Hasty Preparation for Preaching.*

Perhaps this suggestion may be deemed unnecessary, for how is it possible with the language always staring us in the face, and a teacher always sitting at our elbow, with a great variety of brain, pen and hard work to be done, and with preaching perhaps as a daily duty—how is it possible, I repeat, to do otherwise than make hasty preparation? Moreover, we are always sure that we have some great doctrines to preach, new to most of our hearers, even though we do not at the time think long and closely upon them. Could we not sympathize with the missionary who once said, "All my life I have preached only one sermon." He would certainly learn the sermon well, like the Chinese helper, who at a certain point was sure to reel off, "孝 弟 忠 信 禮 義 廉 恥," and whose sermon in daily repetition and fluent delivery was like unto this stray excerpt from the classics. Or we might be like the would be orator in Chicago, who had charge of the Cycloramic painting of the battles of Gettysburg, and who spoke with great volubility, albeit with a curious hollowness of voice and manner, of the dangers of the battle, and the patriotism and heroic valor of the troops.

I once received from a preacher an account of a day's experience in the pulpit in the following sentence: "I had a good time to-day, not so much because I got hold of the truth, as because the truth got hold of me." The truth does not get hold of men who make a hasty descent upon it, like a swallow upon the water, touching its surface with its wing. And if the truth takes no grip on the preacher, it will take no grip on the hearer. He will ever see as trees walking what the preacher sees to be men. Make then hurried preparation for the message. You will utter some momentous eternal truths, truths which vitalized would rock men's hearts to their foundations, and a handful of men will listen and be satisfied with their ethics, their religion and themselves. I suggest again:—

VII.—*Make a Constant Attack on Confucius and Confucianism.*

Imitate a certain missionary who did his life work in China in five years, the only statement from whose lips which I remember, a statement made with great earnestness and constant iteration, was the following: 我們都是罪人, 孔夫子也是罪人, (We are all sinners, Confucius also was a sinner.) That statement never converted anybody, and would not if his life in the Celestial Empire, like the Chinese traditions of the old kings, had reached a denimil-

lennium of years. To make constant, direct, vigorous, and perhaps unexplained attacks on Confucianism and Confucius, seems to a Celestial like finding fault with the sun and with sunlight. What in the universe is so glorious. It must appear to a Chinese scholar an act of absurd effrontery and reckless impiety to attack the great sage, and to play at foot ball with his ethics. How proudly they assert that he matches heaven and earth, and what unmeasured confidence they give to the purity, superiority and heaven inspired nature of his teachings. Read his Memorabilia in the Analects. His statements are gems, his sentences are crystals. What a splendid setting he has given to many an ethical idea. Indeed by his masterful use of language he sometimes gives wings to statements which else might go on leaden wheels. What now shall be the result of a constant attack and unqualified and careless censure of such a man and such a system? Many opponents, much opposition, and few if any converts. In contrast with the method mentioned above, I add:—

VIII.—Run a Constant Parallel between Confucianism or Buddhism and Christianity.

This is easy, pleasing and somewhat natural. For they not only possess, especially the former, gems of statement, but many statements inculcating a high morality and often involving a lofty ideal of life; as witness the following from Confucius: 子貢 Comparing the importance of food (*i.e.*, life) and sincerity, asked the Master, 必不得已, 而去, 於此二者何先, 曰, 去食, 自古皆有死, 民無信不立; or this from Mencius: 舍生, 而取義者也, ‘Give up food and life, but truth and righteousness never.’

Moreover, we remember the old rule that an orator is to conciliate his audience, and not affect them like a shock from an electric battery.

But methinks I hear you say, ‘There is in the Bible a whole heaven, full of glorious constellations of doctrines, either but dimly seen by the sages, or as new to them as some undiscovered continent or world, and how shall I preach on those doctrines, and run such a parallel as above suggested?’ There is the great doctrine of God, “a Spirit, infinite, eternal and unchangeable, in His being, wisdom, power, holiness, justice, goodness and truth.” You ask, ‘Did the sages know God,’ and answer, ‘As some troglodyte, for a lifetime always dwelling in his subterraneous cave and never seeing more than a few stray gleams of light, knows the glorious orb which floods the heaven with sunshine. How can I preach on God?’ Shall I help you in your dilemma? Go to the book of history,—it claims a most respectable antiquity,—and find a few passages that to many seem to teach that the sages had some dim

vision of God, and run a parallel between the teaching you find there and the teaching of the Bible.

Next there is the doctrine of *Creation*. Do I hear you inquire, 'Where is the full-orbed doctrine as it appears in the first chapter of Genesis, in that simple but sublime opening to the Holy Scriptures, "In the beginning God created the heavens and the earth;" or in the 11th chapter of Hebrews, that marvelous chapter on faith, which had Confucius heard and understood he might have 'forgotten the taste of meat' for a twelve-month, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen are not made of things which do appear." Creation is as new a doctrine to this people as it is great. How can I preach on creation as you suggest?' I answer, Find some phrases after much searching, like 造物之嫉, and run a parallel from that.

Then comes *the Fall*. But you say that the Chinese know nothing of the sad story, with its far reaching and direful consequences, and that they have as little conception of man's ruin as some popular preachers in the West. Well, look up and down the classics. You will find how the race is demoralizing, how even in the time of China's best and greatest man, truth, like the phoenix which he saw, must go limping through the world. Then look up the Buddhist books, and find how sick and weary is the world. Now you can preach on the Fall.

Standing contrasted with the Fall is the doctrine of *Redemption*, with its marvelous history. With what a heavenly glory it fills the Bible from Genesis to Revelation. But I hear you say that the learned scholars of this land of culture, whose brains hold all the crystal sayings from Yao to Mencius, must be taught the story like little children, and that no doctrine so great, so wonderful, so far reaching in its results, so full of blessing to a sin-sick, suffering world, was ever thought of by all the sages. Do not, however, be discouraged in seeking for a parallel to Redemption. You will readily find some phrase like 將功折罪 (or 贖罪). You will also find China full of sacrifices, and some of these will help you in running the desired parallel.

We may mention by itself the story of the *God-man*:—His life, teaching, miracles, death, resurrection and ascension, this divinest wonder of all the ages, the center of history and the hope of humanity. Do I hear you say that in all China's classic history there is nowhere more than a possible hint of Him? Make what you can of China's so called incarnations and run a parallel between these stories of this celestial land, and the celestial story of the gospels.

Note again the doctrine of *Regeneration* and the work and power of the Holy Spirit. I think I hear you suggest that such a doctrine, in its deep and Christian sense, has never been heard of in China, where 人之初性本善, and it must appear to the disciples of Yao and Shun more impossible than to that doctor of the law who came to Jesus by night, while superlatively needless. But the Chinese have phrases like 更新, 復新, and even 更生, and 兩世爲人. Show, if you can, how much they are like the Christian doctrine of Regeneration.

Prayer is another great doctrine of the Bible. Do you tell me that the sages knew of prayer only as addressed to deities of cold dignity and impossible approach—敬鬼神而遠之,—and had no conception of the privilege of constant, intimate and blessed communion with the infinite One, a privilege which brings back the best part of the lost paradise? But look up the old classics. You will find something about prayers to various deities, and to the chiefest of all, Shangti. Here is your text.

There is in the Bible a glorious constellation of *Prophecies* pointing to the coming of the kingdom of God over all the earth. 'The stone cut out of the mountain without hands is to become a great mountain and fill the whole earth.' What an outlook on the future! But you persist in saying again, 'It is all new to China, whose face is turned backward toward the rosy sunrising of her history, and never forward toward a coming kingdom of God, and a millennial day of righteousness and peace. I do not know just how to advise you. But you might examine their book of prophecy, the 推背圖, which in fog and incomprehensibility overmatches the famous book of changes, and draw a parallel between that and Isaiah.'

The Bible speaks of a great *Judgment Day*, upon which the Man once crowned with thorns, but then crowned with many crowns, shall descend in glory, attended by all heaven's angels (Matt. xxv. 31.), and shall sit upon the throne of His glory. The dead of all the buried ages, startled out of their graves by the archangel's trumpet, shall gather before the Judge to receive the final award. The sun, methinks, shall hide his face from the brightness of that glory, there shall be a hush in heaven and earth, and the universe, with bated breath, shall wait for Him to open His mouth, who once stood silent before Pilate's judgment seat. Closely connected with the above stand the biblical doctrines of a heaven of ineffable glory and blessedness, and a hell of unutterable misery and gloom. You wonderingly ask, 'What knew the man of Lu (魯) of a universal resurrection, a final judgment and everlasting awards?'

But in Buddhism you will find your Rhadamathus, stern and awful, holding his dread court for the dead, while Elysium and Tartarus are fully, though hideously, illustrated in ten thousand temples. Draw your picture with some city-god temple as a background. In all the above circle of doctrines, do not show too much of their sublime heights or their profound depths. Do not explain how everywhere they touch the infinite and sweep the eternities. Meanwhile touch gently the total result of the teaching of the sages, *e.g.*, such a self-centering and self-exalting spirit as to be in direct opposition to the life and teaching of the Man of Calvary.

The whole outcome of the foregoing is this, not that you should use quotations from the classics and from other sources,—we have the best of examples for that,—but that you should use them with such freedom, and draw a parallel with Christianity in such a manner that your hearers will feel how beautiful is their own system as compared with that brought from the occident, which only claims to ‘patch up its incompleteness’ (補孔子的缺), and will never learn that there is a sun in the heaven of our sky, where there is at the best only a moon and stars in theirs.

You may be told that the spirit of Christianity is aggressive, conquering and regenerative; that it does not patch up old garments, nor put its new wine into the old wine sacks of heathen systems.

“It gives its light to every age, it gives but borrows none.” You may be told that its preachers should be men who have an enthusiastic faith in the divine origin, the heavenly perfection, and the all-conquering power of the gospel, that wherever in the wide world they go, they should preach the old but always new gospel with all the power a heavenly anointing shall give, ‘*telling it out* among the heathen that the Lord is come;’ that they should pour the light of the Bible into the darkness of men’s minds, as the sun pours its light into the darkness, the cold, the damps, the fogs and miasmas of the world; and that just as surely by such a method shall the darkness, the error and the sin be scattered.

Do not, however, be discomposed by such remarks, remembering into what close sympathy with the people your method brings you, and with what pleasure and satisfaction they listen to your teaching.

If anything more be needed, we may add:

IX.—*Do not follow up Preaching with Close Personal Work.*

Do not be too earnest about pulling in the net. You are doubtless weary enough after delivering the message. Whom shall one single out for special conversation? They all look so cold and

unapproachable. Sit quietly in your chair for a few minutes and draw a long breath or two. The chapel will gradually empty, and you can go home to your study with the satisfaction that you have preached once more and done your duty.

Shall I add as a final word :—

Be satisfied with having given the Message.

Have you not done the best you could? Are you not, day by day, giving out all your strength, growing old perhaps only too rapidly? Do not expect China, ages old and still moving in her millennial ruts, to be soon or easily won. Always remember that the work is long, and weary, and difficult. Plan for broad foundations, on which the coming ages shall build.

Be interested in preaching the gospel, but be about equally interested in giving China all material improvements and intellectual culture. Have a hand, if possible, in helping China to take her place among the nations, and think with complacency that by and by she will be better prepared to appreciate the religion of the lowly Nazarene.

Meantime the generations shall still come and go; one tick of the clock for each person to be born, and another to die in. But do not suffer yourself to be too much affected by it. The infinite One looks down from His heaven, and He knows all. Meantime, too, there seems to be among the nations an accelerating movement toward the light. The kingdom of God is advancing in many lands, and some would fain believe that even this land of Sinim, whose pulse is beginning to quicken to the time of the world, and whose feet are beginning to quicken to the music of the time, shall ere long unite in singing the Coronation hymn of the Son of God.

But work on as before, laboriously, painfully, never too hopeful or enthusiastic, sometimes wondering if any son of Ham has ever been really converted, half believing, and often saying, that all mission work in China is a failure, and proving to yourself and to others how possible it is to be a missionary and not convert any one.

[NOTE.—The writer of the above article trusts that no one will suppose he disbelieves in personal culture, and in various methods of blessing men. The article takes its own method of lifting into prominence the one pressing work of saving men.]

The New Testament in Chinese.

PAPER IV.

παρουσία.

FROM *παρεμι* (Luke xiii. 1.) *to be by, to be present*, of which it is the fem. part. Dr. Young defines as “a being alongside;” Liddell and Scott as “a being present, presence. II. arrival.”

The A. V. has given two renderings to this word, *i.e.*, *presence*, as in Phil. ii. 12, where Mr. John agrees with the mandarin in the necessary paraphrase, or circumlocution rather, 在爾處; and *coming*, in their handling of which our translators have been inconsistent to a degree, to such a degree indeed that there is no alternative to charging them with grave theological bias, a charge, of which, it is to be hoped, succeeding translators will entirely clear themselves. Nor is it sufficient to plead that A. V. and R. V. both exhibit evidences of the same bias, for, and there is no earlier lesson in Genesis, every man's responsibility is direct, to His own Master he stands or falls. The R. V. indeed, by giving an accurate marginal translation of the original has done something toward clearing itself. At any rate the meaning of the word is no longer hidden from the English reader.

In the Chinese versions where it refers to Paul (Phil. i. 26.) or to Stephanas and others (1 Cor. xvi. 17.) *παρουσία* is fairly dealt with, but when it is applied to our Lord as in 1 Cor. xv. 23 and the majority of its occurrences, it is rendered by 降臨; clearly an idea drawn from sources other than the Greek Lexicon, such as, (a) the A. V., (b) the fact that Jesus Christ is now above us, *i.e.*, in heaven, and (c) from post-millenarian theology. Such things as these, we feel sure that even the translators themselves will gladly acknowledge, should have not the slightest influence on the mind of the man who in any way divides the word of truth. Yet they have unwittingly, we hope, permitted themselves to be led away by a very subtle enemy.

In Phil. i. 26, for example, Mr. John has 就爾 where Paul's presence is spoken of, but in 1 Thess. iii. 13, iv. 15, he has 降臨, the word which is used to cover *καταβαίνω* in vi. 16., as was pointed out in a former paper. Yet these words evidently refer, the second to an action and the first to a state. Some, we know, made no distinction between the Lord's coming for His saints and His coming with them, but some, again, do make such distinction. Now whichever may be right in their reading of the word of God, nothing can be more certain than that the Holy Spirit has made a difference

in expression here. This we claim, should be, must be, preserved in any translation worthy of the name. The slightest attempt to read our preconceptions into scripture is to abuse an honour and a privilege given by God, and cannot be too strongly and fearlessly deprecated. Truth can gain nothing by misrepresentation.

One passage calls for special notice. Peter, in his second letter (i. 16, 18.), assures the converts that their faith had its basis in fact, that their house was founded on a rock, that the glory of Christ is no mere myth, for he himself had seen His power and presence (*παρουσία*) when the voice expressing God's delight in his Son, came from the excellent glory. There can be no reasonable doubt, surely, that the reference is to the transfiguration of which Peter was one of the favored witnesses. So, clearly, the Pekin committee understood the passage when they rendered 顯現的事, a rendering, by the way, which may hereafter be improved. But Mr. John translates 降臨, on what principle it would be hard to say—though, indeed, the delegates have it. But can that justify an historical misstatement, for as a matter of fact, our Lord did not 降臨 when Peter was “with Him in the mount.”

ἀληθης—ἀληθινος.

There is a real and important difference between these words, of which no account has been taken, either in Pekin or in Hankow. Indeed, we cannot but express the opinion that had the meaning of John iii. 33 been taken into account 眞 would never have appeared in it. It is a grand truth that God is true, *real*, *ἀληθινος*, but then it is not necessary to make that statement in every passage at the expense of equally important truths. In 1 Thess. i. 9, for example, God is contrasted with idols, “the *very* God as distinguished from—false gods the dreams of the diseased fancy of man.” But in Rom. iii. 4. the Apostle has a different subject in hand—there he declares that though it should prove every man a liar, yet must God be recognized as true, *honest*, *ἀληθης*. It is not too much to say that whether in kuan-hua or in easy-wen the writer's words have been reduced to absurdity. It is difficult to see what the gain would be if every man were proved to be 假的 and God only 眞的, or where the contrast is since the former can be 眞的 without any dishonour to the latter. To merit the description 假的 a man must make a claim to be something that he is not—he may be a great liar yet a 眞 man. Man's lying propensities are not even hinted at, nor is God's faithfulness, in the translations as they stand, yet these are the very matters of which the Apostle is treating.

“To sum up then as briefly as possible the difference between these two words, we may affirm of the ἀληθης, that he fulfils the promise of his lips, but the ἀληθινος the wider promise of his name. Whatever that name imparts, taken in its highest, deepest, widest sense, whatever according to that he ought to be, *that* he is to the full.” (Trench, *Synonyms* § viii.) The first then is 誠, the second 眞, and if these were strictly so appropriated the distinction could easily be kept before the reader, much to his advantage in the study of the scriptures.

πειθω—ἀπειθεω.

The first of these means primarily *to prevail upon, to persuade*; the second, its negative, *to refuse compliance, disobedience*.

Our first concern will be with the latter, in the A. V. variously rendered “not believe,” “not obey,” “disobedient,” “disobedience.” From what we have seen of their work we expect to find that both the Pekin Committee and Mr. John will, in the main, take their renderings from these. Nor are we mistaken. Where “believe” is used in the English, 信 preponderates in Chinese, whilst “obey” or its parts has obtained for us 達 or 悖 or 逆 or 順. We notice with pleasure an exception to this rule in Rom. xi. 30-31, where, by some fortunate inspiration, Pekin work has given 服 a place, though Mr. John cannot refuse 信, a word which has so often stood all our translators in good stead. And here we may note a true *rara avis*, a retrogression by Mr. John, in rendering 不信從 where the mandarin has 悖逆. (Eph. ii. 2, v. 6, Col. iii. 6, etc.) Slight as the retrogression is, we are grieved to notice it, for we had hoped that in the comparatively few cases in which the Hankow version differed from its Pekin ancestor, it had uniformly differed on the right side.

Now the use of 信 in 1 Pet. iii. 1, John iii. 36 (where Mr. John adds 服, though he does not do so in the apocryphal clause in Acts xvii. 5) is most unfortunate, and affords another good instance of the unhealthy influence of the A. V. on the mind of our translators. Even as a representative of πιστευω (the full force of which is so beautifully shown in John ii. 23-24 Gk.) 信 is weak, but when it covers ἀπειθεω it is wholly inexcusable. It is to be deplored that in almost every instance we have noticed so far, the tendency of the Chinese versions has been to weaken, not to strengthen, the scripture phraseology. And though the latter would be as reprehensible as the former, this particular feature is not without its significance. 不順服 is, perhaps, the happiest term that has been used (Tit. iii. 3) and was readily available for John iii. 36, Pet. iii. 1. It is not so strong as 悖逆, and it preserves the negative form of the original, considerations not without weight.

Mr. John has not swerved from his fidelity to the Pekin version in their emasculated rendering of *πειθω* in Rom. ii. 8. 行不義 for obey unrighteousness, where, notwithstanding the difficulty, an attempt might surely have been made to retain the characteristic of the text. Translations are fairly judged by their success in the face of difficulties such as this. But during our pretty close examination of these works we have met little to match Heb. xiii, 17, a fit parallel to the Douay version of 1 Pet. v. 3 ("not as lording it over *the clergy*.") Submission and obedience to those over us in the Lord are true Christian virtues, but faith may only be reposed in the Faithful One. Christian men, pastors, evangelists, teachers, may prove unworthy of confidence, but he cannot deny Himself and Him only may we 信從 or 信服. On the other hand we notice with thankfulness that both versions have rejected "rule" in this passage, properly preferring "guide." Then, again, we have to regret Mr. John's 師 as likely to give an unwarranted official coloring to the text, or to suggest that the taught of God are necessarily scholars and men of reputation. As we have seen from a recent review in the pages of this Magazine, cobblers may, *without* the aid of commentaries, know more of the word of God and of His ways with men, than professors and doctors with whole libraries at their disposal. For, if "it does not follow that the cobblers' inward light was obtained without the help of commentaries" we must conclude that his library was larger, or at any rate better furnished than was the professor's or the pastor's. For our own part we prefer to thank God for the cobbler's realisation of John xiv. 26.

γρηγορεω-αγρυπνεω-νηφω.

We have grouped these words together because each has been rendered "watch" in some place in the A. V., and with a solitary exception to be hereinafter noted, that word appears as 徹醒 throughout the Pekin Mandarin.

Following Liddell and Scott γρηγορειν is *to be awake*, and is derived from *ἐγείρω* (Matt. viii. 25, 1 Thess. i. 10) Ἀγρυπνεω is *to be wakeful* (Luke ix. 32) and comes from *ἀπνεω*, *to pursue*, and *ὑπνος*, *sleep*. Νηφειν is *to drink no wine, to be sober*. It may be noted that the R. V. has replaced "watch" by "sober" in the two places where this latter word is so translated in the A. V., and that in one of them Mr. John has replaced the Mandarin rendering by 謹守, the other he has left untouched. (2 Tim. iv. 5, 1 Pet. iv. 7.)

謹守 does not commend itself as a happy rendering of the third of these words. "To guard carefully" is not of necessity to abstain from wine. To say the least the principle on which the word was selected is not evident. It probably owes its place to its general

good character, certainly it does not to its suitability. Circumspection is a virtue well worthy of inculcation, so, like many others, these characters have been kept in stock to fill up a space where two were required. Whatever else this may be it certainly is not translation, yet both versions afford numerous examples of it. Nor is 做醒 more satisfactory. In 1 Thess. v. 6, 8, we read, "Let us be sober, for they that be drunken are drunken in the night." Now we submit that the literal 不進酒 is the only justifiable translation in this passage, or with, perhaps, slight modification, in any other in the New Testament. With the present reading the contrast between sobriety and drunkenness is effectually hidden. Had the exhortation been addressed to men in their cups to become sober some combination of 醒 would have been necessary, but since it is to sober men to remain so 做醒 and 醒守 are alike totally inapplicable.

The other words are nearly allied in meaning and occur together in Mark xiii. 33. 34. Another reference to the passage just quoted (1 Thess v. 6. 8) shows how they are used. "Watch, for they that sleep, sleep in the night." 做醒 is the word used for these terms in Chinese and with propriety as we think. There has been some little discussion in these pages recently as to the meaning of the word. The one thing most evident from that controversy was that neither E. F. nor T. P. know what is meant by the injunction "Watch." Broadly, the word has two meanings in English—"to keep vigil" and "to guard"—the former, as we see from the original, is the New Testament force, yet our brethren have quite a fall out over the question whether 做醒 means "to guard" or no! Much ado about nothing, since "to guard" is an idea foreign to all the passages quoted! We trust T. P. will reconsider his statement that 做醒 in Mandarin districts means "watch," that is, "guard" as we gather from his objection to Doolittle's "keep awake," and from his opinion that in Mark 13 it would appear strange to translate the Chinese by this phrase, but by this very phrase we must translate it if the sense of the original is to be represented at all! As he rightly observes "watch," as well as the words it covers in the original, are intransitive verbs; but "to guard" is transitive and requires an object, "to keep awake" intransitive and requires none, a fact which he appears to overlook.

In Heb. xiii. 17, the Pekin committee did not hold to the term elsewhere used. "Those who forfeit their sleep for your good" appears as "Those who are anxious about you," the truth, indeed, but we regret the prosaic tendencies that here and elsewhere have lost us so much that is graphic and energetic.

H.

(To be continued.)

Good News from the Chehkiang Province.

LETTER FROM THE REV. J. C. HOARE.

New Work in T'ai-chow.

YOU will possibly remember the account sent home some two years ago of the conversion of a man from the T'ai-chow district, in our little hospital at Ningpo. The man, Tsông by name, came into the hospital to be cured of opium-smoking. Whilst sitting in the dispensary he heard the Gospel, and exclaimed at once, "That is just what I want!" Apparently, he at once accepted the offer of salvation made to him in Christ, and not only so, but he brought up his old father that he might share in the good tidings, and before he left the hospital they were both baptized. Before he went home, he begged that he might have preachers sent to him to help him to spread the good-news amongst his neighbors. As the itinerating band had then lately been set on foot, I agreed that they should visit his home, in the course of their second tour in T'ai-chow, which they were then planning. Since that they have visited him regularly during each tour, and he has always given them a warm welcome, and escorted them about the neighborhood, preaching with them, and helping them in every way. When they were not with him, he continued to bear faithful witness for his Saviour amongst his neighbors. His father, you may remember, died very shortly after his baptism.

The first signs of fruit from this work were in Tsông's own family. Last winter we were told that his wife and aged mother desired baptism, and also a neighbor, an old scholar, who was, however, a victim of opium. Circumstances, however, made it impossible for any one to visit the district for some time, in order to administer baptism, for Dzing Teh-kwông, of the itinerating band, is only in deacon's orders, and Mr. Morgan, who was to have joined the band as their leader, had to return home invalided. As the result, however, of the spring tour of the itinerating band, we heard that at Da-zih (*i.e.* Great-stone), there were several earnest inquirers' meeting regularly for worship in a farm-house, and that of these several desired baptism. I determined, therefore, if possible, through God's grace, to visit the place this autumn.

At first it seemed as if my purpose would again be frustrated. At the time fixed for starting, Mr. Walter Moule was taken seriously ill, and for two months he lay hovering between life and death. At last, however, through God's infinite mercy, the danger seemed to have passed away, and with my four theological students I started off on Nov. 21st. Some of the students were rather anxious about the journey, for like many of the literary Chinese they are apt to think

that their legs are meant for anything but locomotion, and they doubted their ability to walk the 200 odd miles which lay before them. However, when once we were started they found that they could walk, and we reached our journey's end in due course. It would not be of any use to describe the beautiful mountain scenery we passed through every day, or the noisy, filthy inns we slept in at night. The last day of our walk we climbed out of the main road up a steep mountain-side and found ourselves warmly greeted by Tsông and the itinerating band.

We were at once conducted by Tsông to a sort of summer pavilion, built by his father, which he put at our disposal; a nice clean residence, but being built to catch the winds it is a little too airy at this high altitude (1,000 ft.) in December. However, we were well provided with warm clothes and were very glad to get such good quarters; and after partaking of a feast of welcome we sat down to discuss the work. One by one we went through a list of more than thirty candidates for baptism, all of them, I was assured, true believers so far as man can judge. My heart did indeed go up with thanksgiving to God at the news, for the like of which we have been praying and longing in the Ningpo Mission for years.

The next day, Thursday, Nov. 29th, we all went down to Da-zih, a wide valley at the foot of the hill, some 800 feet below our house. As the converts did not know what day to expect us, we found that most of them were out in the fields, but the conversations which I had with a few of them, soon convinced me that the report which had been given me was no idle one. Such bright, earnest faith and joy in believing I have rarely seen out here.

The next day, Friday, 30th, I again went down, and by appointment met nearly all the candidates for baptism, and with the Rev. Dzing Teh-kwông, examined into their fitness. It was, indeed, a delightful time. In the farm-house in which we sat—a four-squared building with a court in the center—were three families, two brothers and a cousin, all old men, their wives, their sons and daughters-in-law and grand-children, *all* earnestly confessing their faith in Christ, and asking to be admitted into His Church. They had all been vegetarians, in accordance with the Buddhist doctrine of acquiring merit, now they had given up their superstition. One of the brothers had with the same object impoverished himself in doing good works, building bridges, buying captive animals to set them free, &c.; now he was trusting only in the merits of Christ. The same man had had two wives; now, in accordance with the newly-learned law of Christ, he had separated himself from the second wife, making provision for her temporal welfare, whilst she too was becoming his sister in Christ

Jesus. Then, too, there were two old women from a neighboring village, formerly devotees of Buddha, who had burned their old "letters of credit on heaven," and were *rejoicing* in a present salvation through Christ. There was a young, thoughtful schoolmaster, who had formerly added to his small school-fees by choosing lucky days for weddings, &c.; he had cast that away, and could only speak of his Saviour's love, striving especially to bring those whom he had misled in bygone days to a knowledge of the truth. And he already had his reward, for he brought with him others; one an old pupil, another an opium-smoker who had been cured in the hospital at Ningpo. He had turned a deaf ear to the Gospel when in the hospital, but had been led to accept it now through God's blessing on the pleadings of his friend. All showed clear, intelligent knowledge of the truth, and bright, earnest faith. It was delightful to see the flash of light which passed over the face of a heavy-looking illiterate man, when, as I questioned him about the Creed, and asked him if he feared the coming judgment, he exclaimed, "No, I do not fear it now, for Christ has borne my sins away." As I walked up the hill again to our quarters my heart was full of praise and thanksgiving for what I had heard and seen. I had only had to refuse one candidate, and he was an opium-smoker.

On the Saturday we all moved down to Great-stone, and took up temporary lodgings in the ancestral hall of one of the villages. Our quarters were fairly comfortable, but being public property, we were the objects of curiosity to the whole neighborhood, and, so far as privacy by day was concerned, we might as well have been living in the street.

Early on Sunday morning we had the Holy Communion together, and then moved off to the farm-house, in one of the lofts of which the services have been held. Here we found the converts and a large crowd of spectators; so large indeed that part of the flooring gave way, but mercifully no one was hurt. It was indeed a glorious day. The converts quiet and calm, making the responses firmly and without faltering; thirty-one in all, of whom only three were, being infants, unable to answer for themselves. The spectators, too, looked on with reverent silence, indeed many of them are themselves under instruction, and seeking after the Saviour. May God grant that the souls gathered in that day may be the first fruits of a large harvest! There are many signs which lead us to hope and expect that this will indeed be the case. Thus in the afternoon, after a stroll for the sake of quiet on the side of the hills, I found on returning to the loft that there was an extempore Sunday-school going on. The preacher, the students, and Tsông were all sitting, each with a little knot of listeners, teaching from the open Word of God. And again that night, far into the darkness, we were plied with questions in our sleeping quarters, put by earnest inquirers after the truth.

This morning some of us returned to Tsông's house, whilst others remained at Great-stone, and we propose to spend the week in preaching, some on the top of the hill, some at the foot. As we returned, I stepped aside to examine Tsông's neighbor, the old scholar, who has now for more than a year been a candidate for baptism. I had been much impressed by my first conversation with him. I had mentioned the third chapter of St. John's Gospel to him, and he exclaimed, "Oh, I do love that chapter!" and child-like the old man turned to me and repeated the whole chapter through. I asked him what he understood by the Son of Man being lifted up. "Strange," he said, "that expression has been a puzzle to me; the 'Son of Man' is of course Jesus; what is meant by His being 'lifted up'?" I asked him if he had read about the serpent in the wilderness, and the old man's face lighted up. "Yes, I have read that; I see, I see. The serpent was lifted up for the salvation of men; Christ was lifted up on the cross for the salvation of all men." Of the old man's faith there could be no doubt, but then there was the opium. I questioned him about that. He was too old, he said, to take the long, rough journey to Ningpo to be cured, but he had fought against the vice; he had already reduced the quantity which he smoked by nine-tenths, only the one-tenth remained. "Do you mean to give that up?"—"Yes, it is sinful."—"When will you give it up?"—"Now, I am only waiting for medicine to help me;" and then, in answer to further questioning, he said, "Yes, my Saviour will help me." With the old man tottering on the verge of the grave, showing such signs of bright faith and true repentance, I felt that I dared not put off his baptism for an indefinite time till I can make my way down here again, so, in accordance with the earnest wish of Tsông and those who knew him, who all testified to his sincere intention of quite breaking off the evil habit, I promised to baptize him with the members of Tsông's household on Wednesday next.

And now I must bring this long letter to a close. If it draw forth thanksgiving and prayer from those who read it, it will not have been written in vain. For my part my heart is filled with unbounded thanksgiving, for I feel that by this ingathering of souls, God has set his seal, both to the work of our little hospital and to the work of the itinerating band. Indeed, of the work of those young men it is impossible to speak too highly. Walking over hill and dale, in perils of robbers, for T'ai-chow is notorious for its brigands, regardless of comfort, living in filthy, noisy inns, or, as at Great-stone, in a mean hovel—they preach night and day, and they preach only one thing. Herein lies their power; discarding the long arguments which the Chinese preacher so dearly loves, they speak only of one topic, the power of the Crucified One to save souls.—*Church Missionary Intelligencer and Record.*

Lessons from the Introduction of the Gospel into Europe.

BY DR. E. FABER.

Written, without reference to any theological controversy, during a journey to the T'ien-tai Mountain in Chekiang province, April, 1889; partially read before the Shanghai Missionary Association, May 7th. For its publication in this form the members of the Association are responsible.

MORE than eighteen hundred years have passed since the Gospel of Christ was first proclaimed in Europe. The good seed fell into fertile soil and grew and multiplied and brought forth fruits of various kinds. We all assembled here not only know of these fruits—the various Mission Societies, with whom we are connected, our home Churches, our charitable institutions, our manners and customs, our laws and institutions—all are fruits of Gospel influence in Europe. We wish to see the same fruits in China, and may feel sometimes disappointed that our results here differ so much from our expectations. Such expectations, however, are unreasonable. The beginnings in China cannot be compared with the results of 1800 years of Christian development in Europe. We should first of all go back to the beginnings in Europe.

By examining the introduction of the Gospel into Europe we shall find the key to a better understanding of our work in China; and in comparing the beginnings of Christianity in Europe with corresponding features of our work in China (in the light of missionary experience) we may strengthen our faith in the power of the Gospel and in the presence of our Lord in his work in China as in Europe, now as 1800 years ago.

1. Paul, the great Apostle to Europe, had received his call from Christ himself, of which he felt as sure as of his human existence (Gal. i. 1, etc.) The Lord says of him, “He is a chosen vessel unto me, to bear my name before the Gentiles and Kings, and the children of Israel” (Acts ix. 15) (about 37 A. D.)

He began his work of preaching at Damascus (verse 20 ff.), the result was that the Jews took counsel together to kill him, and his disciples took him by night and let him down through the wall, lowering him in a basket. It was a deep humiliation to his ardent spirit, which he remembered even twenty years after (2 Cor. xi. 33) (about 57 or 58 A. D.)

He preached at Jerusalem (Acts ix. 28), and the Grecian Jews went about to kill him. And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus (verse 30).

Paul himself mentions that he had been for three years in Arabia before he went to Jerusalem (Gal. i. 17), but not one word is said of success.

Paul spent several years at his native place, Tarsus (Acts ix 30 and xi. 25); no indication of any success, not even persecution is on record as a result of his preaching there. We learn from these statements that Paul's most ardent efforts in preaching were decided failures for many years. He was then called to Antioch, where a Church was already in existence (we may say of spontaneous growth) (Acts xi. 19-20), where he spent a year and was thence sent by the Church on his pre-ordained mission (xiii. 1-3.)

2. Eight or nine years had passed from Paul's conversion till that great event occurred, when the Apostle was sent forth by the Holy Ghost (verse 4.)

We see that the Holy Spirit allows even an Apostle time to ripen his inner life and acquire all necessary accomplishments for doing the Lord's work. Such time is not lost. Eight or nine years, and it may be even more, the Lord allows to his servants. It is the mercantile spirit of modern days that considers a few years of preparation as time lost and money wasted.

The two Apostles first went to Cyprus, the native country of Barnabas (Acts iv. 36). The Gospel of Christ was already known in Cyprus at this time. For Acts. xi. 19 we read: They that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch. These Christians from Jerusalem preached only to Jews, but verse 20 we are told that men of Cyprus and Cyrene (first) preached the Lord Jesus unto the Greeks also. This shows that they were precursors of Paul's preaching. Mnason of Cyprus is mentioned as an early disciple (xxi. 16.) No mention is made in the New Testament of any Christian Churches on Cyprus. Thence they went to Asia Minor, the native country of Paul. That Paul and Barnabas confined themselves to their respective native countries during their first missionary journey may be a lesson *where* to begin mission work. Missionaries are not sent by Christ to open new regions to commerce or to political influence. Let merchants and consular agents attend to their business. Missionaries will find plenty of work in countries already open to foreign intercourse. This journey took two or three years (45-47 or 46-48.) It was only A. D. 51 or 52 that the Apostle started on his second journey, *i.e.*, about four years after his return from the first, and 14 or 15 years after his conversion and first appointment. This fact again teaches us that the Holy Spirit takes plenty of time for His work.

3. The second journey was preceded by the apostolic convention at Jerusalem, when the Churches from among the heathen received exemption from the Mosaic law, not however from the eter-

nal will of God revealed in the Old Testament. Only four rules were recommended, not commanded. The Apostle delivered these decrees to all Christians in Asia Minor (xvi. 4), and so were the Churches established in the faith and increased in number daily (verse 5.) "Faith in Christ the Saviour" is the apostolic message. Christianity was to be to the believers from among the heathen, not in the form of Jewish religion, but in the new Spirit of Christ, in whose hands is now all power in heaven and on earth, the new covenant of accomplished redemption and adoption, not the old covenant of law and symbolism. This fundamental idea filled Paul's great soul with ardent zeal.

4. The second journey was further preceded by a *sharp contention* (xv. 39) between Paul and his fellow Apostle Barnabas. Barnabas was older than Paul and a Christian long before him. Barnabas was a Levite; as Christian he sold his field and laid the money at the Apostles' feet (iv. 37.) He is called a good man, and full of the Holy Ghost and of faith (xi. 24.) Paul was even indebted to him, for it was Barnabas that took Saul, of whom all the disciples were afraid, and brought him to the Apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how at Damascus he had preached boldly in the name of Jesus (ix. 27.) It was Barnabas that went to Tarsus some years later to seek for Saul, and when he had found him, he brought him unto Antioch, where they were gathered together with the Church for a whole year, and taught many people (xi. 25-26.) Barnabas and Saul were sent together as deputies from Antioch to Jerusalem with relief in the famine (xi. 30); on their return from Jerusalem they brought Mark with them, the cause of their separation (xii. 25.) They were sent together to the heathen (xiii. 2-3) and made the first mission journey together with Mark (xiii. xiv.) They stood like one man together against Judaism in the Church (xv. 2), and were sent as deputies in this question to Jerusalem (verse 2), where they were always mentioned together, sometimes as Barnabas and Paul, and other times as Paul and Barnabas. After their return they tarried in Antioch, teaching and preaching (verse 35.) It was Paul who proposed after a time the second journey (verse 36.) This occurred A. D. 51 or 52, thus Paul and Barnabas had been for 14-15 years very intimate friends and faithful fellow-laborers. "And there arose a sharp contention, so that they parted asunder one from the other" (verse 39.)

It seems almost incredible that two such men could have done such a thing. Still the text is plain enough. Let us then look to the cause of their contention. It was Mark a young man, the son

of Mary, who was a member of the first Church and possessed a house at Jerusalem (Acts xii. 12), where many Christians gathered together and prayed. He was cousin of Barnabas (Col. iv. 10), thus Barnabas had naturally a deeper interest in Mark than Paul. Barnabas took the charitable view, Paul that of strict principle. Barnabas had the interest of Christian affection, Paul had only the interest of the work, of spreading the Gospel among the heathen. Mark had shown himself unfit for the duties required of him. Hence Paul was in the right to refuse him as an assistant in mission work. Paul said nothing against the character of Mark in other respects, but remained firm on his point. He showed no desire to have Mark punished for absenting himself (verse 38), but thought not good to take with them him who withdrew from them from Pamphylia and went not with them to the work. This discipline had healthy effect on Mark (Col. iv. 10-11. Comp. Phil. 24.)

We may easily discover the same cause of sharp contention going on among missionaries in China. Those who have trained young men, or have from other reasons given them employment in connection with the mission, feel naturally somewhat like Barnabas. But fellow-missionaries, and may be younger in years and experience in China, see that some such men are unfit for the purpose they are engaged for. Unfortunately separation of the contending parties is rarely possible. The Home Boards very seldom enter into the merits of a case, but come to their decisions by other considerations. Thus the so-called assistants in the work may be causes of its hindrance and keep up irritation among the missionaries which prevents a deal of blessing from above.

Notice that the brethren sided with Paul (verse 40), who chose Silas, and went forth, "being commended by the brethren to the grace of the Lord." Thus we gain the rule that nobody can urge a person on us to be employed in mission work when this person has already given proof to be unfitted for such work.

On the other hand Barnabas was not prevented from employing Mark for himself. Such allowance should be given whenever there is no objection to the Christian character of the person in question. Further, we must keep in mind that persons may grow in grace and may afterwards prove themselves of highest service in offices for which they were unfitted years before. Mark is favorably mentioned by Paul (Col. iv. 10-11. Comp. Phil. 24), (A. D. 63-64) and in the second letter to Tim. (iv. 11) (65-67). And Peter in his first letter (verse 13) from Babylon praises him. His Gospel is a monument of everlasting honor to his name.

This separation of Barnabas and Paul did not become a lasting estrangement, for Paul mentions Barnabas favorably (1 Cor. ix. 6) as working with his own hands like Paul. This letter was written about 57-58, and shows that no ill-feeling remained in the heart of Paul. But they never again joined in work together. Paul found an excellent co-laborer in *Silas* or *Silvanus*. He was in Jerusalem a chief man among the brethren (Act xv. 22), and sent by the apostolic counsel to Antioch. He is also called a prophet (verse 32.)

Silas had remained in Antioch, according to some ancient readings. He certainly was there when Paul started on his second journey and accompanied him as far as Corinth (2 Cor. i. 19.) From there Paul wrote in conjunction with him the two letters to the Thessalonians. Afterwards Silas disappears from the Acts, and is only mentioned again by Peter in 1 Pet. v. 12. Though it is not quite certain whether the same name points to the same person, there is also no reason whatever against the identity. Thus it would seem that Silas, after some experience of mission work among the heathen, preferred to confine himself to the Jews.

5. Paul and Silas went through Syria overland and through Cilicia, confirming the Churches. They must have passed Paul's native place, Tarsus, on their way to Derbe, but no mention is made of it. At Lystra (in Lycaonia) they saw Timothy, the son of a pious mother, who became afterwards the faithful companion of Paul. Thus the Lord provided for Paul what he had not been able to find in Mark. Timothy had enjoyed a Christian education. Both his grand-mother Lois and his mother Eunice were of unfeigned faith (2 Tim. i. 5), and brought up the child in the fear of God and knowledge of the Holy Scriptures, so that from a babe he knew the sacred writings (2 Tim. iii. 15). As Timothy was still a young man when he received the letters about 15 years after his engagement by Paul (1 Tim. iv. 12), he cannot have been beyond twenty, probably less, when Paul first took him in his service. His good knowledge of the Scriptures and his pure character, for he was well reported of by the brethren that were at Lystra and Iconium (xvi. 2), qualified him to be a teacher of others at so early an age, and to establish and comfort a Church concerning her faith (1 Thess. iii. 2.) Nothing is said whether or not Timothy had read the Greek classics, nor can we think of Paul giving lessons in Plato and Aristotle to enable Timothy to dispute with Greek philosophers. I regard a thorough classical training as very valuable in mission work, but consider it outside of our missionary calling to engage in teaching classics and similar topics not in direct connection with the Gospel. Timothy was just the man Paul needed. Though

Paul was about 30 years older than Timothy, and had already much experience, he always mentions Timothy not only with tender affection but with genuine respect. His letters to the Thessalonians are written not only in Paul's name but in Silvanus' and Timothy's as well (1 Thess. i. 1.) He calls Timothy our *brother* and *God's minister* in the Gospel of Christ (1. Thess. iii. 2); Timothy my fellow-worker (Rom. xvi. 21); Timothy who is my beloved and faithful child in the Lord (the Greek *τεκνον* means child, but not in the common modern sense but as in child or children of God). Now if Timothy come, see that he be with you without fear, for he worketh the *work of the Lord as I also do*; let no man therefore despise him (1 Cor. xvi. 10.) Timothy our brother (2 Cor. i. 1.) For I have no man like-minded as Timothy who will care truly for your state. For they all seek their own, not the things of Jesus Christ. But ye know the proof of him (Timothy) that, as a child (son) serveth a father, so he served *with me* in furtherance of the Gospel (Phil. ii. 20-22.) We find in these quotations the secret of harmonious working together of senior and junior missionaries. He served *not me* but *with me*, not in furtherance of *my* grand plans but of the Gospel; he worketh the work of the Lord, not as *I*, the great man suggested, directed and controlled it, but *as I also do*. Thus we see clearly Paul did not attempt to crush the individuality of his young colleague, but allowed him his own Christian conviction. Persons of the same mind will be able to work harmoniously together if they keep in humility respecting one another and thus *cultivating* the union of spirit. It is sad if a senior missionary is compelled to say of junior missionaries they all seek their own, but it is far more deplorable when older men, who should be patterns of devotion and of humility to the younger, exhibit personal vanity to a disgusting degree, never but grudgingly acknowledging any merit in others but showing considerable skill in turning everything to their own glorification.

6. Paul and his companions were forbidden to preach in Asia and in Bithynia, not by any wordly authority, but by the Holy Ghost and the Spirit of Christ. Though it is the will of God expressly and clearly stated in the Holy Scriptures that the Gospel should be preached in all the world and to all creatures, still God has his own time with nations as well as with individuals. All souls are precious to God, but not everyone is ready to receive the Gospel to salvation. Only the omniscient God can know where good soil is waiting for the precious seed. The danger of our modern work is that societies and individuals *make their plans* about opening a mission or a preaching place and then ask the Lord to help them.

In this way God is made the obedient servant of short-sighted and sinful man. We, as followers of Christ, should learn from Christ to do nothing but what we see the father doing. In God's work for the establishment of His kingdom on earth man is not allowed to take the lead, his duty is to carry out the unmistakable indications of God's will, as an instrument in God's hands. Though Paul at this time followed the direction of God and preached not in Asia, the Gospel found its way there afterwards. Alas! many years later, perhaps in his very last letter (about 67), Paul writes (2 Tim. i. 15): This thou knowest, that all that are in Asia turned away from me. There is only one that has the key of David, He that openeth, and none shall shut, and that shutteth, and none openeth (Rev. iii. 7).

Though Paul and his companions were forbidden by the Holy Ghost to speak the word in Asia, and then "again the Spirit of Christ suffered them not to enter Bithynia" (verse 6) no indication is given about the *how* this was done. It would be very interesting to us to know what means the Spirit used to make his intentions known to Paul. Certainly the Spirit had good reasons to say nothing about what we may think very important. A little reflection makes us understand that the Spirit speaks to us in different ways, to everyone in another way, and even to the same person differently at different times. If we were to try to find out the method of the communications of the Spirit to man we would only be misled. The most important thing is *our understanding*. We fail to hear the gentle voice of God's Spirit in the noise of wordly occupations, of carnal desires, and, most of all, through self-conceit, whenever a person is in love with his own opinions and plans. Instructive is Paul's feeling bound in spirit to go to Jerusalem against the wishes and prophecies of the brethren (xxi. 11). Compare Christ being *driven* by the Spirit into the wilderness for temptation and led to Jerusalem unto death. For brevities' sake we shall call all kinds of communications of God's Spirit to man the *language of the Spirit*. We know that every language has to be learned by practice. In order to understand Chinese it is not enough to acquire a general knowledge about it. We have to listen and learn and speak. With regard to the Spirit we have first to remove all obstacles to His free access, then give Him control over mind and body. The more this is the case the better the meaning of the Spirit will be understood. In other words, we learn the language of the Spirit *in proportion to the growth of our inner life*. If the process of assimilating divine truth and of transformation from one glory to another is in healthy condition,

we shall not fail to understand the meaning of the Spirit at any moment of importance. If we should be in doubt, silence and prayer will soon give light.

7. They came down to Troas. And a vision appeared to Paul in the night. There was a man of Macedonia standing, beseeching him and saying, "Come over into Macedonia and help us" (verse 9.) Is it not strange that before, the Holy Ghost and the Spirit of Christ prevented the Apostle, and now the Spirit is not even mentioned. There is also not given a direct command nor any urging. Paul is beseeched or begged, which might have been refused by Paul. As it was not in a dream we may presume that Paul was awake at the time, like Peter when he saw the vision that called him down to Cæsarea (Acts x. 9 ff.) God did not speak to him directly. Paul and his companions had to think over the occurrence and to come to the conclusion that God had called them, etc. Thus if we are obedient to the voice of the Spirit of Christ when he wants to prevent us from doing something that is quite in accordance with the general will of God, but not the special commission he wants us engaged in now, after obedience to the negative order we may expect some indication of positive direction. Children of God that have His Spirit dwelling in them need no direct commandment. They will understand the meaning of the Spirit, and the object of their doing is to please their heavenly father. Servile minds and slaves are commanded, to children the will of the father is revealed, sometimes told, at other times merely indicated. Paul concluded, *i.e.*, he came to a conclusion after reasoning. Good Christians sometimes draw wrong conclusions. We need enlightened minds, and, which is often overlooked, two clear premises. In order to draw a definite line we need two points, one is insufficient. Paul had not only the vision, but before that the prevention by the Holy Ghost. These facts combined enabled him to come to the unquestionably true conclusion.

8. Once clear in his mind the Apostle did not delay: *straightway* we sought to go forth into Macedonia. Nothing is said of any work done at Troas. According to xx. 6 ff. Paul found a congregation there, but no intimation is given that Paul was instrumental in laying its foundation. Paul did also not make a claim of Troas because he had visited the place when passing through it.

So much is certain that the work which *might* have been done at Troas did not prevent Paul from *leaving it undone* and setting out for Europe, whither he felt called by God. That Paul did not stay at Samothrace seems natural, but why not at Neapolis, which was the first town on European soil he touched at, we are not told.

Many smaller places were also ignored till Philippi, a city of first rank, was reached; this was also a Roman colony, and there Paul found some worshippers of God, either Jews or proselytes.

This is one of the features of Paul's travelling; he did not penetrate into unknown regions, nor stay to convert worshippers of idols. He went where Jews had gone before him, and stayed where he found places for worshipping the true God, and thus could expect people waiting for the fulfillment of God's promises, and some at least prepared to accept the Gospel of Jesus Christ. Although this feature is well known, it is not enough taken into consideration by those who unfavorably criticise modern mission work.

9. And we were in this city *tarrying* certain days (verse 12.) How calmly the Apostle goes to his work. Zealous persons, not controlled by the Spirit of God, would have begun preaching immediately after their arrival. They would comment on Paul's delay as having lost so many days, and make him responsible for all the souls lost during the time. Such are, however, thoughts not born by the Spirit of Christ. Messengers of God know that souls cannot be saved by men, but that God has to work through them, thus they have to wait till God shows them an opportunity. It is now customary that devoted missionaries should devise new means and methods of reaching the heathen, especially in China. I fear that much ingenuity is lost with such planning. Where it is felt as necessary there the work is in an unsound state, probably settled at places where it is out of place.

All waiting seemed in vain, Paul made no acquaintance, not even with a Jew. "And on the sabbath day we went forth without the gate by a river side, where we *supposed* there was a place of prayer;" they were not sure whether it was so or not, a proof that they had not yet met with a person who could tell them about it. "And we sat down and spoke unto the women which were come together." It seems that it was a place in the open air, and that none but women met there. This was the first audience Paul could find in Europe in answer to the special call of God in that vision, and after he had been waiting, and we may suppose praying earnestly for several days. Paul availed of this opportunity and spoke to the assembly, but only one of all the women assembled took interest. "She heard the strangers speaking and gave heed unto the things" (verse 14), for the Lord had opened her heart. She was baptized, and her household, probably female servants, as no husband nor son is mentioned. These are the first European Christians. But no! though living in Europe, Madam Lydia was not from Europe, but an Asiatic and from the very province Paul was forbidden to preach

the Gospel. She was from the city of Thyatira and her native place soon became the seat of a Church (Rev. ii. 18 ff.) How the Church there was first formed is not on record. It may be that Lydia some time after her baptism went back to her native place; she was certainly no longer in Philippi when Paul wrote his letter. Mysterious are the ways of divine providence!

10. And when she was baptized and her household, she besought us, saying, "If ye have judged me to be faithful to the Lord, come into my house and abide there." And she constrained us (verse 15.) It seems that Paul and his companions lived in an inn of the city. Called by the Lord in a vision to come to Macedonia, still on arrival, there was nobody to welcome him and invite him into his house. The place he went to is not even thought worth mentioning. It is probable that a few weeks had passed before Lydia gave her invitation, "If ye have judged me," etc. This would have been impossible after first sight on that sabbath day, nor was it likely during the days of the following week. The invitation in its wording is classical in its beauty, in its depth of meaning, in its tenderness of feeling and in its simplicity of expression. Respect and confidence combined with deep modesty is expressed in, "If ye have judged me." That her belief in Jesus Christ was of a sincere, personal and practical nature is shown in "faithful to the Lord." As she was conscious of her faithfulness to the Lord she thought it nothing but natural to receive his ambassadors and serve them as she served her Lord. She needed no exhortation to be hospitable, she regarded it a privilege to entertain those who worked for Christ for whom she lived. It also shows a thankful heart for what she had received through the instruction of the Apostles. Paul and his companions accepted this hearty invitation after some hesitation; Lydia had to constrain them, but she succeeded. Lydia's house thus became the first Christian Church on European soil. No male members are mentioned so far. Blessed is Madam Lydia, for she gave her heart to the Lord, who thus could open it to the Gospel of Christ; she opened her house to the Apostles and thus gave the Christian Church the first meeting place on European ground.

11. Paul was called to be an Apostle to the heathen. He had seen in his vision a man of Macedonia, not a Jew residing there. Paul was already several weeks in Europe, especially in Philippi, but there was not yet an opening for the Gospel among the heathen. Paul made *no attempt to preach to the heathen*; he did not open a chapel nor begin a school; he did not advertise lectures on subjects of general interest, nor start a newspaper or other periodical of a higher character to please the educated classes; he did not

feel the urgent necessity of presenting the word of God in a new or in a revised version, though well versed in Hebrew as he was, he must have known the many mistranslations of the Septuagint; he did not offer the Sacred Scriptures for sale, nor did he publish any book or tract to be distributed among the heathen, nor followed he any quite new plan which has to be rediscovered before the world can come to an end. Paul followed the truly apostolic method; he *waited* quietly till the Lord led the way. Not that I wish to denounce our modern methods. They all show, if nothing else, that the missionaries are extremely anxious not to appear idle. Work is done by others than the Apostles; there are also some good results from such work. But each worker has to ask himself how much of his work is God's work, and how much belongs to human nature and to the fashion of this world which will perish with the present state of things. *Waiting* till God leads on is not idleness; he who waits for God has to be on his watch and be prepared. Soldiers have their duties not only in battle but as well before and after battle. Christ is our only Leader. The order of battle should come from Him. We should cautiously examine our own plans in regard to their origin and nature. As we are not Jesuits, let us be genuine followers of Christ and of His Apostles.

12. Paul, his companions and the Christians continued to go to their accustomed place of prayer (verse 16.) They were not as eager as some pious Christians are in modern times to form a separate Church as soon as they meet with a little difference of doctrine or see a variety of practice. The Apostles continued to go to the temple in Jerusalem and to the Synagogue everywhere, as long as they were allowed the privilege. We should remember that the worship of the one true God is the principal object of our religion in which Christians of all denominations and even Jews may take part.

We cannot expect that every member of an external Church should reach the standard of Christian perfection, yet we ourselves should strive after such perfection as earnestly as the Apostle Paul (see Phil. iii.) The Apostle and the first Christians remained members of the Synagogue because there they could worship the one true God, their heavenly Father, together with other worshippers, and thus they had more opportunity of making known their faith in Christ and their hope of the eternal kingdom. We can show brotherly feelings to every true worshipper of the almighty God, and if faithful to Christ and sanctified by His Spirit we may be a blessing to those who are still to a degree without it. "Go out from Babylon!" refers to fellowship with the world, to those who deny God or ignore Him, worshippers of Mammon, of Baal and Ashtaroth in modern forms.

13. Paul and his companions, Apostles to the heathen, did not preach to the heathen. Now they met with a maid who preached in a very striking manner. "These men are servants of the Most High God, which proclaim unto you the way of salvation" (verse 17,) and this she did for many days (verse 18.) It was an effective method of advertisement. How flattering to the Apostles! We are sure that quite a number of pious workers at home and abroad in modern times would have been quite pleased, and would have had it printed in their special mission papers and further reprinted in other journals as a most remarkable testimonial of the efficacy of the Gospel and especially of their own powerful influence. Not so Paul; he was sore troubled. Paul himself expresses his joy (Phil. i. 15-18) when Christ is preached, no matter by whom and from what motive. But here it was not preaching of Christ but *flattering his agents*. We should always be on our guard when we receive flattery. When our personal accomplishment in speaking the language, our learning, our skill in healing disease, our piety and holiness, our charity, our politeness, our superiority in any way, when any demon speaks in high terms of our good qualities through the mouth of a Chinese or through some written or printed paper from friends at home or abroad, we, as servants of Christ, should remember that we are sinful creatures, still far from that degree of Christian perfection which we ought to have attained. Such feeling will keep us in humility and be a shield against vanity which is a disgrace to ministers of Christ. It is very different when God is praised for our doing or preaching.

Paul also knew the real source of this flattery. The girl spoke by a spirit of divination. As it was not divine divination it must have been from a kind of possession, that is indwelling, of a spirit from below. This kind of divination is known among all heathen religions. We cannot call it fraud or self-delusion. There are still many facts in connection with the life of the human soul which can be explained neither by scientific theories nor by experimental methods. No created spirits, however, are omniscient, nor can spirits of darkness penetrate the mysteries of God's plans. Some spirits may, however, know more of earthly affairs than short-sighted men, such spirits will thus exert an influence over men who live exclusively for the earthly sphere. Paul felt sore troubled by this; every Christian should have no other feeling about it and never participate in anything of a spiritistic nature. Our only contact with the spiritual world should be through the Holy Spirit, not by any other medium.

(To be continued.)

Correspondence.

MISSIONARY ORGANIZATION IN CHINA.

DEAR SIR:—Allow me at this late date to call attention to a statement in the article by Dr. Williamson on *Missionary Organization*, which appeared in the February number of the *Recorder*. It is said that the students of one of our Presbyteries “were carefully catechised on the *Directory of Worship* and the *Book of Discipline*.” This is surely a mistake, although Dr. Williamson tells us he was present at the examination. He does not say whether it was the *First* or *Second Book of Discipline*. For the benefit of non-Presbyterian readers, it may be well to explain that the *First Book of Discipline* was drawn up by John Knox and other Scottish reformers in the year 1560, and is addressed to “The Great Councell of Scotland.” It proposes four orders of office-bearers in the Church—superintendents, ministers, elders and deacons. It says nothing at all about Church government by Kirk-sessions, Presbyteries, Synods and General Assemblies. The *Second Book of Discipline* appeared twenty years later, and embodies the views of Andrew Melville. The proposed form of Church government is unquestionably Presbyterian, but, strange to say, there is no allusion to the Presbytery, which is generally regarded as the fundamental and most characteristic part of the system. Both the *First* and *Second Book of Discipline* aim at providing a constitution for the Reformed

Established Church of Scotland, and are largely taken up with the discussion of the local questions of the day, more especially with the division of the property of the Pre-reformation Church into three parts—one for ministers’ stipends, one for education, and one for the poor—a laudable scheme which was frustrated by the greed of unprincipled and needy barons. It is ridiculous to suppose that any missionary would teach either one or other of the *Books of Discipline* to his Chinese students. If anything be wanting to complete the absurdity of Dr. Williamson’s statement, it is found in the circumstance that both the *First* and *Second Book of Discipline* sanction the use of a Liturgy in public worship, which the *Directory* condemns, the remarkable fact being that it was the Scotch Episcopalians, and not the Presbyterians, who had a non-liturgical form of worship in these early times. As the man who would teach both the *Directory of Worship* and either of the *Books of Discipline* would stultify himself, Dr. Williamson’s statement must be taken *cum grano salis*. The Doctor probably means the “*Form of Presbyterian Church-government*,” but if he be not strictly accurate when he was an eye-witness, what value can be attached to the sweeping general assertions contained in the two articles on *Missionary Organization*?

Yours respectfully,

GEORGE COCKBURN.

ICHANG, April 27th, 1889.

THE CHRYSANTHEMUM IN CHINA.

DEAR SIR:—Would you kindly allow me through your columns to ask if any friends could help me in obtaining information concerning the Chrysanthemum in China. Anything in the following line would be peculiarly acceptable:—

Native books dealing with its culture or history; catalogues containing names of varieties; any details of literary or historical interest; articles of pottery or other ware in which the Chrysanthemum forms the principal or sole decoration, and in a natural manner; information concerning or photographs of Chrysanthemum shows in China.

Any such information or articles kindly sent to me at China Inland Mission, Hankow, would be very gratefully accepted. Of course I should be glad to remit the cost of any articles sent.

Yours obliged,

G. F. EASTON.

HANCHONG, SHEN-SI.

NON TALI AUXILIO.

DEAR SIR:—In the *Recorder* of May it is stated that an American missionary has proposed in a public journal that "Father" Fairer of Peking be the representative of the Protestant missionaries to the Chinese government. Perhaps the body of missionaries desire no Fairer way out of their difficulties. The priest in question may be a very pleasant and pious man and a good diplomatist, but he is part of an ecclesiastical machine that exists, largely, 'to crush the very heresies that Protestant missionaries are spreading. To negotiate faithfully

for Protestants he would have to be untrue to his system. Nine-tenths of the missionaries will believe that the machine is stronger than the man. It would be a shame to go down to Egypt for help in this manner. We want no entangling alliances. With God, Israel shall dwell in safety *alone*.

Jesuit influence in China is tremendous. The order aspires to be supreme in its own Church. It still holds with the general, Laynez, that "*the Church is born in bondage and devoid of all liberty and all jurisdiction.*" Only two factors are to be considered, the Pope and the order. Tyrants over Roman Catholics will not allow any good priest to arrange liberty for heretics. Our business in the hands of a Lazarist would most likely be secretly managed by the Jesuits, the clerical police of the world. If it must come to that, the Protestant lambs would better be devoured by the Chinese Dragon than ask for help from the Wolf of the Tiber.

G. L. MASON.

THROUGH the kindness of Dr. and Mrs. Park we are able to lay before our readers the following letter from Dr. J. W. Lambuth which has the double attraction of being from an old resident of Shanghai, with whom many of the readers of the *Recorder* are acquainted, and of containing items of Missionary News of deep interest:—

Some two weeks or more ago I began Christian work in Himiji, about forty miles from here. For some days I did not succeed in getting a house. I knew no one in the place, except Dr. Hashimoto's

brother. He kindly assisted us, and at last we found a house, but the man, as soon as he heard it was to be used as a preaching place, refused to let it. I afterwards learned he was a very immoral man. A few days of earnest prayer to God for direction, and the Lord graciously heard our prayers. We were directed to a family, the wealthiest family in the place, but the owner was in Kobe for his health. I came back to Kobe and went at once to see him. I found him very pleasant and willing to let his house to me. I found, too, that he was and had been reading the Bible for a long while, and was earnestly seeking after light and salvation through Christ Jesus. He told me his wife was earnestly studying the Bible and was meeting with eight or ten ladies every night to study the Bible and to pray for God's blessing. He gave me a cordial invitation to go to his home and stay there as long as I could and teach his family the Bible. On the next day I went again to see him and he told me he had written his wife I was going to Himiji to preach the Gospel and teach the Bible, asking her to receive me into the family. On that day he wrote three letters to her and gave me a letter of introduction to her. His name is Nakagawa. I went down in two days and took my letter of introduction. Mrs. Nakagawa at once received me into her beautiful home, and for two weeks I had the glorious privilege of leading them to Christ as their Saviour. I have never met with greater kindness anywhere. They took me into their family, gave me

a home and supplied all my food free of charge. After I had been there some two weeks and offering to pay for the food which Mrs. Nakagawa had so kindly supplied, she replied, "I do not want any pay. The Lord has directed you to come to us, and I do this all for Jesus sake." The house I have rented belongs to Mrs. Nakagawa. When I asked her if she did not want some security, she said, "The Lord is my security." After I had been there in that family for eight days, my own Church was ready, and I moved to that, only about one hundred yards from Mrs. Nakagawa's home. I began a series of meetings, twice each day at the Church, and at 8 p.m. at Mrs. Nakagawa's home. At our first meeting in the Church the Lord greatly blessed us, and every one present was melted to tears, some of them receiving a great blessing, and some were deeply convicted. I had been meeting with them for more than a week and they were ready to give their hearts to God. Mrs. Nakagawa was greatly blessed and all of her servants. Walter came down once and preached for us, and your mother has been once, and they are both greatly encouraged. Mrs. Nakagawa is deeply in earnest, and so are many of the ladies. I find many just ready to receive the Gospel of Christ in their hearts. I want you to go and see Mrs. Nakagawa when you come. She has a beautiful home and a beautiful summer house with the choicest flowers I have ever seen. I came up to Kobe on Monday, on my way to Najima, at the lower end of Shikoku, two

hundred and seventy miles distant. I leave here to-night. I was sorry to leave those kind friends who had received such a blessing from God, but our suffering Church in Najima needs help, and I must go. Mrs. Nakagawa and many others came to the station to see me off, and begged me to return soon to them. They said they would pray for me. O my heart goes out in earnest prayer for them! The Lord is in this work, and we praise His holy name. Day and night, while a member of that family, I read the Bible and prayed with them. The Lord has given me an open door there and has raised up for me many firm, sincere friends. Mr. Nakagawa told me day before yes-

terday when I visited him in Kobe, that he was going to build a foreign house in Himiji, and he wanted me to live in it. He, too, is deeply interested in the study of the Bible. The hand of the Lord is in this work. The services will be kept up from Kobe every Thursday evening, and on Sabbath at 11 a.m. Walter on Sabbath and Mr. Yoshioka on Thursday night. Besides that we will have two Bible women there while I am away.

My own relatives could not have been more kind to me than they have been. They want us to go and live there all the time.

J. W. LAMBUTH.

YAMA, No. 2, KOBE,

May 9th, 1889.

Our Book Table.

- I.—HOW TO WRITE CHINESE: By J. Dyer Ball, M.R.A.S., &c., Hong-kong: Kelly & Walsh.
 II.—HOW TO SPEAK CANTONESE. Ibid.

EVERY foreign student of the Chinese language has, perhaps, at one time or another resolved to learn to write the characters. And yet in the great majority of cases this high and worthy purpose has failed of accomplishment largely, no doubt, because of want of time. Few foreigners that come to China have more than two years—many not so much—that they can devote wholly to the study of the language. After that, the work they have come to do begins to make imperative calls on their time, and the study of the language must be relegated to a secondary place.

Now it takes a Chinaman ten years, more or less, according to

circumstances, to learn to read and write. How then can a foreigner, even with his superior mental training and improved methods of study, hope to accomplish the same task in two years, or, by intermittent study, even in twenty years? For this reason, principally though not wholly, few foreigners learn to read the higher classical literature of the Chinese, and fewer still learn to write the characters.

But to be able to read Chinese with any facility it is necessary to be able to write the characters, not that one should be able to compose in *wén-li*, but that he should be able to analyze and write the characters, in other words be able to *spell* Chinese words. We have no space to argue this point, but it will probably be admitted by most students of the language.

In order to practice writing the characters with profit, however, it is necessary to know something of the principles of Chinese writing. There is an order and a beauty in the system followed by the natives in writing their characters that to the enthusiastic foreign student is really charming, and a knowledge of the rules of the system is necessary in order to any proficiency in the art of writing.

Mr. Ball has, therefore, brought students of the language under obligations by the preparation of his book, "*How to write Chinese*, Pt. I." His discussion of the subject shows that he is familiar with it. After an extended introduction on the style of writing, the Chinese copy-book, the manner of holding the pen, &c., he takes up the 214 radicals in order and gives their pronunciation in the Mandarin, Cantonese, Hakka, Swatow, Foochow, Amoy and Hankow dialects; the meaning, order of writing and directions and remarks as to how to write the strokes of which each character is formed. This is followed by an Excursus on the use of a Chinese dictionary, the whole forming a work of 113 pages, which will be found of real practical use to the student of Chinese. A smaller compend on the same subject has been published for the benefit of those who may prefer a cheaper, if a less complete, work.

Mr. Ball has failed to give the tyro directions about placing his copy-book or paper in writing Chinese, which is an important part of the process. We should have liked to know his experience in mastering this difficulty, that is, changing the paper from a slant-

ing position as in writing English to a straight position as in writing Chinese.

Mr. Ball's other work—"How to speak Cantonese"—appears to be a very useful book for the speakers of Cantonese. It is a book of 180 pages, bound in stiff paper covers, and contains 50 conversations in the Cantonese colloquial with the Chinese character, free and literal English translations, Romanized spelling, and tonic and diacritical marks. It is evidently gotten up with a good deal of care, and embraces a wide range of subjects of conversation with a full and varied vocabulary. But as we are unacquainted with the Canton dialect, we are unable to say anything as to the accuracy of the idioms, tonal marks, renderings, &c.

According to the observation of the present writer, few foreigners attain to that facile use of the colloquial that is greatly to be desired, and indeed necessary to the highest proficiency in the work to be done by means of the colloquial. This lack is especially marked in the limited range of vocabulary with which most persons seem to be content. It is a common remark that every missionary has his set forms of expression in Chinese. Certainly missionaries should set before themselves a higher standard of attainment in the Chinese language, especially in the range of vocabulary in the colloquial, than has, in general, been the rule heretofore. The study of such a work as this of Mr. Ball's will greatly assist in the acquirement of an extended vocabulary as well as a knowledge of the idiom.

A. P. P.

"WASHINGTON IN THE LAP OF ROME,"
by Rev. Justin D. Fulton, Boston,
1888. W. Kellaway, Tremont Temple,
pp. 264. Price one dollar.

THIS book should be bought and read by every American who loves home and country. The celibate sensual priest is the corrupter of home and his name is legion. The scheming political priests are the scourge of patriotism and they swarm in America. By bargains with "boodle" politicians they have already got control of the government of many large cities and are perverting vast sums of public money to the uses of the insatiable Church. In several provinces of China the priests of Rome make no secret of trying to proselyte and "save" the Protestant converts. So we welcome any book which refreshes one's memory of papal aggressions and stimulates freemen to that eternal vigilance which is the price of liberty. The style of the book is popular and even sensational. But the latter feature should repel no earnest and thoughtful reader; for hard facts and living truths, in whatever form presented, *will arouse and ought to arouse sensation.*

The book will soon be on sale in Shanghai at the reduced rate of one dollar Mexican. OHIO.

WE have to thank Dr. Park for the Sixth Annual Report of the Soochow Hospital of the China Mission of the M. E. Church, South. Among other things it contains some very interesting facts and figures about opium smokers. Whether much is gained in helping these opium patients, beyond the good will of the people, is a question, as so many

of those once reclaimed lapse again into the old ways.

The total number of patients of all classes was 9,170.

We notice the total expenses current were only \$718, while the current receipts were \$964, a very encouraging showing. The total cost to the Board of Missions was only \$300.

The last two pages contain valuable and interesting meteorological tables and notes by Rev. A. P. Parker.

WE have received the Thirteenth Annual Report of the Central China Religious Tract Society for the year 1888. Although, as the report says, "the year 1888 is regarded by the Chinese as a year of great calamities," yet it is pleasing to notice that the demand for the publications of the Society have been greater than ever before. The total circulation reported is 447,196, including sheet-tracts and calendars. Such Societies can but be a power for good in the land. We are sorry to notice a debt of over \$500 at the end of the year, and could but wish that it were on the other side.

THE Chinese Religious Tract Society will hereafter make an allowance of ten per cent to those who buy its publications to sell again, and to those who collect subscriptions. All orders should be addressed as heretofore to the Presbyterian Mission Press, and those who wish the ten per cent discount must give notice when they send the order.

WE acknowledge with thanks the following reports, which want of

Rev. G. I. Davis, M.D. The writer can have it forwarded by sending the full address to the U. S. Postal Agent.

THE GENERAL CONFERENCE OF 1890. A MEETING of the Sub-committee, consisting of Dr. Faber, Dr. Williamson, Rev. J. W. Stevenson, and Rev. G. F. Fitch, was held at the house of Mr. Fitch, Friday evening, May 10th. After prayer by Mr. Stevenson, Mr. Fitch was appointed Secretary *pro tem*.

Of the writers whose names were proposed in the programme published in the January *Recorder*, forty-two have accepted, seventeen have declined, and five, up to the present time, have made no reply.

In consequence of these declinations, the following changes were proposed, and the Secretary was instructed to write to the parties nominated, and secure, if possible, their acceptance :—

Rev. Geo. L. Mason to write on "Best Methods of developing Self-support and Voluntary Effort," in place of Rev. A. G. Jones, declined.

Rev. Dr. Griffith John to have the sole treatment of his subject, Archdeacon Wolfe having declined,

Rev. N. J. Plumb to write on "History and Present Condition of Mission Schools and what further plans are desirable," Dr. Happer having declined.

Dr. Edkins to write on "Current Chinese Literature," instead of the subject originally proposed, Drs. Eitel and Chalmers having declined.

Dr. Williamson's subject to be changed, so as to read, "Report of the School and Text Book Committee; what has been done and what is needed."

Dr. Mateer proposes that his subject be stated thus: "How far can the work of education be made to subserve in the highest degree the cause of Christian Missions in China?" The Committee voted to leave the wording of the subject to Dr. Mateer's judgment.

Rev. J. W. Davis, D.D., to write on "Direct Results of Missionary Work in China and Statistics," Dr. Gulick having declined.

Rev. H. C. DuBose to write on "Indirect Results of Missions," Messrs. Partridge and Innocent having declined.

A few other changes were proposed, contingent on the action of the writers previously nominated, which will be reported later.

Decided to have one evening of the Conference devoted to social exercises, the programme to be arranged hereafter.

The meeting adjourned with prayer.

GEO. F. FITCH,
Secy., pro tem.

OWING to the pressure upon our columns we give an extra four pages with this number, and hope our friends will appreciate the good things which we have to offer them, especially the article by Dr. Faber. We would hereby tender our thanks to the many friends and patrons who help to make the *Recorder* what it is. As a rule we are well supplied with articles of a more bulky nature,—what we particularly desire is short items of missionary work and personal news, such as would more nearly correspond to "Missionary Journal."

Diary of Events in the Far East.

April, 1889.

22nd.—The Emperor witnessed a grand review of the Peking Field Force and a torpedo display.

24th.—The Emperor and Empress of Japan give a grand garden party at Enryo Kwan, at which a large number of foreigners were present.

27th.—J. C. A. Wingate, Esq., U. S. Consul, Foochow, is presented with an address and a testimonial by the Portuguese community, on the occasion of his retirement.

May, 1889.

3rd.—Great fire at Yokote, Japan, 1,000 houses destroyed.

4th.—Grand religious ceremony for the repose of the souls of those who perished in the collision between the U. S. warship *Oneida* and the P. and O. s. s. *Bombay*, January, 1870, held in a Buddhist temple, Ikegami, Japan. The U. S. Admiral Belknap, with many officers of his squadron, all in full uniform, and 50 sailors were present, besides many other foreigners.

5th.—Nearly all the Frenchmen in Shanghai attend at their Municipal Hall

to celebrate the centenary of the meeting of the States General.

6th.—Presentation of an address and a service of silver plate to Mr. and Mrs. Ewen Cameron of the H. and S. Bank, on the occasion of their departure for Home.

9th.—The Children's Home, Shanghai, opened

11th.—The *Chinese Times* of this date says that on the representation of Chang Chih-tung, Governor-General of the Two Kwang Provinces, the Emperor has sanctioned the building of a railway from Hankow to Peking, and from Tientsin to Shan-hai-kwan.—The British and American flags hoisted at the Consulates at Chinkiang for the first time since the riot, and are saluted by the Chinese forts.

18th.—H. E. Kung, Taotai, opens dredging operations of the Woosung Bar, Shanghai, in the presence of a large number of Chinese and Foreign officials.—A telegram from the Chefoo Famine Committee is received, stating that no more money is required, and that operations are shortly to be closed.

22nd.—A small menagerie arrives in Shanghai from Corea, en route to the Hamburg Zoological Gardens.

Missionary Journal.

BIRTH.

At Lunganfu, February 13th, the wife of Mr. C. T. Srudd, China Inland Mission, of a daughter.

DEATH.

At PEKING, May 4th, PERCY RANDALL, eldest son of Rev. Joseph Stonehouse, London Mission.

ARRIVALS.

At Shanghai, May 9th, the Misses HORSBURGH and CROTHWAITE, for China Inland Mission.

At Shanghai, May 16th, Mrs. H. SOWERBY and four children, for Am. Pro. Ep. Mission, Hankow (returned.)

At Shanghai, May 16th, Messrs. JOHN S. ROUGH, M. HARDMAN, J. C. DONALD, J. J. P. EGERTON, G. A. HUNTLEY and M. L. GRIFFITH, for C. I. Mission.

DEPARTURES.

FROM Amoy, April 17th, Rev. A. L. MACLEISH, M.D. and family; also, Mrs. EDE, Taiwanfoo, Formosa, all of the Eng. P. Mission, for Europe.

FROM Shanghai, May 14th, Mr. and Mrs. A. ADAMSON and two children, of the British and Foreign Bible Society; and Miss CARPENTER, of C. I. M., for England.

FROM Shanghai, May 17th, Mrs. L. H. GULICK, of American Bible Society, for Japan.

FROM Shanghai, May 25th, Mrs. J. BUTLER and son, of the American Presbyterian Mission (North), Ningpo, for U. S. A.

FROM Shanghai, May 25th, Dr. and Mrs. EDWARDS, and child, of the C. I. M., Taiyuenfoo, for Europe, via Canada.

FROM Shanghai, June 1st, Dr. T. P. CRAWFORD, for the U. S. A., and Miss HELEN KIRKLAND, of the Am. Presb. Mission (South), for England.

THE
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No. 7.

Lessons from the Introduction of the Gospel into Europe.

BY DR. E. FABER.

(Concluded from page 283.)

AS our Lord never laid his hands on a demoniac but merely spoke a word of command, thus Paul, verse 18, uses no other means. He spoke directly to the Spirit, "I charge thee in the name of Jesus Christ to come out of her." Only a personal being can thus be addressed. "And it came out that very hour." Christ and his Apostles differ as much from heathen exorcists as from materialistic scientists.

14. Charitable work! We hear it often said, that Christian charity is the safest and best method of spreading Christianity without opposition by the population. There can be no doubt that Christianity is intimately connected with charitableness. Christ and his Apostles were not mere preachers of a doctrine, but they cured the sick, they satisfied the hungry, they comforted the bereaved. The most important feature, however, is, they lived what they preached. Their doctrines and their actions, their personal deportment, and their inner sentiment did not contradict one another. In Christ, the heavenly Father became visible, and in the Apostles Christ manifested Himself. This is what we need, not some charitable work here and there; but the love of God, as it appeared in Jesus Christ, should be present with us everywhere. Charity may be abused and become nothing but an effort to please men. In pleasing we may help the sins of others and may at the same time gratify our own vanity. Christian charity, on the other hand, only pleases men where and how far God can be pleased, not only in deed but in the performer as well. The immediate result of Christian charity is very often not such as we might desire. Christ was crucified, in spite of divine charity shown to men, because he did not attempt to please the people that wanted him to be a Saviour after their ideas. The Apostles ever displeased those in power, because

they preached Jesus, who was condemned by the authorities, as the Messiah sent from God to save the world. They could have avoided all persecutions, if they had made it their object to please men, but they despised such human wisdom and sought and found their pleasure in pleasing God. Paul cured the maid, moved by genuine Christian love, but he did not consult the good pleasure of her masters who had much advantage of her illness and none from her cure. Consequently, they became enraged against Paul and Silas, and dragged them before the magistrate. Paul charged evil-Spirits but never charged evil-men. Silas, the veteran Christian, shared Paul's suffering. Young Timothy and Luke were fortunate enough to remain unmolested.

Thus we see that persecution was the result of Christian charity. We may also remember that the first cause of enmity against Christ was his healing poor sufferers on the sabbath day, which was against the rules of those in authority; they became thereby offended and turned into persecutors. The Apostles had the same experience among the Jews.

15. We may pronounce it as a general rule of Christian experience that persecution, as the result of Christian charity, is from one or the other of two causes, either from loss of gain felt by avaricious persons, or from disrespect shown to the authority of rulers and of old customs (by which those in power maintain their authority). Examine all difficulties we know of in China and you will find that one of these two causes is always at the bottom. Thus, for example, the missionary hospitals are of advantage to the poor sick people, but not to the legion of native doctors and drug shops; the presence of a chapel helps the believers from superstition, but not the legion of monks, geomancers, exorcists, sooth-sayers, yamên-runners to money, etc. No matter what we may do as Christians in this world and for the world, we cannot avoid displeasing some; and the more zealous we are in doing good, the more zealous they will be to prevent it, and persecute us as one of the means to this end. We should, therefore, be always sure that our doing is pleasing to our Lord; the peace of God will then be with us even in deepest afflictions.

16. The masters of the cured maiden were wise enough to mention nothing of the real cause of their trouble. The miraculous cure is not even mentioned. Two points are brought forward: First, that they, as *foreigners* (Jews) exceedingly trouble our city; secondly, that they set forth *customs*, ἐθῆ, which it is not lawful ἐξέβρι, for us to receive or to observe, being Romans. We see that it was not necessary to state what kind of trouble they caused nor give any evidence, it was enough to mention the very presence of foreigners in the city. That they were dragged to the market place, probably

with a crowd after them, was sufficient evidence that there was trouble. This is, however, merely a preliminary statement, the real point of the accusation is the second, the arrogance of such foreigners in attempting to change the sacred customs of Romans. Though this charge had nothing to do with the case at issue, yet it contains the essence of all charges made against the efforts of missionaries. Not the Christian doctrine is resented,—what does the world care about dogmas. Christianity might be tolerated in Rome and in China, if professing Christians would quietly believe their peculiar doctrines and live exactly as their neighbours live. This was the cause of the great success of the first Jesuits in China. They left all the customs of the Chinese untouched, only explained them in their own way, to which no Chinaman objects; and Chinese authorities allowed the Christian doctrines as *mere opinions* full liberty. To this very same result will lead every attempt to make the Gospel acceptable to the higher classes of China. They would accept one true God even without arguments of design, they would not oppose Christianity even without knowing any learned evidence of it, but changes of Chinese old custom they will ever object to. The only question, therefore, will ever remain, whether we will be followers of Christ and his Apostles or of the Jesuits and their Protestant admirers. The Christian religion is not mere thought nor empty words, but life, living in and with God; though still in the world yet not conformed to it, but a new creature within, and transformed and transforming without.

17. The magistrates did not at all examine the case. It was enough for them to know that the accused were foreigners, that they had arrogated privileges, such as the introduction of new customs, which was a prerogative of the Emperor and the Senate, just as in China anything new must come from the Emperor and the corresponding one of the Six Boards. “And the multitude rose up together against them.” The people collected, as it were the jury of primitive nations, and decided against the accused. *Vox populi vox dei*, is too often the maxim of magistrates, especially when it agrees with their convenience. To please the people and neglect justice is as much a danger to judges as it is to Christians to please men and forget whether it is pleasing to God. But we have to keep in mind that for many magistrates it is almost impossible to go against the decided voice of a population, especially in China, where the mandarins are, to a great extent, dependent on the support of the gentry who are in most cases the leaders of the lower people.

That “the magistrates rent the garments of the accused off them, and commanded to beat them with rods” shows that the Apostles were treated as vagabonds without anything like consideration.

Though the use of rods was considered a light punishment, the many stripes made it severe and somewhat cruel. We must not overlook that this was done not by fanatic Jews, but by Roman citizens in a Roman colony where the magistrates had to administer Roman law. Let us keep in mind that the Apostles were treated thus by the Romans not for preaching, but *for a disturbance caused by a charitable deed*. "Many stripes" were not thought enough to satisfy Roman law; the representatives of the law "cast them into prison, charging the jailor to keep them safely: who, having received such a charge, cast them into the inner prison and made their feet fast in the stocks." (verses 23-24.) Such was the reception of the first preachers of the Gospel by Europeans and by the most civilized people of their age. What a contrast between the voice of God, the man of Macedonia, and the reception accorded to the Apostles. So far, we can discover no opening for the Gospel, not one European soul saved, not even opportunity of preaching the Gospel to European heathen.

18. It seems that the whole proceeding before the magistrates was tumultuary, so that both Paul and Silas did not find any opportunity of saying a word. No question was asked and no time allowed for an address. It seems very strange to us, who are fortified with passports and know how to appeal to treaty rights, to find Paul and Silas in silence suffer illegal treatment without making an appeal to their privileges as Roman citizens. We may be sure, however, that Paul was under the guidance of the Holy Spirit when he appealed to his rights in Jerusalem, and that he was guided by the same Spirit in Philippi when he quietly suffered. He was in the hands of Roman authorities, in both cases, but his persecutors were Romans in Philippi and Jews at Jerusalem. The lawless Jews received a lesson that there was law in heathen Rome. All the fanaticism of the Jews was powerless against that simple fact. It was a deep humiliation to the Jews to see him, whom they considered not worth living, protected by Roman law. What the consequences of an appeal in Philippi might have been we do not know, but may reasonably surmise that the Apostles would have been requested to leave the place. The Spirit of God intended to accomplish something more in Philippi. It is one of the great laws of the kingdom of God, that glory comes only after suffering, success after humiliation. Those missionaries are the most successful who have to pass through many sufferings, disappointments and difficulties. We all wish to see great success, but could we bear the corresponding measure of suffering indispensably connected with it? We have, on the other hand, to guard against self-inflicted suffering.

This is the great error of asceticism. Christian asceticism should be nothing but a kind of gymnastics for the soul and discipline for the body. Suffering for God's cause must never be our own doing, but God's dealing. Men must have opportunity to show all the wickedness that is in them, and His chosen people must allow room to the power of God. He will show that the work is His, if we work for Him alone. He will acknowledge innocent sufferers as His children, and as the instruments in His hands to accomplish His will.

Paul and Silas, in spite of their miserable condition, did not feel discouraged. They suffered bodily pain, but nothing disturbed their peace of mind nor their enjoyment of the presence of the love of God. They kept silence for a few hours till silence prevailed in the prison. But about midnight they were praying and singing hymns unto God (verse 25.) Oh! that every missionary could do the same under his most humiliating circumstances. It is possible only when we aim at nothing but to serve God. God knows his servants and will never forget them; He is sure to help where His kingdom requires it, and where human hearts are ready to receive His grace.

19. Nothing is said of the contents of the prayer of Paul and Silas. Certain it is, that not only the prisoners listened to the strange sounds coming from the inner prison, but that God heard it and speedily answered it. Not an angel was sent to bring them out of prison unnoticed by the guard, as in the case of Peter. Not an immediate delivery was caused by God, but something more. "And suddenly there was a great earthquake" (verse 26.) An earthquake is a natural event, the result of natural causes. Science will not allow any interference of a divine power. We grant that there must have been a natural cause, but the divine power is behind the natural causes, directing them, just as a steam engine is worked by natural causes, but the manner of working, the direction and time, are under the control of the human mind. Such a kind of control, and more than that, we have to vindicate for God the almighty and all-wise. "The foundations of the prison house were shaken, all doors were opened, and everyone's bands were loosed." We are sure that Paul and Silas had not prayed for an earthquake. They had merely prayed; they communed with God and God with them. They committed themselves to God and God did something which was for them and not for them only; the earth was shaken, the prison was shaken to its foundation, and a very hard heart was also shaken.

20. Jailors cannot be tender-hearted men. They have to deal with the criminal classes, rarely with innocent persons. The jailor at Philippi showed not the least human feeling to his prisoners. He had been charged to keep them safely, thus he cast them into the

inner prison and made their feet fast in the stocks. This amounted almost to torture. He might have chained them secure enough without preventing them from lying down to sleep. He must have known something about his two prisoners, at least that they were preachers, and that they taught something about the salvation of the soul. But he minded neither his soul nor these apostolic preachers. Their sufferings made the Apostles sleepless; the jailor went to bed and slept soundly. The earthquake waked him up. His first thoughts were of his prisoners and his certain death for their escape. The loud voice of Paul, that he should do himself no harm, kept him from committing suicide. After he had got a light he sprang into the rooms of the prison, not so much to convince himself that all was right, but to fall down before Paul and Silas. Why that? He certainly felt a connection between the earthquake and his two prisoners. It was with him an instinctive feeling, or rather an intuitive perception, such as had the heathen centurion at the crucifixion of Christ, who combined the eclipse of the sun and the death of the condemned One on the cross, and glorified God (Luke xxiii. 47.) Both were unsophisticated minds who had been made neither better nor worse by scientific theories. That there is a connection between the ethical and the physical in this world is not a theory, but a fundamental principle of every religion. Human action reaches into the invisible world, and the laws of nature are not without an absolute mind able to execute and also to control them. Gross superstitions of unenlightened minds have brought this idea into discredit, but this should not keep us from accepting it in its true and biblical sense. The jailor brought his two prisoners first out of prison, and then he asked the all-important question, "Sirs, what must I do to be saved?" We may well feel astonished at this question, which came as it seems without any preparation for it. But we have to remember that the earthquake was to the jailor not a mere natural occurrence. He had remained unmoved by all that he had seen and heard of Paul and Silas; the earthquake was God's voice to him. God had shaken his heart, as he had opened the heart of Lydia in a quiet way. Happy are those souls that need no shaking, but are able to understand the gentle voice of God's Spirit. Let us learn from these facts the important lesson, that *even apostolic preaching, working of miracles and saintly suffering, cannot save a single soul*. That is God's work alone. We have to prepare the Lord's way into the hearts of men; to be servants of Christ under all circumstances. Everything else is none of our business. The modern way of calculating results is certainly not spiritual and less divine.

21. The Apostles did not feel too tired and disabled by suffering and pain, and a sleepless night, they spoke the word of the Lord unto him, with all that were in his house (verse 32.) A new spirit showed its presence in the jailor, for he now washed the stripes of Paul and Silas. That this seemed necessary shows that the beating must have been severe enough to break their skins.

After this testimony of a change of his heart he was baptized, he and all his, immediately (verse 33.) It was the same with Lydia that all her household (verse 15) was baptized with her. To the question of the jailor (verse 30) the Apostles had answered, Believe in the Lord Jesus, and thou shalt be saved, thou and thy house. The head of a family is to a great extent the representative and leader of every member of the family. We individualize too much in our Western countries. Eastern nations are different, and it might be better for the external increase and internal stability of our native Churches, if we from the beginning aimed with all our power towards gaining whole families. We cannot expect that all members of a family should be regenerated, but if they are willing to follow their head we should not hesitate to baptize them. In such families worshipping of idols is done away with, superstitious observances can be removed, all members can gather together in family-worship and receive every day new grace and new light through the presence of the Holy Spirit. These two families of Christians in Phillipi were a solid foundation of Christianity in Europe. The jailor thought it no more necessary to secure his prisoners again in the inner prison. "He brought them up into his house, and set meat before them, and rejoiced greatly, with all his house, having believed in God" (verse 34.) How touching a picture! The same man who was so cruel the evening before, now shows so much tenderness of feeling and is surrounded by an affectionate family who participates in all that fills his heart. The man who a few hours ago was to commit suicide from despair is now rejoicing greatly. He believed in Christ as his Saviour, and in Him he found what happiness heaven and earth could supply. It was also quite spontaneous that he should share his happiness with those who were in God's hands the instruments to it. His name is not mentioned in the Scriptures, nor is any intimation given whether he remained jailor or changed his occupation.

22. The magistrates sent very early next morning to have the Apostles released. But Paul, though he had suffered patiently the day before, would not now submit to the order of the magistrates. He was not a worshipper of human authority that would never question anything done by superiors, nor did

he regard it as ir-religious, not to say un-Christian, to express disagreement with their decisions. Paul himself had a very high opinion of the higher powers, (Rom. 13) and says, he that resisteth the power, withstandeth the ordinance of God, and they that withstand, shall receive to themselves judgment (verse 4.) But he gives the key to it, "for he is a minister of God to thee for good." Only in so far as officials are ministers of God administering justice among men, have they a right to supreme authority. As human nature is since the fall, we cannot speak of *absolute* human authority, all is *relative*, conditioned by the execution of what is right. The magistrates had done wrong and no Christian is justified in calling wrong right. Paul did not quietly submit, nor allowed he the wrong done to pass as an accomplished fact, because by God's grace good had come from it. Paul established the Christian principle under such circumstances. He had suffered brutal treatment, not even the forms of law having been observed; when his time was come he *protested* against it, and showed the magistrates that the law is a higher authority than theirs. The magistrates showed honesty enough to acknowledge their mistake publicly. This humility and respect to law against their own dignity gives great credit to Roman heathen. Among Christians there is, we are sorry to say, too large a party that would rather allow heaven and earth to go to pieces than confess a mistake on their part. All Protestants protest against the dogma of an infallible pope, but alas! in our Protestant Churches as in our different societies there are too many fools who practically assume infallibility. Such persons we have to regard as inferior to heathen in point of moral feeling.

23. The magistrates humbled themselves, they appeared in person "and besought them," which implies, begged their pardon. "And when they had brought them out of prison, they asked them to go away from the city." We can understand why the magistrates asked this favour of the apostles, it was really a favour to the officials. We have seen that the magistrates had only carried out the public opinion. That they had done wrong they readily admitted, but would they have been able to protect the two foreigners against the population? Paul might have said, that is not my business, I am a messenger of God, called over to Macedonia by special command, God has already blessed my presence, and the young Church needs more instruction and building up. I trust to my Lord; He will protect me! Such would have been regarded as heroic faith in modern times. Not so the Apostles. They did not defy the magistrates, but quietly submitted to their request. Narrow-minded obstinacy must be distinguished from sincere faith. Paul did not

consider Philippi as identical with Macedonia, there were many more places in Macedonia, where he had not yet preached the Gospel. He considered the request of the heathen magistrates as a hint from the Holy Spirit to leave the place, and thus he went quietly, without making the least opposition. Oh! how many difficulties would have been avoided in China, if missionaries had shown everywhere the same good tact as Paul. If we feel called by the Lord to preach the Gospel in China, does that imply that we should force ourselves on the people of a certain place? Does preaching the Gospel imply that we should open a chapel at a place where the inhabitants are opposed to it? Does preaching the Gospel imply building of foreign houses where the people object to it? The result of such forcing, based on treaty rights, maintained by much disagreeable correspondence between foreign Consuls and Chinese high mandarins, has done a great deal to shut up the hearts of the people against the Gospel. It is a sad sight to find in most of such places beautiful foreign buildings and only a few Chinese converts, and even of these a large proportion dependent on mission money. Paul gained more by yielding. The Church of Philippi went on to grow in numbers and in grace.

24. Before leaving the city Paul and Silas entered the house of Lydia, and when they had seen the brethren they comforted them and departed (verse 40.) Whether these brethren mentioned here were only the companions of Paul, Timothy and Luke, we do not know. Nothing at all is said that, up to this time, any other convert, outside of the two families, had been gained. It is also not clear whether Timothy went immediately with Paul; probably he stayed behind a little time and joined Paul soon after at Thessalonica. Luke was left in charge of the Christians at Philippi. This is not mentioned in the record of Luke. We have, however, unmistakable proof in the change of style (see xvi. 11), *we* made a right course, *we* went forth (verse 13); *we* were going (16). Now when *they* had (xvii. 1); And *we* sailed away from Philippi (xx. 6), which was Paul's last journey to Jerusalem in the year 59. Thus Luke would have spent seven years at Philippi. That Luke was a person well prepared to be a teacher of a young Church, we may conclude from his two important writings bequeathed to us in the New Testament. He himself was from among the heathen, though we do not know where he was born, nor where he had received his education as a physician, nor where he first heard and accepted the Gospel. He was certainly a very valuable assistant to Paul in his work, especially among the heathen in Europe. We know that both his Gospel and the Acts were addressed to a European, a man of high position in Rome. Luke was well educated, he had a mind open to the Gospel, and to historical research in regard to it, he was filled with the

Holy Ghost in such a measure that his writings were soon universally accepted by the Churches as inspired and became without dissension incorporated in the Canon of the New Testament. We have to admire the modesty of this sacred writer for not even mentioning his name in the Acts of the Apostles. How much he did during the Apostles' absence we do not know, certain it is that the work went on most successfully. What a contrast with our modern reports where so much show is made not only of the doings of the writers but sometimes even more of their feelings and views of the doings or rather wrong-doings of other laborers. Luke gives all credit to Paul, Silas and others, and keeps silent about his own work. Such is well pleasing to God and to men. Luke has nevertheless his name, not only in heaven, but also among the Christians of all ages.

25. Though we only know of two Christian families at Philippi when Paul and Silas had to leave the city, Paul mentions (Phil. iv. 15) that soon after his departure he received in Thessalonica (probably through Timothy), a contribution from his friends, "ye sent once and again." This is a most favorable sign of the healthy beginning of the Christian Church in Europe, that the Christians not only were glad to receive the benefits of the Gospel, but that they immediately, and without waiting for any exhortation, did their best to help the Apostle and thus "keep fellowship with him in the matter of giving and receiving" (iv. 15.) Phil. i. 5. says: For your fellowship in furtherance of the Gospel from the first day until now. All the Churches of Macedonia joined in the collection for the poor Christians in Judea and receive Paul's praise (2 Cor. 8. 1. ff.) From the statement there we also learn of the deep poverty of those Churches. "But they were liberal beyond their power, of their own accord, beseeching Paul to take it." This shows an abundance of grace among the Christians in that province.

We know from the Acts xxi. 1-2, 3-6 that Paul visited Philippi twice more, but nothing is said of how he found the Church at Philippi, nor what he did there. The Church must gradually have become well organized, for we find mentioned bishops and deacons. As *ἐπισκοποις* is plural we may conclude, that the word is used not in the present sense of *bishop*, as one and not more could have been in one Church, if not one over several Churches, but never according to the episcopal system several bishops in one church. Certainly a superior kind of ministers is meant, whereas "deacons" were inferior ministers, or assistants. The Christians are addressed as saints in Christ Jesus (verse 1.) This does not exclude imperfection, though no special sins are mentioned, as in Paul's letters to other Churches. See for example i. 9-11. 27. ii. 2 ff. He exhorts two women, of whom we know nothing else, to be of the same mind in

the Lord (iv. 2.) Remarkable is the third verse, "Yea, I beseech thee also, true yoke fellow, help these women, for they labored with me in the Gospel, with Clement also, and the rest of my fellow-workers whose names are in the book of life." Who is this "yoke-fellow"? Perhaps Silas. We do not know, as this word is nowhere else used by Paul to designate fellow laborers. Meyer takes the expression as *Nomen proprium*: Syzygus. One very important point is shown; that Paul had already quite a number of persons, male and female, at Philippi (probably at his second visit, Act. xx. 2) able and willing to help him in Gospel work. This should be a rule in mission work to put everybody to work as his or her talents and the circumstances permit. Not everybody is fit for every kind of work; we should be able to judge each character according to his individual qualities. This requires some practice. Care is also to be taken that neophytes are not urged to work, whereby they are led into temptation and, instead of gaining others, ruin themselves. That Paul calls them all his fellow-workers, and includes women among them, is evidence that he was far from clerical pride and arrogance. In his address (i. 1) he puts himself on the same level with Timothy "servants of Jesus Christ," he does not call himself an Apostle. This again is one of the marks of Paul's tender feelings. Between him and the Philippians there was no show of external authority required as in some other places. There is no distinction made in the New Testament between clergy and laymen. Though we find that several kinds of officers were already distinguished, and that the Apostle ordained suitable persons for their respective offices at some places, yet he could not be present everywhere, and already in apostolic times men usurped the ministry who were not qualified for it. Therefore the very sharp warning, (iii. 2-3) "Beware of the dogs (profane persons), beware of the evil-workers (who have private aims), beware of the concision; for we are the circumcision who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh." Paul's warning should resound in the ear of every missionary. No matter what kind of native helpers we may have to control, beware of profanity, selfishness and formalism among them; one person of this kind will sow much evil seed. Those, however, who worship by the Spirit of God, who are under His influence, though they may still be weak; those who glory in Jesus, who give themselves to Him and are without guile; and those who have no confidence in the flesh, neither in Chinese classical learning, nor in honors as graduates, etc., all such should be encouraged.

26. Only a few more words on one very important point. Paul never either travelled or worked alone. He always had one equal to himself as his fellow-apostle; first Barnabas, then Silas. These

apostolic preachers never settled permanently at one place, but they remained sometimes for several years when circumstances allowed. The journeys of these apostolic preachers cannot be compared with itinerating trips of modern missionaries. They remained at some station till a congregation was formed; the results of each journey were several self-supporting Churches. Our present method of itineration is to a great extent sowing seed in the wind or on the road-side. The aim, a Church of living members, is lost sight of.

The Apostles had a number of helpers, like Luke and Timothy, who were well trained and reliable, for they had the Holy Spirit dwelling in them. They not only accompanied and served the Apostles, but were left by them to some Churches as pastors for a time, and were sent to other places when it seemed desirable. They formed the staff of the Apostles, especially of Paul, and helped greatly to establish the apostolic work; to make it permanent and keep it from degenerating.

Here in China we cannot get such men except by special and careful training. For larger missions well conducted seminaries are indispensable. Such establishments must, however, not exclude any qualified missionary from attempting to prepare one or another Christian for such service. What is specially needed is faith in Christ, influence of the Holy Spirit and sound biblical knowledge. Other accomplishments may be added according to circumstances. Such trained men are mediums between us and the numbers of native Christians. A mission without such trained helpers is like a man without arms and feet.

But this is not enough, we have seen that Paul had a number of local fellow-laborers. Wherever there are a few Christians combined into a small Church, the faith of the members in Christ should evidence itself in good works, especially working for the spread of the Gospel. As soon as a Church, in the midst of thousands of heathen, becomes stagnant, it is a sure sign of death and dissolution. But let us keep in mind, that the local voluntary efforts need stimulation and intelligent guidance, that the best native trained helpers need careful superintendence, and that each missionary needs companionship to keep up spiritual vigour and cheerfulness.

Time will not allow us to accompany the Apostle to Thessalonica, Athens, Corinth and Rome. We have to confine ourselves this evening to Philippi. I hope the lessons, from the introduction of Christianity into Europe, will be of some value to each of us, myself included. They also may remind some of us, that it is necessary to *search* the Scriptures, not merely to read them in a customary way. Let us remember that the work we are engaged in is not our own, but the *Lord's*. If we wish His presence and His blessing we have to learn to do our Master's will. To this may His Holy Spirit help us !

The New Education in China.

BY REV. L. W. PILCHER.

I.

Historical Notes.

IT is apparent to the most casual observer that there is at the present time going on in China a war of educational ideas and methods. Influences are at work undermining the Old and preparing to lay deep the foundations of the New. It is true, the average Literate of China, conning over and over his centuries—old Wên-chang may wilfully reject the evidence of his senses and refuse to believe that any power can disturb the system that has stood so long amid changing dynasties and in contact with barbarian hordes; nevertheless a new and unconquerable influence *is* coming in on the wings of lightening and with the energy of steam.

To trace the beginnings of this new movement and outline all the causes that have aided its progress would constitute a paper of great interest. Such exhaustive treatment of the subject would involve a sketch clearly defining the old idea and its hold upon the masses as well as its indissoluble connection with the State policy of the government and would detail all the events which have forced the government to entertain the proposition to permit the pursuit of scientific studies under foreign instructors.

Information sufficient for such a work is not within the reach of the present writer, and it is proposed to give here a few notes only, bearing on the general subject, and to state some of the conclusions to be deduced therefrom.

No account of the origin and growth of the New Education in China would be complete without a mention of the Morrison Education Society, organized in 1835 by the members of the foreign community then residing at the only open port—Canton and vicinity. The Society was benevolent in its design, and aimed to elevate the individuals who enjoyed its benefits, but with little thought of the influence it might indirectly exert upon the future policy of the government or upon the nation as a whole. True, nearly six thousand dollars were subscribed and a large number of books presented for the founding of a library, but the supporters of the institution were men who, for the most part, had little or no interest in the native community.

This Society continued in existence fourteen years, and was the instrument by means of which several boys laid the foundations of honorable careers. Two of these afterwards graduated with honor from universities in Western lands, and who can compute the

influence exerted upon the future welfare of China by such men as Dr. Wong A-fun, who died in Canton in 1878; Yung-wing, now in the United States; and Tong King-sing, the chief manager in all steam navigation, railroad and mining interests in the North of China? We remember very distinctly the elation of spirits indulged in by Dr. Brown, their former instructor, when he visited Peking a few years ago, over the fact that this educational scheme had resulted in the training of such men to lead in the advance movements of China toward a higher civilization.

The war which came to an end in 1842 opened other ports to foreign trade, and the patrons of the Society and its school were scattered, rendering it difficult to secure funds adequate to its support. It closed its career in 1849, and, possibly, at that time there was little to show for the time and money devoted to its interests.

Meanwhile events were ripening when another influence should be set at work, such as has since exercised a powerful influence in advancing the New Education. This was none other than the organizing of the Imperial Maritime Customs Service, which has supplied the funds and suggested the plans for several institutions of learning and furthered other educational schemes destined to grow in efficiency and power.

As early as 1848 the country began to experience the throes of rebellion. Northward and Eastward came the tide of war sweeping all in its course. It touched Shanghai in 1853, and one result was that the following year found the Customs at that port under foreign supervision. This, as stated in the Rules, was owing "to the impossibility of obtaining Custom House officials with the necessary qualifications of probity, vigilance and knowledge of foreign languages required for the enforcement of a close observance of treaty and Custom House regulations."

The success of the experiment made at this time in Shanghai was so apparent to all parties that in 1858, when the treaty of Tientsin was under consideration, it was determined to extend the service and thoroughly reorganize the Customs, placing the administration in the hands of foreigners. By this action there was brought into the service of the Chinese government a company of men representing the best social and intellectual training of two continents, and, to a large extent at least, they have identified themselves with the highest interests of their employers, and especially under the wise administration of the present Inspector General, have become the safest and most loyal advisors of the government.

Independent of these sources, however, the current of native thought early turned in the direction of improved knowledge in

Western science. The Chinese soon discovered that they were no match for those nations who controlled powerful navies and who provided such powerful armaments for service both at sea and on land; however, it was only by the aid of foreign appliances purchased at great cost and managed by the "outside men" that they were at last enabled to suppress the rebellion which had, for more than a decade of years, devastated their fairest fields and all but destroyed the government itself.

A careful study of the times reveals the existence of not a few, among the more intelligent of the people, who in their private studies had acquired considerable knowledge of mathematics and science through the medium of works translated or prepared long ago by the Catholic missionaries. The demands of the new era just beginning to dawn upon China found some of her ripest scholars already filled with a thirst for more knowledge and in a position to utilize the new idea. Chief among this class was that enlightened statesman—Tsêng Kuo-fan—father of the no less distinguished Marquis Tsêng, Vice-President of the Board of Revenue, member of the Tsung-li Yamên, and more recently appointed to give special ministerial oversight of the Tung-wên College.

About this time the long closed school of the Morrison Education Society, in the person of its most distinguished pupil—Yung-wing—came in contact with the Imperial government, in the person of its leading statesman—Tsêng Kuo-fan—then Viceroy at Nanking, engaged in suppressing the Tai-p'ing rebellion. The former, burning with a desire to elevate his race and help them on in the march of nations, found at that time a friend and powerful patron in the great Viceroy, and, though the accomplishment of his scheme was long delayed, he was still put in the way of being of immediate service in advancing the educational interests of his people.

Ting Jih-chang, the Taotai at Shanghai, had come into possession of certain machinery, with which, in a semi-official way, some of the work of a military arsenal was being accomplished. In 1864 Yung-wing was commissioned by Tsêng Kuo-fan to purchase machinery in Western lands for the manufacture of fire arms. This purchase was added to that already in use, and resulted in the establishment of the Kiangnan Arsenal on a permanent basis. These officers and men were selected from among the troops at the capital and sent there for purposes of study. Not long after (in 1867), under the auspices of the same great leader, though under the immediate direction of Tso Chung-t'ang, Mons. Prosper Giquel designed and carried out the college, technical and training schools of the Foochow Pagoda.

While the New Education was thus beginning to force itself upon the attention of the statesmen of Central and Southern China, decided progress was also being made in the North. The Tsung-li Yamên was organized in 1860, and almost immediately thereafter memorialized the Throne, advising the establishment of a school for the training of official interpreters who, by the acquirement of foreign languages, would have access to the literature of the West and could thereby keep the government informed as to the institutions of foreign nations and the events of the day throughout the world. This led to the establishment in 1862 of the Tung-wên-kuan, now under the efficient management of Dr. Martin, assisted by an able corps of men, each a master in his particular department.

During the four years following this event the New Education made such progress that another memorial was presented to the Throne by the Tsung-li Yamên, in which occurred these words:—
* “*It is plain that it is impossible to do otherwise than to pursue the study of Western knowledge.*” This memorial received the Imperial sanction December 30th, 1866, and enlarged the sphere of the Tung-wên-kuan by permitting the organization of departments in mathematics and astronomy, chemical and physical science, etc., thereby creating in fact a university, complete in its facilities for study, and broad in its scope though limited indeed in its advantages to such as are in training for government service.

There is evidence that by this time the idea was slowly gaining ground that a reorganization of the entire educational system of the empire was needed. That the subject was widely discussed and, in some quarters bitterly opposed, is apparent from many of the statements of the memorial above referred to. The memorialists sternly repudiated the notion that they were advocating the introduction of *new* ideas and, in their petitions, have given us some very entertaining reading.

They said:—“The idea that it is wrong to abandon Chinese methods and follow in the steps of Europeans may also be dilated upon. It is to be remarked that the germ of Western science is in fact originally borrowed from the heaven-sent elements of Chinese knowledge (!) The eyes of Western philosophers having been turned towards the East and the genius of these men being minutely painstaking and apt for diligent thought, they have succeeded in pursuing the study to new results. For these they have usurped (!) the name of science brought from over-sea, but in reality the methods (of their philosophy) are Chinese methods. This is the case with astronomy and mathematics, and it is equally

* From translation in *North-China Herald*. The italics are ours.

so with the other sciences. *China has originated the method which Europeans have received as an inheritance.*"

In the same document the musty forms of the Ritual of Chow were summoned to bear witness that it is no disgrace to the scholar to receive manual training in application of the theories of science. But notwithstanding this precedent from the sacred books of the past, this apology was added:—"The study now urged is the study of theory, that is to say, it is the scholar's duty to acquire knowledge through scientific analysis without compulsion upon men of letters and officers of government to take hold personally of mechanical pursuits. Can doubt further exist?"

The progress of the new movement has not been rapid, nevertheless the importance of a wider dissimination of the new idea has caused it to make perceptible headway. In 1869 the Viceroy of Fuhkien proposed that a knowledge of mathematics should be placed among the requirements for Government Competitive Examinations. The suggestion proved to be premature, but was not entirely lost sight of. It was renewed in 1875 by H. E. the Viceroy Li Hung-chang with the addition of the physical sciences. Even then it was not accepted by the government, but meanwhile questions bearing upon these topics were gradually introduced into many of the provincial examinations indicating, possibly, that the New Education was more rapidly acquiring favor with the people and literati at large than with the Central Authorities in Peking. Finally, in 1887 the government yielded and issued the decree admitting these themes to the list of topics given out at the Metropolitan Examinations.

In this case also it was found desirable to invoke the shades of Chow and T'sang in order to overcome the prejudices of those who were opposed to innovations. The petition urging the matter said that * "Mathematics was classed as one of the six arts (propriety, music, archery, charioteering, study and mathematics); and that during the Chow dynasty, in advancing their men of talent and virtue, they considered those who understood mathematics as belonging to the six professions; and that in the T'ang dynasty, men qualified in mathematics were selected for official preferment." Then, to guard against the least suspicion of desiring to imitate the Western barbarian, the statement was made that "people of the present day who regard mathematics as a purely Western science have not given the subject serious attention!"

In accordance with the permission contained in the above mentioned decree, just previous to the regular Triennial Examinations held in Peking last autumn, proclamations were posted in the

* From translation in the *Chinese Times*.

city gates announcing that the much coveted honor of Chü-jên would be conferred upon *five per cent* of those who should prove themselves proficient in these branches. A similar high percentage was granted to Manchu and other special classes, making the average ratio of successful candidates of all classes about three per cent. But of the candidates from the province at large, examined in the native classics alone, only about one per cent could receive the degree. It is now a matter of history that at this examination—memorable as being the first in which a student of science was placed on an equal, if not superior footing with other competitors—sixty candidates presented themselves, of whom thirty-two were adjudged sufficiently advanced to enter the lists. In the final result only one obtained the degree. As the correspondent "Tientsin" in the February No. of the *Recorder*, pp. 89-90, justly remarks:—"No one can possibly overestimate the importance of the effect of this great innovation upon the future history of China. This first and only man promoted to the second literary rank for his knowledge of science is the sure leader of a great host in days to come. The thin edge of the wedge has been driven into the competitive system, which in the end will rive asunder the old wall of Chinese conservatism, liberalizing the minds of the literati and setting them forward in the path of progress."

It was to be expected that a large proportion of these candidates should come from the Tung-wên-kuan, yet it is a significant fact that considerably more than half came from other parts of China and that the successful man was from among their number.

While these ideas were developing at the governmental headquarters and moving in the direction of the sure overthrow of literary conservatism in China, the same progress was being made in many other parts of the country. Arsenals and dockyards, military and naval academies and schools of languages and physical science were established at several points and became the resorts of such as thirsted for the acquisition of Western scientific lore. And that remarkable and exceedingly interesting scheme of Yung-wing's matured. The first detachment of boys went to the United States in 1872, and the entire company was recalled in 1881. The story of this educational mission was most admirably written by one of its own members, and was published in the *Chinese Times* in February of last year. This incomplete and exceedingly cursory sketch of the progress of the most important movement known to China for many centuries is sufficient to suggest a number of conclusions and not a few lessons for our instruction. Of these we will write in another paper.

The New Testament in Chinese.

PAPER IV.

(Continued from page 267.)

προφητης.

SIDDELL and Scott :—" One who speaks for another: an interpreter of the will of a god, Ioxias is the interpreter—*προφητης*—of his father Jove. So poets are interpreters of the Muses. Generally, an interpreter, a proclaimer. II. An interpreter of Scripture, inspired teacher, preacher. III. A foreteller, prophet."

Trench (*Synonyms* § VI.) " We meet with *προφητευειν* as the constant word in the New Testament to express the prophesying by the Spirit of God. It is almost needless at this day to warn against what was once a very common error, namely, a taking of the *προ* in *προφητης* as temporal, which it is not—and finding as the primary meaning of the word, he who declares things before they come to pass. This *fore*-telling or *fore*-announcing may be and often is, of the office of the prophet, but it is not of the essence of that office; and this as little in sacred as in classical Greek. The *προφητης* is the *outspeaker*, he who speaks *out* the counsel of God with the clearness, energy and authority which spring from the consciousness of speaking in God's name, and having received a direct message from Him to deliver. Of the *προφητης* alike of the Old Testament and the New Testament we may with confidence affirm that he is not primarily, but only accidentally, one who foretells things future; being rather one who, having been taught of God, speaks out His will. (Deut. xviii. 18., 1 Cor. xiv. 3)."

It must be regretted, then, that this accidental feature of the word has been selected for representation. Probably two causes led to it; (*a*) the popular notion of the word is that a prophet is a foreteller; (*b*) this idea is comparatively easy of rendering. But if we are to have a version of the Scriptures worthy of the name, popular ideas and superficial renderings must be set aside. Surely a better, worthier term than 先知 can be found for this important word. 通 and 達 suggest themselves. The manner of their use, however, or the substitution of other terms will require careful and special consideration. For the present we are content to indicate the direction in which a solution of the problem lies.

λογος.

In its use by John, and perhaps by James (i. 21) and Peter (i. 23) (*cf.* Liddon, *Divinity of Our Lord*. Lect. vi.) this is one of the profoundest expressions in the whole range of philosophy and one of the most suggestive and beautiful de-

signations of the Son of God in the New Testament. Trench tells us that in early days it was the subject of a great controversy. The very profundity and many sided suitability of the name made this inevitable in an age of speculation and theological hair-splitting. It is not necessary, however, for us to decide whether *verbo* or *sermo* or *ratio* is the sense in which *λογος* is used by John. The whole truth will probably embrace all three, for whether we consider Jesus Christ as the Word, the Thought, or the Reason of God, we find in the expression a wonderful appropriateness, so that did any consideration preclude either of these views the suitability of the other would commend its use. Liddon supports the view that the *λογος* is the Thought of God and shows how many suggestive resemblances there are between the relation of the thought to the thinker and of the Son to the Father. But since manifestation is the characteristic of the Christ in John's Gospel and particularly in its first fourteen verses, and for another consideration to be noticed presently, we incline to think that the "Word" of our English translation best expresses the writer's mind. Still, as we have noticed, neither of these excludes the other. Thus Liddon, "the Logos necessarily suggests to our minds the further idea of communicativeness; the Logos is Speech as well as Thought." The analogy cannot be better expressed than in the words of 化之安 on Mark i. 1. 上帝本無形象以有形象顯謂之子如心本無形象以意及言顯之謂言乃心之子由言可識心由子可識父.

The other consideration at which we hinted, one of primary importance since without it the most wonderful analogy could not convince us, is the meaning of the word itself. According to Liddell and Scott *λογος* is *the word by which the inward thought is expressed*, and then *the inward thought itself*.

Further we note that as Christ was the Word so John, the first preacher of Jesus Christ, was the Voice, and that the voice utters not thoughts but words. We cannot more than notice this, however, and would refer those who care to trace out "the relations between John and his Lord as expressed by these titles" to Trench's *Synonyms* § lxxxix, where there is a most interesting and suggestive passage (drawn from Augustine) setting forth the " manifold and profound fitnesses which lie in them."

Coming now to the rendering of *λογος* in Chinese we find 道 in all the versions, with the marginal alternative 言 in the Pekin Mandarin. As with *ἐκκλησια* so probably with *λογος*, the Protestant followed the Catholic who had appropriated the Rationalist 道, hoping, perhaps, to make a favorable impression on the native mind thereby.

This is not the place to enter upon a discussion of the 道, nor is the present writer possessed of that knowledge of Chinese writing and philosophy that would entitle him to an opinion on the subject. However, we may safely accept the conclusion of Dr. Edkins when he says, "We feel compelled to regard the whole conception of Tao as something novel in Chinese thought. In fact it is the Chaldean Memra, the Logos of Philo and the Sophia of the ancient writers in the Apocrypha." (*Recorder*, vol. xviii., p. 355.) Whether he would have us take a step further and identify the Logos of Philo, the Tao of Laotz, with the Logos of John, Dr. Edkins does not say. But the title of his paper (*The Logos in China*) if he does not so intend, is misleading, for whom do we know by that title—*The Logos*—but the Christ of God?

To the grouping together of the Memra, the Philonian Logos and the Chinese 道 and to finding the source of all in the Sophia of the Hebrew writings, no exception need be taken. Dr. Liddon considers the three with which he is acquainted, to have been so developed. "Philo's Logos, whilst embodying elements foreign to the Hebrew Scriptures is, nevertheless, in a direct line of descent from the Inspired Doctrine of the Wisdom in the Book of Proverbs." (*Ibid. Lect. 2.*) But the Logos of Philo is not the Logos of John. "When it is assumed that the Logos of St. John is but a reproduction of the Logos of Philo the Jew, this assumption overlooks fundamental discrepancies of thought and rests its case upon occasional coincidences of language." We reluctantly deny ourselves the pleasure of further quotation, and must refer our readers to the work itself for the reasons given in support of this conclusion.

Early missionaries may indeed have fondly imagined that the 道 of Laotz was a foreshadowing of the Logos of John, but after generations will hardly be prepared to follow them. They will prefer to isolate this lofty conception, refusing to recognize the claims of any speculation to its ancestry. It owes its existence to no system and to no man but to the Holy Ghost, under whose inspiration John wrote.

Whatever may have been the opinion of our translators they have given us 道 to represent *λογος*. Can we sanction the rendering, if rendering it may be called, or must it be discarded for a most faithful and less compromising term? We think it should, and for these reasons. 道 primarily is a *road*, then a *principle*, a *doctrine*. But *λογος* is *the word by which the inward thought is expressed*; the marginal 言 is a *word*, a *remark* (Williams), and hence is synonymous with *λογος*. Had there not been a doctrine of Tao in China this would naturally have been the word selected. But not-

withstanding its philological and exegetical claims, it has been passed by for one whose only recommendation is that it is a stock term of heathenism. In the "*Dragon, Image and Demon*" (p. 349) we have the following summary of possible meanings for 道 in the Tao Teh King: "It is often rendered "reason"; it sometimes means the "way;" the word "method" is not a bad version, but perhaps the best yet given is that by the author of "*Taoist Texts*," where he renders Tao by "Nature" or the "Principle of Nature." How will any of these read in John? "In the beginning was Nature, and Nature was God, and Nature became flesh and dwelt among us." The test is a fair one, and under it 言 would yield good results, as do "verbo" and "parole" and "wort." It is only an application of the principle that things which are equal to the same are equal to one another. Will those who are responsible for the translation care to face it?

A vocable to mean "the expression of a thought" is absolutely necessary to represent λογος—where in Chinese literature has 道 such a force? Nor would one solitary instance satisfy the requirements of the case. The word to be used must bear this sense in ordinary use; it must be "understood of the people." Such a word is 言, and in it, not in 道, we have a synonym of λογος. Were it used—and that the next version may use it without marginal alternative, is our sincere hope—no heathen could confront the Christian missionary with such a passage as that recently quoted in these columns. Between John i. and the sentence from the 說文 there exists but the faintest trace of analogy when the former is reasonably translated; such analogy as can easily be accounted for by the neutral character of the words between which it is supposed to exist.

It is to be hoped that future workers on the Scriptures will deal with matter as well as with form, that the expression of the sense may be thoroughly examined and courageously dealt with at whatever expense of time or convenience. To do this will call for the exercise of much patience. Days, months, years must be given to it ungrudgingly by men to whom the Greek Testament, Grammar and Lexicon are more than mere memories of college days.

Note.—In 化之安's Commentary on Mark (Chap. 2) these words occur concerning the Lord Jesus:—論其於天地萬物顯現則謂之道. In his Epistle to the Romans Paul states that the "invisible things of Him (God) since the creation of the world are plainly seen, being perceived through the things that are made." But that our Lord Jesus was the Agent and the object of creation is entirely and necessarily a matter of revelation. What then can this sentence mean? John i. 1. is the text referred to in support of it, but that by no means countenances an absurdity such as this, so we are forced to the conclusion that the statement is made only for constructional effect.

θρησκεία.

This word occurs thrice in the New Testament, viz., in Acts xxvi. 5. Col. ii. 18, and Jas. i. 26-27. In the first both versions have 教, in the second 敬拜 (Mandarin) and 崇拜 (Wen-li), the latter no improvement on the former as we shall see. In the passage in James, with which only we shall concern ourselves, the former has 虔誠, the latter 虔敬. In estimating these renderings our first step must be to get a clear impression of the force of the Greek vocable for which they stand; that our translators lacked this is evident from the radical diversity of their renderings, each place having its own definite idea with which it would be totally impossible to connect either of the others.

Liddell and Scott give "*religious worship, service, observance, religion,*" whilst Trench (*Synonyms* § xlviii.) writes as follows:—"θρησκεία is predominantly the ceremonial service of religion, the external framework or body." And, to explain our English translation "Coleridge (*Aids to Reflection*) complains of our rendering, but it is not so much erroneous as obsolete. Milton offers—

"adorned

With gay *religions* full of pomp and gold." Par. Lost, Bk. 1."

First and last our translators in China appear to have forgotten that language like men, grows old and that words become obsolete in use or meaning and often change in these as well as in form.

Thus we learn that this word "is never used to denote that which is inward and spiritual in religion, but that which is formal, that which is liturgical, ritualistic, ceremonial." The sense of the whole passage is thus given by Trench (*ibid*): "If any man seem to himself to be *θρησκός*, a diligent observer of the offices of religion, if any man would render a pure and undefiled *θρησκεία* to God, let him know that this consists not in outward lustrations or ceremonial observances; nay, that there is a better *θρησκεία* than thousands of rams and rivers of oil, namely, to do justly and to love mercy and to walk humbly with his God (Mic. vi. 7-8.)"

Has this idea been caught and transferred into Chinese? Hardly, for 虔誠 undoubtedly refers to that which is "inward and spiritual," and Mr. John's alternative to the second character makes no difference to the sense whilst the first is retained. For an accurate rendering, one which will preserve the sense of the writer and bring it home to the heart and conscience of the reader 禮拜 suggests itself as being the word used by the Church for this very thing; the ceremony, simple or elaborate, the chant and the litany, or the sermon and the extempore prayer, wherein we worship God.

Or, perhaps, the characters should be reversed, or we should read 敬禮, but without this latter character no adequate translation can be made.

As the verses stand the loss is difficult to overestimate, the gain of such a change as that suggested would be great. To a Chinaman whose whole idea is that rites and ceremonies are all the service required by the gods; to whom nothing, on conversion, is so acceptable or so dangerous as ritual and routine, it must be a startling revelation to learn that whilst the soul of Christianity is love, its body is love in exercise; that from first to last, in spirit and in form, Christianity is comprehended in these two, love and holiness, care for the distressed and afflicted, and separation from the world. And if, as we read, the Word of God is sharp and powerful as a two-edged sword, how shortly must fall from all true Christians that legal formality over which we have all so often grieved.

“Pure ritualism and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

H.

Fan Wen Chen Kung.

范文正公

A WRITER in the History of Suchow, in recording an account of the repairs made at one time on the ancestral hall of Fan Wên Chên Kung, says of the Sung Dynasty that “it governed China for over 300 years, and while in extent of territory it did not equal the Han or the T’ang, yet in the number and ability of its statesmen and scholars it surpassed those famous dynasties. This was the chief characteristic of the Sung—its famous statesmen and scholars. And of the fifteen rulers of the house of Sung—Jên Tsung 仁宗—who occupied the throne 41 years, A.D. 1023-1064, was the greatest; and of the several hundred men who at different times served the State under the Sung Emperors none were more illustrious for ability and virtue than those of the reign of Jên Tsung; and of the illustrious men of that reign none showed greater ability and fidelity in the service of the State than Fan Wên Chên Kung.” It is acknowledged on all hands, by students of the subject, both native and foreign, that the period of the Sung, A.D. 960-1278, was the most illustrious in the history of China. The great house of T’ang had brought order out of the confusion that reigned for many years after the fall of the Han. It established settled government

throughout the wide extent of the empire; it inaugurated the system of literary examinations that has ever since held its place as one of the permanent institutions of the country; and under its settled rule of peace and confidence learning was greatly promoted and the arts of civilized life cultivated and extended. The fall of the T'ang and the confusion attendant on the divided sway of the "Five Dynasties" somewhat retarded the development of literature and philosophy that had already been carried to such an extent under the rule of the T'ang. But when T'ai Tsu, of the Sung, succeeded in reducing the country under one undivided sway, and the people once more enjoyed the blessings of settled government, there followed an era of advancement in civilization which, reaching its highest point under the reign of Jên Tsung, has, perhaps, never been surpassed even if it has been equalled by any other period in the history of China. The progress of the country before that period was in general upward to that point. Since that period it is not too much to say that the progress has been downward.

During this bright period in Chinese history, Europe was enveloped in the darkness of the feudal ages and engaged in its death grapple with the Saracens. Two years before Fan Wên Chên Kung was born, Louis V. of France died, and Hugh Capet came to the throne to rule the forty feudal lords of France. During the life of Fan, Canute the Dane conquered and ruled England, and fourteen years after the death of Fan, the battle of Hastings was fought and the Norman conquest completed. It is well worth our while, therefore, to contemplate the life of a man who was made by, and helped to make, so glorious a period in the history of this great and interesting country.

Among the illustrious scholars of the Sung, Chu Fu Tz stands out as one of the most prominent as the founder of a school of philosophy, and whose commentaries on the classics have been for centuries accepted as the standard of interpretation.

Among the statesmen of the same period none occupies a more exalted position for ability and faithful disinterested service of his country than Fan Wên Chên Kung. In fact several writers quoted in the History of Suchow, and also in the standard "History Made Easy," unhesitatingly pronounce him to have been the first statesman of his times. His name occupies a leading place among the noted worthies, whose illustrious careers have made their native city of Suchow famous. A biographical sketch of him is given in the History of Suchow, and it is from this biographical notice, together with the references to him in the "History Made Easy," that the facts contained in this paper are obtained.

Fan Ch'ung Yen was born in Suchow A.D. 989. (His given name was Ch'ung Yen 仲淹; Wên Chên Kung was the posthumous title by which he was canonized). His family originally lived in the province of Shensi, where one of his ancestors was prime minister to one of the T'ang Emperors. The family appear to have settled in Suchow a considerable time before Ch'ung Yen was born. Two years after his birth his father died, and his mother subsequently married again a man named Chu and changed not only her own name but that of her son also, and he was thenceforward called Chu Shwoh. He early developed a spirit of self-reliance, and when arriving at man's estate he learned the true history of his family, he felt deeply the disgrace of his mother's second marriage and the loss of the family name. He therefore left his home, bidding farewell to his mother, it is said, with tears in his eyes, and went to Nanking. There he entered school and studied with great diligence day and night. When he became weary and drowsy he would wash his face in cold water to arouse and refresh himself for his task. Being poor and unable to obtain sufficient food he was wont to eke out his living by eating thin gruel. Hardships that others could not endure were borne with comparative ease by Ch'ung Yen.

He graduated to the third degree—Tsin She—at the early age of 27, and was immediately appointed to an office in connection with the army. Soon after receiving this appointment he took his mother—apparently again a widow—to his own home and took filial care of her the rest of her life. He subsequently secured an Imperial edict, authorizing him to resume his ancestral name, and he took the name Ch'ung Yen, by which he is now known. He held various offices under the government during the next few years till his mother died, when he retired from office during the period of mourning.

The Prefect of Nanking, hearing of Ch'ung Yen, appointed him to the charge of the prefectural school in that city. While in this office Ch'ung Yen sent a memorial of over 10,000 characters to the Emperor, recommending certain reforms and changes in the government, and urging greater care in the selection of the provincial officials, the dismissal of the lazy, inefficient officers of the court, more stringent regulations in the government examinations and the proper training of military officers.

After the period of mourning for his mother was ended, the Prefect of Nanking recommended him to the Emperor's notice, and he was appointed to a position in the State Historiographer's Office at the capital, K'ai Fung Fu, in the year 1028. Ch'ung Yen was thoroughly acquainted with the classical writings and especially well

versed in the Book of Changes. Hence large numbers of students constantly came to him for instruction, and he was always ready with untiring patience to explain the classics to all who came for assistance. Moreover, out of his own funds he contributed to the support of many indigent scholars who came to the capital from different parts of the country to pursue their studies or attend the government examinations. The frugality and economy in life and official administration which characterized the court officials at that time was the result of Ch'ung Yen's example in these matters.

In 1030 when the Emperor led the officials of the palace into the presence of the Empress Dowager to pay their respects on the occasion of her birthday, Ch'ung Yen remonstrated with the Emperor on this violation of female decorum and indignity to the State and the bad precedent thus set for future ages. He also urged the Empress Dowager, who had ruled as regent during the minority of the Emperor, to relinquish her part in the government, as the Emperor was now of age and could manage affairs himself. But neither she nor the Emperor would listen to these remonstrances, and all that Ch'ung Yen got for his pains was an order banishing him from the capital and appointing him to the petty office of Prefect of Ho Chung in Shansi. During the time the events just noted took place, the Emperor was engaged in erecting some large and expensive buildings at the capital. Ch'ung Yen also remonstrated with the Emperor against this wasteful extravagance, saying that it would be much better to use the money wasted on these buildings to pay the debts owed by the Imperial Household. He also again urged the necessity of stricter vigilance in the selection and appointment of the officers of the government, saying that to appoint men to office by mere favoritism was not calculated to prolong the prosperity of the State. Although these remonstrances were not heeded, and Ch'ung Yen was banished from the capital because of his plain spoken reproofs, yet the Emperor felt the force of what Ch'ung Yen had said and his esteem for him was greatly increased, so that after the death of the Empress, Ch'ung Yen was recalled to court and appointed to the office of censor.

In the fall of 1032 there was a great drought and visitation of locusts in the regions East of the capital—Northern Kiangsu and Southern Shantung—and much suffering among the people was the result. Ch'ung Yen memorialized the Emperor to send government aid to the afflicted districts, but the Emperor paid no attention to his memorial. Ch'ung Yen then sent in an urgent paper on the subject, in which he asked the Emperor how he and the inmates of the palace would do if they were deprived of even a half day's

rations. The Emperor felt the force of the rebuke, and immediately appointed Ch'ung Yen governor of the Kiang Hwai province—where the famine prevailed—with full authority to relieve the distress.

On arriving at his post he immediately opened the public granaries and distributed food to the people, put down all forms of superstitious worship, remitted the taxes of various kinds and sent a memorial to the Emperor, urging the reform of some ten different abuses in connection with the local government of the region.

Ch'ung Yen's outspoken opposition to wrong and injustice brought him again, ere long, into collision with the Emperor—Jên Tsung. This time it was a remonstrance against the purpose of Jên Tsung to put away his lawful wife and Empress—Kwoh—and marry another. Ch'ung Yen was determinedly opposed to this act of injustice and bent all his energies to prevent it. But again the Emperor, unable to answer his arguments and being wearied with his persistency, banished him from the capital and appointed him magistrate of Loh Chen in Cheh-kiang, and subsequently Prefect of Suchow about A. D. 1035. During his term of office as Prefect of Suchow a great flood occurred there and the farms of the people were all under water. Ch'ung Yen set a large number of men at work, and “opened the Five Rivers”—whatever that may mean—and drained the waters of the Great Lake into the sea.

It was also at this time that he founded the Prefectural School and Confucian Temple of Suchow. He remained away from the capital in these two offices for more than a year. But the Emperor again relented and recalled Ch'ung Yen to the capital and appointed him member of the Board of Ceremonies, member of the National Academy, member of the Board of Civil Office and Acting Prefect of the city K'ai Fung.

It was after his recall from Suchow that Ch'ung Yen had his first open encounter with one who ever after continued to be his bitterest enemy—Lü I Kien. This man, who was prime minister and had the full confidence of the Emperor, was as unscrupulous as he was powerful, and everybody who desired to rise at court must first gain his favor, generally by bribery and corruption. Ch'ung Yen undertook to correct the abuses that were rife under this man's administration by showing to the Emperor in a graphic manner what officials were in office by right and what ones were there by the favoritism and corruption of the prime minister. But Lü I Kien, whose anger was naturally aroused by this attempt to interfere with his operations, was too strong for Ch'ung Yen, and the result was that he was again sent away from the capital and appointed Prefect Jao Chen in Kiangsi.

But when in 1038 Chao Yuen Yao headed a rebellion against the government on the Western borders of Shensi, the Emperor felt the need of a strong man to cope with it, and Ch'ung Yen was appointed to the command of the army that was sent against Yuen Yao.

By his vigorous measures in organizing the army, establishing military posts, providing supplies, and by his kind treatment of the people, he succeeded in the course of less than a year in reducing the insurrection and bringing peace to the region. But he was falsely accused at court of having made terms with the chief of the rebellion and entered into a plot to rise against the government, and he was deposed from office and sent as magistrate to Yao Chen in the province of Shensi.

When first Yuen Yao raised the standard of revolt he sought the aid of the K'iang tribes on the border of Shensi, and when Ch'ung Yen was sent to reduce the rebellion, he offered rewards and entered into treaties with these border tribes, and soon succeeded in detaching them from the support of Yuen Yao, and bringing them under subjection to the Emperor. Ch'ung Yen appears to have defeated the rebels in every encounter, but only his quickness at discerning the plans of the enemy saved him from falling into ambush and probable destruction on one occasion.

In this expedition he exhibited many of the qualities of an able General. In attention to detail, in the care and discipline of his army, in the promptness and celerity of his movements and the vigor of his attacks he proved himself fully competent to quell the serious uprising that he was sent to deal with, while by his lenient treatment of the prisoners he took and the just and firm government that he established, he gained the goodwill of the people and secured peace and quiet for the region he governed.

It was after his vigorous and successful work in reducing this rebellion that the Emperor came to look upon Ch'ung Yen with full confidence as the most able and faithful statesman of his time, and he therefore recalled him to the capital and appointed him Vice-President of the Privy Council, shortly after his appointment to Yao Chen.

The Emperor—Jên Tsung—was exceedingly anxious at this time to secure peace and prosperity to all his dominions, and constantly consulted with Ch'ung Yen and others as to the best methods of government. One day, at an audience in the T'ien Chang Pavillion, he required his two chief privy councillors—of whom Ch'ung Yen was the second—to indicate in writing the opinions as to where improvements might be made in the government with advantage to

the country. Ch'ung Yen, greatly fearing his inability to give the wise counsel that the case demanded, retired from the imperial presence and wrote a paper containing suggestions for the Emperor's guidance in various matters of State. These were treated under ten heads as follows : Clear discernment in deposing from, and advancing to, official rank ; the dismissal of favorites and sinecures ; thoroughness in the literary examinations ; care in the selection of officials ; equality in the division of the public lands ; encouragements to agriculture ; discipline and care of the army ; extension of imperial favors and proofs of good faith ; upholding the authority of the government ; reduction of the amount of forced labor required of the people.

The Emperor was greatly impressed with this paper from Ch'ung Yen on the principles of government, and immediately set about putting into effect every one of the suggestions it contained, publishing his decree throughout the empire, requiring the various local officials to carry out the changes and reforms therein indicated.

Formerly when the quarrel between Ch'ung Yen and Lü I Kien had reached a crisis and Ch'ung Yen was deposed and banished from the capital for several years, two parties had formed in the palace, each of which took sides for one of the men. After Ch'ung Yen had acquitted himself so well in quelling the rebellion on the frontier of Shensi, as already noted, and Lü I Kien had been deposed from the position of prime minister, the Emperor saw that the eyes of all the high officials turned to Ch'ung Yen as the man to take the place of the scoundrel who had been degraded. He therefore called him to the capital and made him one of his chief advisors.

From this time Ch'ung Yen felt the responsibility of his position as if the weight of the whole empire was on his shoulders, and worked day and night in the discharge of the duties of his office. He dismissed unworthy and inefficient men from office, examined carefully into all the details of government affairs, and insisted that all officials should render a strict account of their manner of discharging the duties of public office. But his plans were large and the changes and improvements he attempted to make in the administration of affairs were too sudden and sweeping and his ardent spirit ran ahead of his fellow officers, so that ere long opposition began to develop, especially among those who had prospered by favoritism, and who had been or would be dismissed under the stern rule of Ch'ung Yen. Even his best friends thought he was too drastic in his measures and that many of his plans were impracticable.

Opposed thus by the intrigues of palace favorites, and only partially supported by his friends, he ultimately found his position

as Vice-President of the Privy Council unbearable, and asked to be released from this office. The Emperor was unwilling to lose his services in this capacity, but as there were again indications of disturbances on the border of Shensi, he was appointed Governor of that province, while still holding his position as Vice-President of the Privy Council. When he left to go to his post as Governor of Shensi the Emperor made him a present of 100 ounces of gold as a mark of imperial favor, but he would not use it himself, but gave it all away to the officers in the army under his command as Governor of Shensi.

On arriving at his post he found the region of Ling Chen had been invaded and ravaged by organized banditti and the people driven away. The local officials advised that that region be given up and no attempt made to reclaim it. But Ch'ung Yen would not agree to this. He repaired the military posts, recalled the people who had been driven away, remitted all the taxes, relinquished the government monopoly of wine (whiskey) making, released travelling traders from taxation and after that "the region beyond the river had rest."

After he left the capital his adversaries became still more vehement in their opposition to him and his strict methods of government. His bodily health was already failing, and being tired of the struggle he insisted on being relieved from all further participation in government affairs. The Emperor still would not agree to release him but bestowed on him the title of Grand Secretary and gave him an easier position as Prefect of Ping Chen, in Shensi, and afterwards sent him as Prefect of Teng Chen. Subsequently when he was about to be removed from this last place the people were loth to have him go, and gathered in crowds to prevent his leaving. He was willing to remain, and the Emperor appointed him for another term. He was afterwards sent as Prefect to Hangchow, and advanced to the rank of Vice-President of the Board of Works. At this time, when he had entered on his 63rd year, he was taken seriously ill, and while on his way from Hangchow to a new appointment as Prefect of Yingchow—in Anhwei—he died at the age of 64 years.

The Emperor—Jên Tsung—on hearing of his sickness sent a commissioner with medicine from the palace for him. When the news of his death reached court, the Emperor deeply mourned his loss.

The Emperor had latterly been meditating recalling him to the capital and giving him the first place in the government, but had delayed doing so on account of the determined opposition of Ch'ung

Yen's enemies at court until his death deprived the country of his services.

The *History Made Easy* says that Ch'ung Yen's death was a judgment of heaven on the Emperor for listening to the calumnies heaped on Ch'ung Yen by his enemies, and not using him continually in the service of the country.

The posthumous title of President of the Board of War was conferred on him, and he was canonized as Wên Chên Kung 文正公.

The *History Made Easy*, above quoted, says in a note appended to the record of his decease, that of all the noted statesmen of the reign of Jên Tsung, Ch'ung Yen was the most able, faithful and efficient. The writer of his biography as given in the History of Suchow, says that as a man Ch'ung Yen was firm in principle and mild in manner. Mingling with all classes of people, no flattery on the one hand or abuse on the other, moved his mind from its even balance. He was untiringly devoted to the welfare of his country, and it is said of him that when calamities came upon the country he was the first to feel the sorrow, and when prosperity came he was the last to give way to a spirit of rejoicing—the first to sorrow and the last to rejoice. Whether in the service of his king, or in dealing with men he always kept his word and did as he had promised to do. He was frugal in his manner of living, and except when he had guests, he never had more than one kind of meat on his table. He was always ready to help those who were in want, and many a poor student was indebted to him for the means of support while he pursued his studies. He bought a thousand mow of land in and near Suchow and left it as the common property, or a kind of endowment, for his clan and their descendants. He taught great numbers of pupils, many of whom rose to distinction in literature and politics. His name was, as we say in English, a household word wherever he governed, being well known to the common people even in the alleys and out-of-the-way places. When his death became known there was general mourning all over the land. Even the barbarian tribes on the frontier, whom he had governed and brought under the imperial sway wept and mourned for him as for a father, and the people of several of the places he had governed erected temples to his memory and offered sacrifice to him.

He left four sons. One of them rose to eminence in the government under the following reign of Shên Tsung (神宗.) The four sons with their father are, by imperial authority, worshipped in the ancestral hall in Suchow, twice a year, by the Prefect and District Magistrate.

The writers of the Suchow History state that Ch'ung Yen was the founder of the Confucian Temple—Prefectural School—near the P'an Gate in Suchow. He was the founder of the system of government schools that now exists throughout the empire. There are four of these government schools in Suchow. The land on which the Confucian Temple stands was first bought by Ch'ung Yen for his own use. But the geomancer whom he called to examine it having told him that it was a specially lucky place and would produce many men of eminence in the years to come, he said it was not right that he should selfishly enjoy such benefits, so he gave the land as a place on which to build a prefectural school, or as foreigners call it, a Confucian Temple.

Some time before his death, while he was Prefect of Hangchow, about the year 1049, he purchased, as already noted, 1,000 *mow* of land in and near Suchow, and settled it on his family or clan and their descendants in perpetuity, and drew up regulations for the management and distribution of the proceeds of the same. Subsequently 2,000 *mow* more were added to this common property by two of his descendants, one in the Ming dynasty, and one in the present dynasty. There were 90 members of the Fan clan when this endowment was first established.

The regulations for the management of this common property were briefly as follows:—1. An elderly trustworthy member of the clan was appointed to take charge of the receipts and disbursements. 2. Every member of the family or clan was to have one *shên*—about a pint—of rice daily, and one piece of silk yearly. 3. When a daughter was married 50,000 cash was to be allowed for the wedding expenses. 4. When a son was married 20,000 cash was to be allowed for the wedding expenses. 5. When a daughter was married the second time 30,000 cash was to be allowed for expenses. 6. For the second marriage of a son 15,000 cash was to be allowed for expenses. 7. For a funeral the same amount was to be allowed for expenses as in the case of the second marriage of a daughter. 8. For the funeral of a child 10,000 cash was to be allowed. The land, as originally situated, yielded some 800 piculs of rice annually, so that there was an abundance for use according to the regulations. When any member of the family had obtained official rank and was waiting at home for office he had the means of support during the time, and when he obtained an appointment to official position his claim on the common property ceased.

These are the rules established by Ch'ung Yen when he first provided the common property. I have been unable to learn what is exactly the present status of the property, though the members of

the clan are said to be very numerous and live in different parts of the country, and the income from the property aggregates quite a large sum annually. The property has passed through many vicissitudes, according to the Suchow History, during the more than 800 years since it was established by Ch'ung Yen, having been lost to the clan more than once and restored to them again by imperial order.

This endowment plan, instituted by Fan Ch'ung Yen, has been followed by many others since his time, and there are now a number of such common properties owned by the leading families of Suchow.

The ancestral hall now stands on a part of this common property, near the center of the city of Suchow, and, as already noted, the Prefect and the Magistrate of the Wu District go every spring and autumn, by imperial order, to offer sacrifice to him and his four sons. There is also an altar to him in the Confucian Temple near the P'an Gate. This offering sacrifice to the names of the illustrious dead is, in China, a custom similar, no doubt, to the European custom of erecting monuments in memory of noted men. I do not think that any idea of religious worship attaches to it.

A public school was built in connection with the ancestral hall in the Yuen dynasty, and a rule was made that only a member of the Fan family should have charge of it.

Ch'ung Yen wrote a good deal during his lifetime, and some of his writings have been preserved. His life and works were published in a book containing some 50 volumes, but as it is out of print—the blocks having been destroyed during the Tai P'ing rebellion—I have been unable to obtain a copy except at an exorbitant price. The following is a list of his writings:—Essays, 20 volumes; other Papers, 4 volumes; Memorials on Government Affairs, 2 volumes; Letters, 3 volumes; Family Records, 2 volumes; Autobiography 5 volumes; Experiences on the Poyang, 1 volume; Rules for the Common Property, 1 volume; Memorials on Historical Subjects, 8 volumes; History of the Sung dynasty, 17 volumes; History of the State of Tsiao, 17 volumes; Letters on Historical Subjects, 5 volumes; Commentary on the Book of Changes, 1 volume; Topography of Tan Yang, 8 volumes; Praise of Noted Worthies, 10 volumes.

The clan burying ground lies West of the city of Suchow at the foot of the Balances Hill, where there is an image in mud and wood of Fan Wên Chên Kung, and where his ancestors and descendants are buried. It is not certain, however, that Ch'ung Yen himself is buried there. There is no record in the Suchow History of the place

of his burial, and strange to say, this, to the Chinese all-important matter, is left in uncertainty. To conclude: If we ask the reason of the unanimous verdict of Chinese writers that Ch'ung Yen was the first statesman of his time, the answer is not difficult to obtain, and consists in the following particulars: 1. His absolute honesty. So far as is known he never took or gave a bribe and never used his official position to extort money from those under his authority. "An honest man is the noblest work of God." 2. His public spirit. He was ever on the lookout for means by which to ameliorate the condition of the people and benefit the country. He established good government wherever he went; promoted education by all means in his power, and the system of government schools now in active operation throughout the whole country, is a lasting monument to his far sightedness and public spirit. 3. His ability as a statesman. This is shown in many of the enactments originating with him, which made the reign of Jên Tsung one of the most illustrious in the history of China. 4. His capacity for all kinds of work, however varied, mark him as a man above men. Whether as a teacher instructing his numerous pupils, or as Vice-President of the Privy Council practically governing the empire, whether as governor of a province or commander of an army coping with obstinate rebellion, in all these varied capacities he showed himself equal to any work required of him.

He is, in the providence of God, the product of Chinese civilization—pure and undefiled—long years before the strangers from across the seas came to modify that civilization and change the course of Chinese history. As such, while we may not compare him with the men produced in the best days of ancient Greece and Rome, yet compared with the men that have helped to make, and have been made by, the civilizations of Eastern Asia, he takes his place as one of the best, and we may ungrudgingly give China full credit for having produced such a man.

Preaching to the Chinese by Similarities and Contrasts.

BY REV. A. SYDENSTRICKER.

IT seems generally taken as a matter of course that in preaching to the Chinese we ought to be as *conciliatory* as the nature of our subject and the truths which we present will allow. The aim is to find in the classics of the scholars and in the lore of the people sayings and proverbs, if not doctrines, that are similar to or identical with the Gospel truths and maxims which we bring to

them. In this way, it is fondly hoped the prejudices of the hearers will be allayed, so that they will give a more ready assent to the Gospel and be the more easily led to embrace it. Especially are native helpers prone to this method of preaching. They will often talk of *Shang-ti* and *T'ien-lao-ye*, of *K'ung-fu-ts* and *Meng-fu-ts* until one has to listen a good while and carefully in order to ascertain whether they are preaching the Gospel or giving a lecture on some classic worthy. That there is a conciliatory way of presenting the Gospel that is allowable, is a fact both attested by Scripture and sustained by sound reason. For Scripture, see especially Acts xvii., 16-34, where the missionary Apostle preaches in a conciliatory tone to the Athenians. There are audiences that are so turbulent or so violently opposed to the Gospel that the preacher's first task is to conciliate them, if possible, and to do this he wisely puts forward the most attractive and least repugnant truths first. In such circumstances it may be safe to allude to anything that the speaker and hearer may have in common, and take common beliefs as the foundation, at least, of his remarks.

The Bible, however, no less clearly indicates both by example and precept that there is another method of preaching the Gospel which must often be used—a method by which the strongest and most repugnant truths are presented in a plain, direct manner with no aim at conciliation, but rather with a view to excite the hearer either to declared opposition or to pungent conviction. This method is sustained by such examples as those given in Mark vii., 1-13; Matt. xxiii., Acts ii., 23-4; iii., 15; iv., 10; &c., and by the Apostle's preaching at Corinth, where, as if apparently disgusted with his conciliatory method used at Athens and with the meagre results that followed, he says he “determined to know nothing but Christ and Him crucified,” and “preached Christ and Him crucified to the Jews a stumbling-block, and to the Greeks foolishness.” In these passages and others of similar kind the actions of God and the facts and truths of the Gospel are brought out in the most striking contrast against the actions, the learning and the prejudices of the persons preached to. The Apostle seems to have a contempt for the learning of the Greeks. “Where is the wise? Where is the scribe? Where is the disputer of this world?” He declared that the Greeks, in spite of all their learning, knew nothing of the true God, and fearlessly states the general truth equally applicable to all heathen nations that “the world by wisdom knew not God.”

This method of preaching had the great advantage—as it has yet—of producing an *effect* on the audience, and excited either active opposition or a stinging conviction of sin. Conciliatory preaching

too often leaves the hearer more firmly settled in previous beliefs, while the straightforward method of bringing the Gospel out in direct contrast and contact with the errors and sins of men generally has the good effect of *awakening* them.

Having very briefly indicated these two methods and their effects, the question now arises, Which method ought we to use in preaching to the Chinese? This question may be answered by asking and answering another one, viz., Which feature of character is the most prominent in the generality of Chinese, stolid indifference or declared opposition to the Gospel? I presume that almost everyone will admit with but little hesitation that *indifference* is one of the most prevailing as well as the most discouraging characteristics of the Chinese. Even when they manifest interest enough to make a remark or express an opinion it is usually the oft-repeated threadbare remark that the foreigner preaches *ti'en-ti* or *c'hüen-hua-jen*, or that he has come to do *hao-sh* and such like. At best it generally amounts to nothing more than the vague expression *tao-li-hao*, *chiang-tih-puh-ts'o*, &c.

Furthermore, as is but too well known, they constantly try to identify the Gospel with something that they already have, while at the same time they are peculiarly insensible as to personal guilt. Hence it follows that conciliatory preaching to them is in danger of producing no other effect than to confirm them in their own preconceived beliefs and opinions; while they apparently regard the foreigner as himself only a novice in doctrines which they have known from time immemorial, and while the foreigner thinks that he has come to tell them something new, they see in his preaching simply their old cherished doctrines in foreign garb.

The truth is the Chinese are spiritually and mentally very much in the same condition as many of them are physically, under the influence of a fatal opiate. "They that make them (the idols) are like unto them; so is everyone that trusteth in them." They seem almost as devoid of mental and spiritual life as the idols they worship are of physical life.

They præeminently need something that will *startle* them out of their slumber. When we deal with a case of opium poisoning we do not administer soothing doses and put him to sleep, but on the contrary force down an emetic and trot him round the court, in spite of his protests and his resistance to the contrary. In this way the feeble life is resuscitated.

Now it seems to me that in our preaching to these stolidly indifferent people we ought to treat them mentally and spiritually very much as we handle an opium case literally. Instead of lectur-

ing to them of their sages—*Shang-tis* and classics—give them the Jehovah God and the divine Savior of the Bible. Instead of dwelling on their good qualities, show them their sins and abominations in fiery colors. Let them know that what we bring to them is not the *san-kang-wu-c'hang* of the sages, but that it is the true God and the real Savior of both of whom they are in utter ignorance. Let us not try to connect the Gospel with something which they already have; they are only too fond of doing that themselves. This would be too much like administering chloroform to a case of opium poisoning. But suppose opposition is excited. So let it be. It only proves that our preaching is taking effect.

It is arousing the little dormant life that is left remaining. Our Saviour declares that He “came into the world not to send peace, but a sword.” Such was the effect of His preaching, *and it produced results*. If we would produce any effect we must arouse the dormant life by the direct preaching of the Gospel and leave the sages and deities of the heathen to the discussions of sinologues.

Hygiene.

[Having heard the farewell address from the retiring President of the W. C. T. U. at the annual meeting held April 30th, 1889, and feeling that others than those present might find in it suggestions that would be useful, we have secured permission to print the closing paragraphs.—EDITOR.]

THE recent movements in the lines of Hygiene seem to me among the most hopeful signs of our temperance work. I must confess that at the age of fifty-eight I am learning practical lessons that I have only known in theory hitherto. The importance, indeed the absolute necessity, of paying more attention to the simplest laws of health for the full development of our highest powers of body and mind grows upon me daily. We are commanded to glorify God in our “bodies” as well as in our “spirits.” The loving Apostle John in his inspired letter to his “well-beloved Gaius” says, “Beloved, I wish above all things that thou mayest prosper and be in health even as thy soul prospereth.” *Above all things* is very strong language from an inspired Apostle.

Having suffered myself from years of nervous prostration, and being now entirely relieved, I will ask you to excuse a few personal remarks. About fifteen months ago I read of a man who took cold under no exposures whatever. His methods were simple, and I resolved to try them. In the first experiments came increased power to sleep, quiet of nerves and general buoyancy of spirits.

These were unexpected and delightful. It was not strange, was it? that the experiments were continued, and although there was a loss of flesh, the nerve power steadily increased, and there also came the immunity from taking cold. When in Japan, nearly a year ago, our children looked upon the change in their mother as almost miraculous, and although our son was as well as ever in his life, yet having at times severe head-ache under pressure of work or loss of sleep, he concluded to try his mother's experiments. The result was a greatly increased power to sleep, and no head-ache after a whole night of enforced wakefulness, and during a period of intense work which he called the most intense work of his life. Could any medicine have brought us such relief from nervous troubles with the feeling also that no reaction of evil was possible, how gladly would we recommend it, how eager would many be to try it!

The main idea seems to be to do anything and everything that will strengthen the nervous system and that of course means to avoid what will irritate the nerves. Now can I be excused for going into some minutiae that everybody knows, but not every body acts upon?

1. Concerning the skin under which come millions of nerves, each one sending its message to the brain. How important to keep the surface of the body in the best possible condition, and how valuable a few minutes with a flesh brush, a coarse towel or even with the bare hand to produce a healthy glow on retiring and rising. 2. The importance of breathing the purest air by day and by night and of keeping in sunlight as much as possible is not sufficiently understood by a great many. Surely no argument is needed, but can there not be improvement in this respect? Let us see to it there be not the least hindrance by our clothing to a full expansion of the chest at every breath, for unless the oxygen thoroughly purify the blood, the latter returns through the whole body, carrying waste matter that is as truly poisonous as is the alcohol we fight against. 3. Special attention should be given to having exercise, and that in the open air if possible. 4. But perhaps the most direct and potent way of controlling the nerves is through the stomach. This long-suffering patient organ gets accustomed to ill-treatment and takes in without complaint much that is injurious. Again will you excuse a personality? One of our daughters had chronic head-ache and sore-throat for years, suffered much and grew worse in spite of medical, electric and water treatment successively tried. A specialist for nervous troubles suggested that there might be a chronic disturbance in the stomach—though the daughter had never felt any discomfort in that region—and advised her limiting each meal to the amount of a cup-

full and to continue the experiment for a long time, as nature works slowly. The suggestions were carefully followed, and all the simple health rules obeyed. It was nearly two months before there came any perceptible relief, but within three months there came times of entire relief, and at the end of a year the desire and the courage for entering again upon life's work had come. She was entirely cured of both troubles, the chronic head-ache and the sore-throat that she had had for many years. She has lately been cured of rheumatism by an almost complete fast of about three days.

From our own experiences and that of some others, I believe that the craving when time for a regular meal comes, and especially the faintness if a meal is delayed, are signs of a disturbed condition of stomach. For many years I was as much troubled as any one in this way, and while at special times I longed for the spiritual good to be expected from fasting, I felt that it would be wicked for me to try it. But our Savior fasted forty days before entering upon his public life work, and He told his disciples that one kind of demons could only be driven out by "prayer and fasting." During the pressing work of the past winter I had not the least difficulty in using this means of grace and strength.

My friends, is it a desirable condition of body to feel equally well and strong whether any one meal is eaten or not? To have no craving for any variety of food? To be able to work mentally and physically equally well whether meals or sleep be occasionally disturbed or not? I assure you this is my condition. The increased freedom of thought, of brain power, of self-control, the enlarged spiritual liberty and religious enjoyment and freedom in prayer that have accompanied my experiments are more than I can find words to express. I trust no one will think that because one meal may be omitted without immediate injury, therefore many may be, or that if one night of lost sleep bring no suffering therefore regular sleep may be carelessly disturbed. Regular meals and regular sleep are the order of nature and should be carefully sought after. Now my friends I beg that you will not be satisfied with any condition short of perfect health.

Of course all comes through faith in God, the Giver of all, but no amount of faith will keep us well when we persistently disobey the laws of health. We have our own definite parts to do in securing and preserving health even while we lean implicitly upon God for it; just as we are to "work out our own salvation with fear and trembling", even while "it is God that worketh in us to will and to do of His good pleasure".

L. L. G.

Correspondence.

ABOUT DR. GULICK.

DEAR RECORDER:—It has occurred to me that a few items of news about one who has always shown the most lively interest in your prosperity as "A Missionary Journal" would be welcomed by you and your patrons; and at the same time serve as a reply to the numerous enquiries at the office of the American Bible Society's Agency after the health of our mutual and esteemed friend Dr. Gulick, who, on account of failing health, has had to lay aside the harness for a season.

The Doctor left Shanghai on April 27th for Japan. Shortly after reaching Kumamoto his condition grew worse, causing his family great anxiety. Fearing the worst (to his beloved relatives) his brother sent a telegram to Mrs. Gulick, who was preparing to follow, for her to leave at once, which she did. On reaching her husband the crisis had been reached and happily passed.

The Doctor, referring to the arrival of Mrs. Gulick, in a subsequent letter which he dictated, says: "I had touched to the bottom, and now, though still very weak, am rapidly rising."

The news by the last mail, 17th June, continues to be very encouraging, "Head aches gone, strength slowly returning."

On June 23rd they hope to leave Yokohama for Oakland, Cal. May the rest, so well earned, be thoroughly enjoyed by the Doctor and his beloved partner. The hearts and

circles which now miss them so much feel cheered and encouraged with the prospect of being privileged in due time to receive them back amongst us, fitted and furnished for many years of faithful service. For this, if the Lord will, let us continue in united prayer.

JAS. DALZIEL.

REV. GEORGE COCKBURN AND
DR. WILLIAMSON.

DEAR SIR:—I have no doubt whatever that the *Book of Discipline* and the *Directory of Worship* referred to by Dr. Williamson in his articles on Organization were those authorized by the American Presbyterian (North) Synod, and used as text books by the students of that denomination. And I have repeatedly wondered how Mr. Cockburn could reach the end of his letter without halting and reflecting whether it were not possible there might be other books of the same name as Knox's and Melville's before charging any one with such blunder or misleading statement as he imputes to the writer in question.

Yours truly,

BETA.

ANNIVERSARY OF DR. MACKAY'S
ARRIVAL AT TAMSUI.

DEAR RECORDER:—It was my privilege to be here on the 9th ultimo, the 17th anniversary of Dr. Mackay's arrival. And I wish to lay before you a few facts concerning the occasion, as I think it is something in which every one who

prays 'Thy Kingdom Come' will be very much interested. Seventeen years ago Dr. Mackay arrived here, and had to begin work on very rough and uncultivated soil. This year there were a number of about forty preachers and students at "Oxford College," who wanted to give the Doctor and others a treat, by having a debate on Christianity *versus* Buddhism, Taoism and Confucianism. It was a splendid sight to see the twenty-four debaters, well dressed, straight, and manly walk in like a lot of lawyers, and place themselves on each side of a long table in the middle of the room. The headman on the side of Christianity (Rev. Giam Chung Hoâ) opened the debate, and one could easily see that it was not his first *argument*. On the side of Heathenism the headman was a preacher who had formerly been a Confucianist and who for the time being consented to represent the ideas of that sage once more, and did it in a very becoming and dignified manner.

Those who represented Buddhism and Taoism did it so well that unless one had known them to be Christian preachers and students, one would certainly have taken them for priests. They also wore dresses of their own, and would have deceived any one. Ignorance and superstition shone right through them.

Classics and Scriptures were twisted and turned in every possible way, and it was evident that they had good weapons and used them well. I was especially pleased to see the weapons on the side of *Christianity*. Every one had

brought with him a splendid guilt-edged and mapped Bible, lately purchased from your humble servant, and often showed to his adversary (pointing to his Bible) where he received his ideas from. After the debate was over the Chairman pronounced himself in favor of the Christian side, upon which the head Confucianist said: "If that is the case, we had all better take our clothes off and go to the other side." The college was tastefully decorated by the students with flowers and evergreens. On approaching the entrance could be seen conspicuously on the wall the following:—

2719

1872 to 1889

17 years,

indicating the number of converts that had been gathered in during the 17 years Dr. Mackay had been here. All the foreigners who could come were present, and a military mandarin sent 17 large rockets (one for each year the Doctor has been here, to be fired off when the crowd disperse.

All these facts certainly go to show what energy, good judgment and piety combined have done for North Formosa.

I am especially thankful for having seen and heard these promising young men with my own eyes and ears, and been permitted to sell a Bible to each one of them. The books could certainly not be in better hands, unless in the hands of him who bought them. Indeed, I never set eyes on a more orderly, kind-hearted and well-informed native ministry; their ability and skill on the occasion

mentioned were subjects of universal comment, and show what years of patient toil has produced.

The Chinese officials have long ago come to see the good that has been accomplished by the mission, and often in many ways show their appreciation of work done. Last, not least, I may mention a fact which cannot be overlooked by the colporteur:—They (the debaters) are always willing to assist a colporteur, and the large sales I have had are in many instances due to the assistance received from Dr. Mackay and his preacher,—to whom I am deeply grateful for all.

Yours faithfully,

J. AMINOFF.

TAMSUI.

TOBACCO AND INTRODUCTION OF
Y. M. C. A. INTO CHINA.

DEAR SIR:—In your No. for May there was an article by the Rev. J. Gilmour on "Tobacco," which I read with much interest, as I did the article from his pen in the April No., 1888, entitled "Tabacco, Whiskey and Opium."

The July No. of the *Recorder*, 1869, twenty years ago, contained an article on "Opium and other Narcotics," which I prepared with much care. The statements and conclusions there given are the views of a physician from a Christian standpoint. It affords me much gratification to find after so many years my views so fully sustained by an independent observer, looking at the three evils from a different standpoint. Mr. Gilmour, in all probability, never saw my article, but whether he

did or not, the circumstances in which he made his observations and the testimony he elicited from the hard worked laborers with whom he had intercourse, give great force to his conclusions.

The hardships of these poor people taught them the value of a cash, and their sturdy common sense could decide on the spot whether it was right or wrong to spend the cash for opium, whiskey or tobacco, when it was needed to allay hunger and keep out cold. As soon as Mr. Gilmour has taught these poor people to know the needs of the soul as well as they do those of the body they can decide with equal readiness the right or wrong of using cash for that which injures the body and degrades the soul.

How any Christian teacher can read such statements and not give his whole influence as a man, a citizen, a Christian and a Christian teacher against a practice so objectionable, so expensive, so filthy, so degrading, is beyond my comprehension.

The Methodist Episcopal Church in the United States will not admit to its ministry a young man who uses tobacco. This condemnation of the evil habit by one of our great denominations is not without reasons—reasons which are numerous and cogent. There is something in it inconsistent with the exalted character which should belong to a herald of the cross—it is wrong, it is a sin.

But it is a curious example of the imperfection of human judgment that what is condemned in one class is allowed in another and larger class.

Can it be that what is wrong in a minister is right in a layman? The truth is that when the Gospel of purity fully prevails, the repulsive and degrading habit will be condemned, not only by the Methodist Episcopal Church but by all Churches, not only in ministers but in all professing Christians.

Allow me to refer to another matter which has received attention in your columns.

The introduction of the Young Men's Christian Association into China is contemplated, and an agent of that body is now in Japan and shortly expected in China.

Having had an opportunity of witnessing the working of what professed to be a Chinese Y. M. C. A., I would consider the establishment of such association on mission ground as nothing less than a great calamity. In the *Recorder* of November and December, 1879, in an article entitled "Missions to the Chinese in California," I have expressed my views on this subject,

and I need not repeat them here. Other missionaries of experience concur in my views, and the Rev. H. V. Noyes wrote a paper embodying his observations and conclusions. It is very evident that the time has not come by many years for establishing any association in China, independent of the Church of Christ, as an aid to the extension of Christianity. I am inclined to think that very few missionaries of fifteen or twenty years' experience would favor such a measure. If such is the case it is certainly a question whether it is wise for a man who is ignorant of the state of things in China, to undertake the inauguration of an institution which will add complications and difficulties to a work already surrounded with difficulties and complications, requiring the utmost wisdom, firmness and tact on the part of those to whom it is committed.

J. G. K.

Our Book Table.

REPORTS.

THE Minutes of the Twelfth Session of the Foochow Conference of the M. E. Church has just come to our table, being the record of their meeting held during Bishop Fowler's visit last November. It is a pamphlet of much interest, and the reports of the Anglo-Chinese College, the Biblical Institute, their Mission Press, their paper—the Fohkien Church Advocate, &c., are well worth a reading.

The papers on Sabbath Observance, Religious Literature, Sunday Schools and Temperance lead us to believe that the native Churches in that Conference are well grounded in the truth. The statistical tables are very full, and we have not space to even summarize, but we are glad to see that the contributions—native contributions we suppose—for all objects last year amount to nearly \$1,500.00.

The Report of the Mackay Mission Hospital in Tamsui, Formosa,

for 1888, tells of 3,280 new patients and 7,685 "return visits" and another year of successful labor. Dr. Rennie submits a very modest report of excellent work, and the Rev. Dr. Mackay appends a highly instructive account of native therapeutics, which is a new feature in medical reports and is really interesting as well as instructive. The name which appears twice on the cover and in capitals at the close leaves us in no doubt as to who is the presiding genius of the Hospital.

The Fourth Report of the C. I. M. Medical Work at Tai-yüen-fu, under Dr. Edwards, is another index of the good these healers of the body do in China. Under Evangelistic work he tells of one partially blind patient who became converted, and is now with Mr. Murray learning his system for the blind in preparation for future work. We noticed in the *North-China Daily News* of June 21st that Dr. Daly, who is in charge of the Church Missionary Hospital at Ningpo, deprives his opium patients of the drug immediately and entirely and sees no bad results. But Dr. Edwards in his notes on his Opium Refuge, says:—"The plan of breaking off the opium by giving gradually diminished doses of liquor morphia has been continued, with the result that the patients have suffered much less than under the old plan of breaking off the drug at once, and there have been no deaths." Has this subject been fully discussed in the Medical Missionary Journal? If not we hope this valuable magazine will discuss this highly practical question.

CONSTRUCTIONS AND IDIOMS OF CHINESE SENTENCES.*

IN this book Mr. Sydenstricker deals with the Chinese language in a philosophical manner, explaining the principles of its construction and idioms. The list of contents, if given, would be as follows:—

Preface.

Introductory Chapters.

1. Analysis and Formation of Words.

2. The Sentence: General Division of Words.

PART I.

Dead Words or Substantives with their Attributive Modifiers.

3. Substantives.

4. Apposition.

5. Attributive Modifiers of the Noun Substantive.

PART II.

The Predicate with its Modifying Words.

6. The Predicate in general.

7. General Divisions of the Predicate.

8. The Verbal Predicate.

9. The Noun Predicate, Modifications of the Predicate.

10. (1) Adverbs.

11. (2) Adverbial Clauses.

12. Various forms of the Predicate.

13. Active and Passive Constructions.

14. Interrogative Constructions.

15. The Descriptive „

16. Sequents.

17. The Emphatic Position.

PART III.

18. Particles or Empty Words.

19. Interrogative and Final Particles. *Appendices.*

(1) List of Descriptive Classifiers.

(2) „ „ General Mandarin Sounds.

Our author says that his work is "crude, imperfect and unfinished." "Friendly criticism is invited." Thus called upon, we make the following suggestions:—

1. The book ought to have a list of contents.

* An Exposition of the Construction and Idioms of Chinese Sentences, as found in Colloquial Mandarin. For the use of Learners of the Language. By A. SYDENSTRICKER. Shanghai: American Presbyterian Mission Press, 1889.

2. An English index is needed.

3. A Chinese index is of vital importance.

4. The list of Pronouns should include the *Demonstratives*. It is not an improvement to omit them here and discuss them elsewhere.

5. Under the head of Personal Pronouns, the idiomatic substitutes that are, as a rule, used in conversation, should be fully treated. Let Mr. Sydenstricker, in his second edition, give a list of them from "Your Majesty," 萬歲, down through all grades of honorable styles of address to plain "Aged Brother" 老兄.

6. The English Participles, as such, ought to be noticed, and their Chinese equivalents discussed.

7. The examples given to illustrate the rules laid down ought to be everywhere arranged as is the case now on page 40 and in Appendix I. The Chinese sentences should be in one column, the transliterations in a second, and the translations in a third. This arrangement is not merely a matter of taste. Its desirability is based upon the broad principle that language appeals to the eye as well as to the ear.

8. Let the author, aided in private by some judicious friend, thoroughly revise the whole book. It needs revision and is worth it.

In many respects our author deserves commendation.

1. The making of a book devoted exclusively to constructions and idioms was on Mr. Sydenstricker's part a happy thought. He deserves unstinted praise for laying emphasis upon the importance of studying

the forms of the language. Chinese constructions and idioms are easy: *and for that reason* the student is in danger of becoming careless about them. The common use of Chinese words, combined in a way that is neither English nor Chinese, is the besetting sin of foreigners who speak Chinese. Who can forget the criticism passed upon Chinese-speaking foreigners by a learned Chinaman writing in the *Recorder* of October, 1888? (page 487) 外國人一開口亂說, which may be freely rendered thus: "Whenever a foreigner opens his mouth he speaks *confoundedly*!" Confusedly is the exact word: and the confusion justly complained of is caused by devoting too little attention to constructions and idioms.

2. We must commend Mr. Sydenstricker's courage and industry. Unlike a commentator who himself explains easy texts and leaves the reader to explain the hard ones, our author attacks every difficulty. He sets in array all the technicalities of grammar; invents new terms, and with "no shirking" for his motto leads his follower into the thickest of the fight. Explaining the phenomena of the language is to our author a most serious business, and he does it earnestly and fully.

3. The principal value of this book is that it supplies the one great defect of all Chinese teachers who, without exception, are sadly destitute of the ability to explain difficulties. The learner sits at his table opposite his teacher. Though so near together there is a bottomless gulf between them. The teacher states, "we speak thus."

He gives the words in use by the Chinese. He knows absolutely nothing of analyzing the principles of language. It is utterly impossible for him to understand what the learner wants in the way of explanation. This defect in the teacher is, to a great extent, supplied by Mr. Sydenstricker's book. The lack of the power to explain, which is such a marked defect in the Chinese, is made pitifully plain by the books used to-day in Shanghai by Chinese who try to teach English

to their fellow countrymen. The best of such books made by Chinese are full phrase-books, and nothing more. To a student taught by a Chinese teacher a book like Mr. Sydenstricker's is absolutely indispensable. Our author may guide at times over what seems to be rough ground, but he will guide him with care, and the hand that he extends will be found on the whole strong, kindly and safe.

FRIENDLY CRITIC.

Editorial Notes and Missionary News.

THE LATE MR. CROSSET.

JUST as we go to press we receive from Mr. Bryson the following letter, dated Tientsin, June 22nd, announcing the death of Mr. Crosset. A few weeks ago he was taken sick while in Shanghai, where he had been for a number of months working for the deaf and blind, and almost immediately expressed a desire to go North. He was living at the time in the upper storey of a Chinese house in Hongkew, and although every effort was made to induce him to be removed to a hospital or the house of a friend, he persistently refused, and could with difficulty be induced to partake of any nourishment whatever, seemingly thinking that abstinence was all that was necessary to recovery. On Monday eve, June 17th, he was taken on board the *El Dorado*, in order to have as fellow-passenger Mr. Kin Ta-ting, who had been very kind to him. The result is given below.

We can hardly call it a sad death, as those who were intimate with Mr. Crosset for some time could see that he was in a greatly weakened mental condition. We shall hope to give a more extended notice of his life in a subsequent number:—

You will probably hear by this steamer the sad news of the death of Mr. Crosset. He died peacefully in his sleep on board the s. s. *El Dorado*, outside Taku at 5 a.m. yesterday morning, and was buried in the Tientsin Cemetery at 7 o'clock the same evening. He was very weak as you know when he started from Shanghai, and seems to have rapidly failed in strength through his persistent refusal to take any nourishment. Captain Payne invited him the first morning to come into the saloon, but he preferred to remain on deck among the Chinese, talking to every one about the things of the Kingdom of God. The next day he was unable to move about, and the Captain carried him into a saloon cabin, so emaciated in body that he seemed

no heavier than a child. There he rested till the angels carried him home.

His extreme views and practice about fasting must have hastened his end. He told the Captain that he had prayed to God that all appetite or desire for food might be taken away, and God has answered his prayer.

All the missionary body and a considerable number of gentlemen from the foreign community attended his funeral. The service was read by Rev. W. F. Walker of the Meth. Epis. Mission.

WE are again compelled to hold over considerable matter for our next issue which we had designed for this. The last news from the famine region is that the Chinese government has come in with abundant means, supplying the people liberally in the very places where the missionaries had been furnishing relief so long. It certainly looks as though the government were jealous of the good deeds of the missionaries and the generosity of foreigners, and now, when the work is practically done, were trying to snatch the praise which is due to others, and produce impressions of love and care for the people which appeared lamentably wanting during the past winter.

WE have previously referred to some of the replies to Canon Taylor, but the following, taken from the *London Record*, is decidedly the most pungent of any we remember to have seen :—

SIR :—Canon Taylor, in the *Fortnightly Review*, judges, by comparison of expenditure with results, mission effort to have failed. He counts non-Christian people at 920,000,000, and estimates the annual outlay for their conversion at

2,000,000; that is £1 for each 460, or rather more than an annual half-penny a head. Yet he says, "Clearly there is no lack of men or means." I accept the Canon's statistics without question. I shall admit one half-penny a head as ample outlay for the conversion of the heathen. Now as to the value of souls at home. I find from *Crockford*, 1887, that the income of Canon Taylor's benefice is (net) £1,048 and house. I find also that the population of his parish is 802. Now, as, presumably, the Canon having so keen a sense of the wasteful expenditure of money on modern missions, considers £1,048 and a house not excessive payment for the spiritual care of 802 souls, we arrive at once at the difference between the Canon's estimate of the value of souls abroad, counting his friends the Mohammedans, and souls in Settrington. The discovery is striking, and to Settrington folk most flattering. The heathens at $\frac{1}{2}$ d. a head are amply provided for; at Settrington they required £1 6s. 1 $\frac{1}{2}$ d. to be annually supplied for their pastoral supervision. Surely the Canon's friends abroad may justly take umbrage that their souls are estimated by him in value at 1-627 of the value of the folk of Settrington! I omit, to preserve the simplicity of the comparison, such other factors of the equations as the enormous difficulty of the task of christianizing people out of heathenism contrasted with keeping Christian a parish christianized so many centuries ago. It is, indeed, humiliating to enter into such statistical contention with the clergyman in question. But he has appealed to figures and statistics; to figures and statistics he must go—*Suo sibi hunc gladio jugulo*.

GEORGE ENSOR.

DR. CORBETT, speaking of a trip to his outstations, says :—

The work on the whole was encouraging. The Sabbath well observed, and many growing in Christian life. Twenty-five were admitted on profession of faith. Several new schools were established. We have now in all thirty-one schools connected with our work. Whole families have been brought into the Church through their children attending our schools and committing scriptures and Christian books to memory.

MR. RUDLAND, Taichow, writes:—Our Conference has just closed, and though sorrow has mingled with our joy, the time spent together has been one of hallowed feeling. The Lord most evidently working in our midst, and the students who are here for the local examination filling the chapel full at each service, and by their quiet behaviour and earnest enquiry after truth, manifesting a spirit, such as has not been witnessed on similar occasions. We received into Church fellowship 8 persons by baptism. From the reports given in, 50 more are on the list of enquirers, whom we hope to receive in due time.

MR. R. C. FORSYTH, of Eng. Bap. Mission, Tsing-cheu-fu, writes May 28th:—Our Relief Distribution, I am glad to say, is now nearly over; our roll exceeds quarter of a million in all.

THE Secretary of the State Department, the Hon. Thomas F. Bayard, writes me that the standing instructions to our Minister in China "are to endeavor to obtain for our excellent and self-sacrificing missionaries in China no less a measure of privilege than is granted by treaty, conferred by favor, or procured through use and custom for the missionaries of any other nation

and creed." This seems to me to be a stronger position than has been occupied in the past, and if really followed out, cannot but result in the peace and security of Americans in China.—Rev. Gilbert Reid, in *New York Evangelist*.

IN the last number of the *China Review* is a very able and interesting article by A. H. Exner, being a translation of a lecture on "The Sources of Revenue and the Credit of China," delivered in Berlin in April, 1887. China's revenue, as there shown, might be immense if properly collected. But when one reads of the transmigration which the tribute rice undergoes—becoming literally another kind of rice before it reaches Peking from what it was when it started on its journey—the diminution in amount it suffers by the way, and knows that this is only a specimen of the manner in which a large part of the revenue is perverted or purloined, one is simply surprised that such a state of things is allowed to continue. Especially, with such an example before it as the Maritime Customs as an illustration of what may be done, it is a query how long the old order of peculation and pilfering will be permitted to survive.

Diary of Events in the Far East.

April, 1889.

12th.—An extensive fire broke out in Soochow in Szchnan, committing fearful havoc. About 36,017 families were rendered homeless, and about 1,600 lives were lost in the confusion. Help is needed for the sufferers.

May, 1889.

13th.—A fight occurs at Monkay, Tonkin, between a column under Commandant Bandant and a band of pirates, who had set up three stockades. These were stormed and the stockades destroyed, the pirates being put to flight. The French lost 3 killed and eleven wounded. The enemy's loss was unknown.

14th.—The Royal Library at Bangkok opened by H. I. M. the King. The event was celebrated in European fashion by holding a fancy bazaar, several stalls of which were kept by the Queens and other members of the royal family.

15th.—There were 53 deaths in the Municipal radius of Manila, of which 28 were attributed to cholera, 7 to small-pox and 18 to other diseases.

17th.—The s.s. *Kansui Maru*, 350 tons, launched at Hakodadi, Japan.

20th.—The Hongkong and Shanghai Bank issue local notes of one, five and ten taels value at Bangkok, Siam.

25th.—Serious earthquake at Manila.
28th.—A telegram to N.-C. D. N. states that Mr. James Russell, the Chief Justice at Hongkong, is created a knight, and Sir Thomas Wade and Sir Robert Hart have received the cross of the order of St. Michael and St. George.

31st.—At the Mixed Court of Shanghai, a native was sentenced to 6 months' imprisonment for attempting to kidnap a foreign girl, aged 3 years.

31st.—Tremendous rain-storm in Hongkong. In 24 hours 24 inches of rain fell, causing several large landslips and doing a vast amount of damage throughout the colony. Several lives lost.

June, 1889.

2nd.—The shop of a Chinese storekeeper at Seoul, Corea, looted and burned to the ground, the only man on the premises being murdered. Value of goods and store, \$7,000.

2nd.—Chan Ping and Ping Yuen districts, Canton, flooded. Several villages swept away, and it is said 6,000 people perished and thousands rendered homeless.

6th.—Dedication of the new Presbyterian Church, Nankin.

6th.—Thermometer at Peking 103° in the shade, and at Tientsin 90° in the shade.

11th.—The s.s. *Kiangfoo* experiences a severe thunderstorm, accompanied by very large hail-stones, which broke upwards of 80 windows in deck house and sky-lights.

14th.—The *Daily Press* of this date says that two Chinese firms in the opium trade have stopped payment. Liabilities \$400,000 and \$150,000.

16th.—Yokohama-Yokoshuka railway, Japan, opened with great success.

Missionary Journal.

MARRIAGE.

At Ichang, May 25th, Mr. T. JAMES to Mrs. RILEY, both of the C. I. M.

BIRTHS.

At Wuchang, May 20th, the wife of C. F. HOGG, China Inland Mission, of a son.

At 85, Howard Place, Inverleith Row, Edinburgh, April 25th, the wife of the Rev. ANDREW DOWSLEY, B.A., U. P. C. Church of Scotland Missionary, Ichang, of a daughter.

DEATHS.

At Fuh yin T'ang, April 29th, GRACE MABLE, daughter of Rev. T. G. Vanstone, Bible Christian Mission.

ON the 21st June, on board the s.s. *El Dorado*, during voyage from Shanghai to Tientsin, the Rev. J. CROSSET.

ARRIVALS.

At Shanghai, April 29th, Dr. and Mrs. YOUNG, of United Presbyterian Church of Scotland, for Manchuria.

At Shanghai, May 9th, GEO. WARNER, for Am. Baptist Missionary Union, Szechuen.

DEPARTURES.

FROM Shanghai, June 1st, Miss H. KIRKLAND, of Southern Presbyterian Mission, Hangchow, for Europe; also Dr. T. P. CRAWFORD, of the American Baptist Mission, Tungcho, for U. S. A.

FROM Shanghai, June 12th, Mr. J. R. DOUGLAS, of the C. I. M., for Europe.

FROM Yokohama, June 25th, Dr. and Mrs. L. H. GULICK, Am. B. Soc. Agency, Shanghai, for Oakland, Cal., U. S. A., per s.s. *Gaelic*.

THE
CHINESE RECORDER

AND

Missionary Journal.

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AUGUST, 1889.

No. 8.

The New Education in China.

BY REV. L. W. PILCHER.

II.

The Outlook.

THE sketch in the previous paper of the Progress of the New Education in China, though incomplete and exceedingly cursory, is nevertheless sufficient to enable us to point out several self-evident conclusions.

1. The Old Education is destined to retreat before the advance of the New and may ultimately go down altogether. The end may be long deferred, but the result seems none the less certain. There are many who will consider this statement premature and unwarranted by the facts now in sight, but history assures us that the march of such movements is always forward, and their force is irresistible. However, the facts in this case are beginning to stand forth in bolder relief, and it is evident to all that a new idea is rapidly gaining ground with the thinking classes of the empire.

The memorial of 1887 says:—"As for Western scholars, we find that half of their men of talent and capacity are drawn from the philosophical schools which develop their intellects by the study of logic, and the other half spring from the marine because the experience they gain by visiting different parts of the world emboldens their hearts and expands their knowledge." Then follows this significant admission:—"Progress and retrogression therefore does not depend simply on understanding the niceties of literary compositions." This remarkable statement—viewed from a Chinese standpoint—bore the signatures of men representing the highest culture and the widest influence in China. It was approved

by the throne and gazetted all over the empire, and was read and commented upon by all classes.

2. The old order of educational ideas and methods will die hard. The most sanguine advocates of the advanced movement feel the power of centuries-old prejudice against receiving anything from the "Barbarians." This intruder from Western lands must be vouched for by the records of the T'ang Dynasty and presented in harmony with the Ritual of Chow! Its opponents must be persuaded that they are only being asked to receive back again their own after centuries of sojourning in foreign lands, and they must be made to settle down with the comforting conviction that, though greatly improved by its contact with the world, it is really not foreign at all but is rather a child of their own begetting, the glory of whose wisdom has been "usurped" by others!

When the T'ung Wên Kuan was projected in 1860 it was not designed to employ foreigners as instructors. On the contrary, the Viceroys and Governors of Canton and Shanghai were commanded to find out natives well acquainted with foreign letters, and to send them with a good supply of foreign books to the capital with a view to the instruction of youth to be chosen from the Eight Banners. The Viceroy at Canton could find no one. At Shanghai only one candidate presented himself, and he was adjudged unfit for the place. The memorial proceeds:—"As therefore no candidates were sent up from Canton and Shanghai, we have no recourse but to seek among foreigners for suitable men."

Nearly thirty years have passed since this failure to secure competent native instructors in Western science, and again the experiment is being tried under more favorable auspices. Quite recently a military and naval school has been established near Peking, under the special direction of the Board of Admiralty, at the head of which is the father of the Emperor—Prince Ch'un. Thousands of taels have been expended in foreign instruments and students' apparatus, but no foreign instructor is employed. The desirability of the New Education is still admitted, but the prejudice against its foreign accompaniments remains and will only be finally overcome by the passing away of generations.

3. The course of instruction required to meet the demand of the time and the desires of those most interested is broad and comprehensive.

It is desired—so the memorial of 1861 indicates—"to understand the language and letters of the several nations of the West, as the sole means of protecting themselves from becoming the victims of crafty imposition." Five years later, in the memorial recommending

the enlargement of the college, the progress made in the introduction and use of Western machinery, steamers, fire-arms and military tactics was found to have created a demand for a knowledge of mathematics and physical science. The continued forced contact of China with foreign powers and the necessity of entertaining a host of questions relating to international law, extra-territoriality and the judicial methods of the West demanded investigation in a new department of learning not wrought out for them by the sages of the past. And each day increases the demand for thorough technical training in all departments of engineering. The required curriculum must include—as shown by the scheme of the educational mission to the United States some years ago—“various special courses of study in the physical, mechanical and military sciences; in political history and economy, international law, the principles and practice of civil administration; and in *all* departments and branches of knowledge, skill in which is useful for public government service in these modern times.”

4. Another and important lesson is that the instruction called for must be thorough. The memorialists of 1866 said:—“Now at Shanghai and elsewhere the building of steamers has commenced, but we fear if we are content with a superficial knowledge and do not go to the root of the matter, that our efforts will not issue in solid success.”

It is further stated:—“What we desire is that our students shall go to the bottom of these subjects . . . for we are firmly convinced that if we are able to master the mysteries of mathematical calculation, physical investigation, astronomical observation, the construction of engines and the engineering of water courses, this only will ensure the steady growth of the power of the empire.” In the enterprise of which Yung Wing was the author and chief promoter, the plan of the Chinese government was to give the boys “the advantages of the best American institutions—academies, colleges and professional and technical schools; and to assign them for study in special departments as they developed aptitude and ability.”

Here we have the spectacle of an old and powerful nation, clinging to the traditions of many centuries, restrained by prejudices born in their natures and intensified by education, the government and the great bulk of the influential party unwilling to yield an inch of their ground—a nation on the eve of a great revolution, moving slowly but surely to its consummation. Forced to move forward yet consoling themselves with the idea that, after all, they are only carrying out the traditions of the venerated past;

obliged to seek new knowledge at the hands of those they despise, yet earnestly desiring thorough initiation into all the mysteries of Western thought.

We said above that China is on the eve of a revolution. We will go further and say, the morning already begins to dawn. It is but a part of the great awakening of the entire Eastern world. The West has viewed with breathless interest the progress of Japan toward civilization and has applauded to the echo the crowning act of the century when the Mikado proclaimed constitutional liberty to the millions under his sway. Of India a recent correspondent writes : "She has been in a state of somnolency for these 3,000 years. There has been no substantial progress for all these years until the light of Western civilization began to penetrate the gloom. Now the country is awakening from its last slumber, and the shackles that have bound these millions for ages are being stricken off. Customs are changing and languages are dying out."

In China much has already been accomplished. Her coast is provided with what some assert to be the best light-house service in the world—so many beacons sending out their light over the sea as if to welcome the stranger from the West with all that is good in religion and philosophy. She defends her coast with more than a score of well equipped men-of-war, aided by over a hundred gun-boats of modern design. A million men, equipped with the best modern arms and drilled according to the latest European ideas, defend her territory within. A vast merchant marine conveys her merchandise from port to port and the rumble of the steam cars is beginning to be heard in the North, and we await the conclusion of a discussion which for the most part favors the extension of the railway system all over the empire. Thousands of miles of telegraph wire are put up every year. And all call for an army of men thoroughly educated and prepared to take the lead under these changed conditions in the affairs of one-third of the population of the globe.

China is moving and, ere long, we shall look on with amazement at her progress. The motion of large bodies is slow at first, but the speed becomes great in proportion to the bulk. It requires no peculiar prophetic vision to be able to say with certainty that we shall witness great changes in China before the century dies.

The Competency of the Chinese Language.

In view of the great demand for instruction in Western science and philosophy the question of the competency of the

Chinese language as a vehicle for scientific instruction has been seriously discussed in many quarters with the result that it has been quite generally agreed that it is sufficient. The subject was entertained by the North-China Branch of the Royal Asiatic Society, and the written opinions of the leading educators in different parts of China were sought for and gathered for publication. Probably none were more surprised at the result than were those who advocated the use of the vernacular to the exclusion of English, that so many agreed with them.

At a meeting of the Peking Missionary Association, held in January last, the matter was discussed at considerable length, and the weight of opinion, so far as it was expressed, favored the use of the Chinese language. A few months ago we communicated with a few friends engaged in educational work and asked their opinions. The replies were personal, but their opinions are public, and it will not be considered a breach of confidence to reproduce some of them here :—

Rev. C. F. Kupfer, of Kiukiang, wrote :—"Seven years of experience in educational work has disclosed to me that students in this part of China can only be brought through a full course in Western science through the medium of their own vernacular. It takes the greater part or nearly all of the student's school days to acquire sufficient knowledge of the language to enable him to enter upon the study of science in English text-books, and hence I have come to the conclusion that teaching English is a great waste of time—a mistake."

Rev. A. P. Parker, of Soochow, wrote :—"I have no hesitation in saying that (science) ought to be taught in Chinese . . . I have seen enough, even in a few years, to convince me that Western science, as well as the Gospel, must be put into the Chinese language in order to its extended dissemination throughout the country . . . Science, like the Gospel, must be *planted* in the Chinese language in order to its permanent growth and development."

Rev. Dr. Mateer, who speaks from an experience of many years of most successful educational work, wrote :—"I see no reason why the Chinese student should not attain the very highest proficiency in Western science by the use of the Chinese language alone—the only limitations necessary being the want of teachers and text-books."

In closing his note, he added :—"I have not alluded to the idea advanced in some quarters that it is impossible to communicate scientific thought through the medium of the Chinese language.

I do not consider the idea worth rebutting. My own experience has abundantly proved the contrary."

He also said:—"Any supposed advantage of the English language in the use of terminology and exact expression is more than counterbalanced by the fact that a Chinaman learning Western science through this channel is still unable to express or communicate its facts and principles in his own language. In order to use his knowledge he must master the terminology in his own language."

Rev. J. H. Judson, of Hangehow, wrote:—"My experience is that the sciences can be taught in their (the Chinese) language when once the terminology is fixed and, in time, I do not see why this cannot be done . . . One thing is quite indispensable in teaching science to the Chinese. Every theory and principle should be fully illustrated by experiments, so that they can see with their own eyes and feel with their own hands that it is actually so."

Prof. Oliver, of the T'ung Wên Kuan, Peking, said:—"I do not consider a knowledge of English at all necessary. What I consider of the first importance is that the students be asked to accept nothing on credit; that they should have practical illustration of every principle enunciated; and, if possible, that they be allowed to perform the experiments themselves. I teach entirely in Chinese and, so far, have found no difficulty."

Rev. W. T. A. Barber, of Wuchang, wrote:—"As far as my limited experience goes, Chinese is quite competent for scientific teaching, but I have taught no practical chemistry or physics."

Prof. Russell, of the T'ung Wên Kuan, Peking, said:—"For popular astronomy, Chinese is as good a medium as English; but for practical, English is better, as the tables of sun and moon and the almanacs are all in English and we constantly use them."

At the meeting of the Peking Missionary Association, above referred to, Drs. Martin, Edkins, Dudgeon and others spoke in absolute harmony with the above opinions, which favor so unanimously the view that the Chinese language is sufficient for all necessary requirements in teaching Western science. Moreover, they probably represent the views of nine-tenths of those engaged in educational and evangelistic work in China to-day. It will be interesting to know whether the Chinese will accept the legitimate result of these opinions of their foreign instructors.

The Proposed Missionary Conference of 1890.

DR. PIERSON, in *The Missionary Review* for June, makes some criticisms in regard to the World's Conference in London last year that are so *apropos* to the coming General Conference in Shanghai that we are tempted to copy a few for the benefit of those intending to be present at that meeting, whether as writers or speakers. We make no comment upon these remarks except to say that they were made by one who has his eyes open, and that they will at least bear considering:—

One conspicuous mistake was made in the *selection of chairmen*. The policy of the committee was to change at every session the presiding officer. The desire was to have some distinguished clergyman or layman take the chair at each new assembly, and to divide up these honors so as to distribute them over as wide a representation as possible. Some of these chairmen were not only men of mark, but of marked capacity and ability for the place. Others were as conspicuously unfit. We all know how much depends on the selection of a presiding officer. He not only guides but often inspires the entire meeting. His tact, promptness, decision, suggestion, are the very hinges upon which turn the success or failure of the court or conference whose presiding chair he fills. A moderator of an association, presbytery or other ecclesiastical assembly may facilitate business, suppress disorder, disentangle the perplexities of confused and contradictory motions, and stimulate fraternal harmony and prayerful unity; or, on the other hand, may positively hinder, embarrass, obstruct, the whole proceedings. Sometimes even the voice and enunciation of a chairman, his manner, glance, attitude, may have upon the body of which he is the temporary head an unconscious influence. We have seen a whole throng of ecclesiastics run wild in debate, because, at a crisis, the chairman was flushed and embarrassed and undetermined, and waited a moment too long before decided action. So important have Church courts found this matter to be, that the suggestion has more than once been made that a permanent moderator should be selected to guide their deliberations.

At this great Conference one was occasionally placed in the chair who, whatever his personal character, had really no fitness for a presiding officer. Timid, hesitating, flustered, stammering, without even volume of voice or distinctness of utterance sufficient to be heard; unacquainted with even the simplest rudimental principles of

parliamentary law, such men ought not to be put into a place where they can neither do themselves credit nor help anybody else. For such positions men should be chosen not for some conspicuous service rendered to Church or State, to science or art, to letters or to humanity, but pre-eminently because they are fitted to guide a deliberative body or a popular assembly. A very distinguished man was not long since nominated for such a position in this country; but, before the vote had been taken, his awkwardness, dullness of hearing, slowness of comprehension, made evident into what a "sea of troubles" he would have plunged the assembly had he been raised to the chair. As it was, a much younger man, comparatively unknown, was made moderator, and showed no common aptitude for the place. The time has fully come when, in great deliberative bodies, the chair is no longer to be a high seat of honor to which to exalt some popular favorite or idol as a mere figure-head, but a throne of power for which the first and last and indispensable requisite shall be competency to preside and control.

Some serious mistakes at the Conference were made by the *speakers themselves*. As not every man is fit to preside, so not every man is fit to make an address or prepare a paper for such an assembly. The more we hear of public speakers, the more we are satisfied that in the vast majority of cases, *apologies* are themselves without apology. Time is too valuable to be consumed in useless explanations, tame self-depreciation and false humility. If the apology be true, the speaker has no right to be making the address; if untrue, he has no right to be making the apology. Yet a man will rise before a magnificent audience of intelligent and cultivated people; and, where every moment is golden, coolly state that he has "had no time to prepare," or feels "incompetent to speak on the theme" assigned him, or in one of a thousand ways excuse himself for what he is about to say or read; when, if what he states be true, he ought, by every law of good sense and ethical propriety, to sit down and leave the more room for somebody who *is* prepared. Every speaker should make the very best preparation possible, and then plunge *in medias res*, from his opening sentence giving his hearer something that has cost thought and is worth thought. We remember to have heard a man of no little distinction rise to address a large assembly on a great occasion; and, though appointed to the duty months previous, calmly inform his auditors that he "had made no preparation save that which he had made on his way to the meeting," in a ten minutes' ride on a tram-car! If true, that was an insult to the assembly: and unfortunately his speech proved that it was only too true.

A grievous blunder it is to *bring in irrelevant matter*, especially where brevity, condensation and concentration are essential. There is an impassable gulf between having to say something and having something to say. Those who easily took hold and firmly kept hold of those great audiences were invariably those who spoke, keeping most closely and clearly to the subject. The more direct the track, straight to the heart of the theme—*recte viam secare*—and the more vigorous the handling of it, the closer and more absorbed the attention. It was observable that matter, interesting in itself but foreign to the discussion, was ruled out by an impatient or listless audience, if not by a watchful and impartial moderator. Some of the papers were simply specimens of riding hobbies. Some writer, who had been studying a topic, or making a book, would take opportunity to inflict on his helpless hearers a treatise, having only a nominal connection with his theme, and sometimes so foreign to it as to appear such to the most casual and careless observer. Sydney Smith said that “in preaching, the crime against the Holy Ghost is *dullness*.” It is very nearly an unpardonable offence to intrude and obtrude before such a body as that which met in Exeter Hall any address or paper which has not been carefully prepared on the subject under discussion, or which lacks the pith of sensible suggestion or the point of fitness and applicability. Speakers should be chosen, competent to treat these great themes, and conscientious enough to take pains in preparing; and only such should be heard.

To *flaunt one's denominationalism* in such a conference is a most grievous mistake. Yet a few—a very few—were guilty of what was so out of taste and out of tune with the whole key of that ecumenical council. For once from every quarter and every denomination came the champions of missions. In such a presence, it behooved us all to forget our tribal standards as we rallied around the Ark of God. Yet some felt it needful to let the rest know that for them to appear in such a promiscuous gathering was an unusual condescension; that it must not be construed into any abandonment of the peculiar tenets of their “Church,” or even as an admission of the comparative unimportance of such tenets, as non-essentials. A few such protests and sectarian professions were heard, but they were the only inharmonious notes in a general, beautiful, orchestral harmony.

We ought all to rise above such a level. Why should a Presbyterian in an assembly of the Church Catholic insist that he abates not a jot of his belief in the “parity of the clergy” and the “divine right of the presbytery”? Or a Baptist announce his undiminished confidence “in believers’ baptism” and that too only by “immer-

sion"! Or an Episcopalian declare that he must not be understood to admit the validity of "non-episcopal ordination," or as conceding that the barriers separating "the Church" from the rest of the body of believers are to be easily stepped over! If there be any magnanimity in fellowship with those who differ with us, such great-mindedness is always unconscious, for in nobility, as in humility, self-consciousness is destructive of the very grace itself.

There were mistakes of a minor character which pertain to all things human. This *limiting of speakers* to "five minutes" is one of the absurdities of modern impatience and "fastness." It was more than offensive to hear some really great and wise man rung down by the inexorable bell, when he had just laid the basis of his remarks and was just prepared to give us the results of wise and deliberate thinking; while some smart but shallow speaker, who mistook "audibility and volubility" for logic and eloquence, rattled through five minutes and "finished" without saying anything. It was painful to see that the modesty of some men of merit kept them back because their very aversion to the bell and the five-minute rule increased their embarrassment, while the assurance of others emboldened them to "occupy the time" without any real suggestions to offer. It was very strange to us to hear *such* an audience actually arrest with mock applause certain men of whom they tired or who overran their proper limits; or to observe evidences of manifest favoritism on the part not only of auditors but of presiding officers and committee men.

Notes on the Roman Catholic Terminology.

BY REV. G. L. MASON.

WHETHER the Roman Catholic system is gradually to cast off its excrescences of doctrine and then absorb most of the Protestant Churches, or whether the antagonism between the two is to become sharper until finally the false system is destroyed with the brightness of Christ's coming, or however one may forecast the ecclesiastical horoscope, it is important to know Romanism well. Much as one may deplore some of its methods and doubt the value of its results, it is in China a marked historical fact.

Until recently Roman Catholic books in Chinese have been reluctantly sold to Protestants, if at all. I append a partial list of their terms in common use, some of which are not found in dictionaries. It may be helpful to younger missionaries who have

not had opportunity to read their books and so may feel unprepared to meet the voluble proselyters who have been active and will still be active among the Protestant natives. To meet such, Mr. Muirhead's "Answers to Roman Catholic Charges" and Mr. James' "Romanism and Protestantism" should be well circulated. (Presbyterian Mission Press, old catalogue, numbers 490 and 498.)

T'ien Chu comes very far from being a translation of *theos*. It also has a taint of idolatry, being the name of one of the "eight gods" worshiped by 始皇帝; others being 地主, 月主, 日主, etc. (Mayers' Manual, p. 337.) Further, the term T'ien Chu has come to have associations, even in the Chinese mind, with the assumption of official airs by foreign priests and with secret and crafty methods of propagandism. By using that term do we not handicap the truth and make it harder to show that we are free from political aims, Jesuitical plotting and Italian superstitions?

One of the first slave-ships that sailed to America bore, in ghastly irony, the name of "The Jesus." This was in 1565. A few years earlier Satan, by a master-stroke, had also given that peerless name to Loyola's pestilent secret society. So the Jesuit order is known in China as the *Yia-su We*. This term, occurring often in their books, helps confirm the belief of many Chinese that the *Yia-su Kyiao-we* and the Roman Church are secretly one and the same. But Protestants will probably adhere to their well-known and appropriate name. Still, to the term *Kyiao-we* we might always prefix the word 聖; just as in mentioning the Savior's name in the presence of the natives it is most seemly to call Him the *Lord Jesus*.

This list only partly shows the prodigal use which the Italian Church makes of the term 聖. It is applied to all the saints, not even excepting Liguori, or Pope Pius V, who commissioned an assassin to murder Queen Elizabeth; to that potent panacea "holy water;" to the traditions and to the wonder-working oil made holy by the blessing of a bishop only on a particular Thursday; to the graven images and the inexhaustible supply of bones and old clothes of virgins, and apostles which popes and cardinals on great occasions in Rome bow down before and worship; and even to the amulets and charms to which the Shanghai priests, in the 聖心報, ascribe miraculous converting power when hung on the necks of Chinese old women who come asking for instruction. All these things are "holy".

Some terms in the list may not be accurately defined. Perhaps some one else will explain whether a *me-kue* is a chaplet or a rosary; and whether the terms "purple-robed lords of the Church" and "red-robed lords of the Church" alike designate the cardinals.

Proper names are not given. These usually imitate the Latin in sound and the characters often differ from those used by Protestants.

LIST OF TERMS.

教	王	The Pope.	領	洗	} To baptize.
化	主	} Cardinals.	付	聖	
樞	教		聖	振	Confirmation.
紅	相	} An Archbishop.	代	父	代母 God-parents.
衣	教		告	解	The Sacrament of Penance; Con-
衣	主	} A Bishop.			fession.
主	教		告	明	To confess fully.
教	教	} An Archdeacon.	耳	耳	Auricular Confession.
主	教		罪	罪	To confess Sin.
副	祭	} A Deacon (?)	室	室	The Confessional.
司	父		補	贖	Satisfaction for Sin. To do Pen-
神	公	} A Parish Priest (native.)			ance.
相	長		解	補	Remission of Temporal Punish-
會	道	} Superior of a Religious Order.			ment of Sin.
院	士		大	赦	An Indulgence.
修	女	} A Monk.	全	大	赦 A Plenary Indulgence.
修	女		煉	靈	Souls in Purgatory.
跟	父	} A Nun.	聖	龍	Grace.
新	的		善	工	Good Works.
風	先	} A Catechist.	神	工	Religious Duties; hearing Con-
神	教				fession, &c.
人	父	} Subject to the Priests.	聖	體	The Eucharist.
斯	的		祭	體	Sacrifice of the Mass.
方	會	} Order of Augustinians.	一	彌	A Mass.
加	定		望	撒	To attend Mass.
多	各	} Order of Franciscans.	聖	體	Elevation of the Host.
多	教		聖	餅	The Wafer.
利	徒	} Order of Dominicans.	聖	盒	A Pyx.
耶	會		終	傳	Extreme Unction.
基	會	} The Liguorians.			Holy Orders; the Oath on entering
	德		四	品	an Order.
	比	} The Jesuits.	真	品	The Four Minor Orders.
	斯		聖	品	Beatification.
老	當	} A Church Member. Used as			A Saint; to consecrate; to confer
	呢				an Office or Degree.
老	我	} Order of Dominicans.	傳	四	To propagate the Four Rules
	烈				of the Church.
聖	會	} The Liguorians.	教	理	To catechize. [tion.
宗	德		要	之	The Curse of Excommunica-
天	會	} The Trappists.	絕	詛	} Sunday.
費	比		禮	七	
斯	當	} A Church Member. Used as	日	禮	A Festival Day.
聖	斯		瞻	日	Meditation.
基	多	} The Holy Spirit.	想		Chanting.
	三		經		To count Beads.
斯	多	} (Spiritus Sanctus.)	珠		A Chaplet; a Rosary (?)
聖	多		玫瑰		Miracles.
母	多	} Christ.	聖		Tradition.
神	多		傳		Relics.
天	多	} The Virgin.	聖		A Surplice.
路	多		衣		A Stole.
福	多	} Lucifer.	之		Pope's Tiara.
島	多		冕		A Mitre.
煉	多	} Paradise.	牌		An Amulet.
罪	多		聖		Holy Water.
獄	多	} Purgatory.	水		Worship* (of God, the Virgin and
候	多		敬		Angels.)
審	多	} Limbo (Limbus Patrum.)			* The distinction between <i>latrocinia</i> , <i>dulia</i> and <i>hyperdulia</i> is rarely made.
私	多				
判	多	} The Judgment (of individuals			
公	多				
判	多	} The Judgment (general).			
大	多				
議	多	} A Council.			
教	多				
聖	多	} The Propaganda.			
部	多				
禮	多	} The Board of Rites.			
部	多				
多	多	} The Sacraments.			
聖	多				
事	多	} The Sacraments.			
七	多				

*How may we best foster Self-Support in our Native Churches ? **

BY REV. C. HARTWELL.

ON considering this subject, three plans suggested themselves as to the mode of discussing it. One was to attempt to give an ideal Church with its methods of operation. But this was abandoned as naturally leading to difference of opinion as to the correctness of the ideal. A second was to examine the methods at present pursued by the three missions working here and make a comparison of the same, recommending those that seemed the best adapted to promote the end in view. But the idea of criticising other people's methods, as well as publicly pointing out one's own mistakes, is not altogether a pleasant one, and this plan, too, was not adopted. The other plan, and the one which has been chosen is, to call attention to certain underlying principles necessary to secure the end in view, and leave all to apply these principles to their particular methods and circumstances and so decide for themselves what modifications are necessary.

Before doing this, however, I wish to make one general remark. I do not consider the best method of fostering self-support in our native Churches as being necessarily the cheapest one. It has seemed to the present writer that this question of self-support sometimes has been considered too much with this end in view. Cheap work may not always be the best in mission fields, among native Churches or foreign missionaries, more than elsewhere. Last year I met with a missionary who had labored in connection with two different societies. In his present position, his annual allowance is much more than it was in his former one, but he affirmed that he knew that the members of his present mission do three times the work that members of the other did when he was connected with it. And so in respect to our native Churches, it may not be best to try and make the work in them and by them, too cheap, lest we thereby injure their efficiency. What we are to seek for is to make the native Churches as effective as possible in the cultivation of piety and in performing all the work they are called upon to do, and to do it independently. To secure this a considerable outlay may be necessary, and perhaps sometimes, temporarily, a rather large amount of foreign funds may wisely be expended.

* Read before the Foochow Missionary Union on 20th June, 1889, and published by request.

Certainly to have the native Churches themselves raise large sums of money for the support and spread of the Gospel will tend to add to their growth and efficiency.

With these introductory statements, we are now prepared to consider some of the principles which will tend to foster independent growth and efficiency in the native communities. And first we should try to impress upon them as deep a sense as possible of the value of the Gospel and of Gospel institutions.

It is axiomatic that people will not greatly exert themselves for the support of that which they regard as of little worth, and therefore if we would have them support Gospel institutions we must help them to see their great value. This point is vital to the whole matter, and is apparently the most difficult one to be secured. The materialistic character of the Chinese is so fostered by their natural surroundings in the arduous struggle for a livelihood, and by their education, that a vivid sense of the importance of spiritual things is very difficult to be secured. The natural selfishness of heathenism in their case, as in that of others, is also against their readily appreciating the blessedness of Gospel benevolence. The lack of a christianized language, filled with Christian ideas and teeming with a literature stimulating them to active Christian duties, also illustrates the difficulty that exists in making them realize the importance of the Gospel institutions which we desire them to support. But while exercising patience with them and making due allowance for their environment, we must strenuously endeavor to cultivate in them spirituality of mind, with a deep sense of the value of public worship and instruction, so that they shall see its importance and be stimulated to foster their social Christian institutions. Although the people do not appear generally as religious in their nature as some other peoples, still they are very superstitious, which shows that, like others, they have a nature capable of moral and religious culture, although it has not been developed in the same manner as our own. And I know of no reason why the same kind of culture, with the blessing of God, which has been so beneficial in our case, may not prove equally effective with them.

A second point to be aimed at is to cultivate in them a feeling of responsibility for the support of their own religious institutions and for giving the Gospel to others. This seems a very obvious point, as well as the previous one, and one not requiring a lengthy discussion.

In respect to the Chinese supporting the Gospel for themselves, being accustomed to support their own heathen institutions, they

would naturally understand that they were to support their own worship when they become Christians. The main hindrance in the case, aside from the usual dislike of effort and the stinginess common to mankind, seems to arise from the facts that the Gospel is brought to them by foreigners who seem to them to be rich and able to aid them in this thing without much trouble, and that the foreigners profess to be benevolent and so should illustrate by their practice the liberality which they preach. They find it therefore easier to rely on foreign aid than to deny themselves to raise the money needed for their Christian institutions. How then can we remove this evil and increase in them a sense of responsibility for supporting the Gospel and carrying it to others?

Aside from teaching them the nature of true Gospel benevolence and their individual responsibility for the salvation of their immediate friends and neighbors, which is easily understood, it seems to be of importance that the native Churches should be as free as possible from all dependent connection with foreign religious organizations. It would seem that self-dependence is an important element in fostering manly self-support among the native Churches. As long as they are organically connected with large and rich Church organizations in foreign lands, it seems natural for them to rely upon them for aid instead of feeling that they must strain every nerve to support themselves. It is true we can appeal to their pride or self-respect to stir them up to greater exertion while they are parts of foreign organizations, but it seems difficult to see how their foreign connection must not tend to hinder rather than foster a sense of responsibility for self-support among their native Churches and for their extension. If therefore we would have the most favorable conditions to foster self-support, it would seem that the native Churches must be independent. Independence and self-support seem naturally to go together.

Another point of importance in fostering self-support is in respect to the character of the ministers who are to be supported. I suppose that there is no question but that we all believe in educated preachers to be supported by the Churches. Although a comparatively uneducated ministry can do much good in many places and ways, we all believe in educated and intelligent Christians and in able preachers to minister to them. Ignorance, although it may promote superstition, cannot prove an aid to godliness. It manifestly cannot aid the work of the Holy Spirit in the hearts of men nor be a help in securing a baptism of His power. Although some comparatively ignorant men may have a good degree of spiritual power, in so far as ignorance prevails, it must be a hindrance to the

working of the Holy Spirit. God is a being of infinite intelligence, and He must delight to bless an intelligent and godly ministry rather than an ignorant though equally devoted one.

We also believe in a paid ministry. It cannot be for the interest of any body of Christians to be taught the Gospel without charge. While therefore an unpaid ministry may be well in the beginning of a work, and much unpaid labor should be expended continually by the membership in the Christian Church, still the history of Christianity seems to show the need of a permanent and paid ministry for the continued growth and building up of the Church. The preaching by volunteers must, in the nature of the case, be only temporary; and an educated ministry, supported so that time be given to study, is necessary for the Church's permanent edification and healthy growth.

And it seems equally evident that only an intelligent ministry can reasonably expect to secure a support by preaching. If we would have the native Churches support their preachers, therefore, we must give them preachers worth supporting. It will doubtless be found true in China, as elsewhere, that intelligent, interesting, spiritual preaching will draw hearers and secure a ready support to the preacher, while men lacking in ability, who are dull speakers, and who indulge in general platitudes that are worth nothing, cannot expect people to pay them willingly for that which is not worth paying for. It seems very plain therefore, that if we would promote self-support in our Churches we must furnish them with preachers who are worth supporting. While it is true that "the laborer is worthy of his hire," it is also true that the laborer should be worth his hire. We must make the preachers feel that they must do work worth paying for if they would be worthily paid.

But the matter of Church buildings is one also that affects the question of self-support. We doubtless must have Churches. The heathen Chinese have not got along without temples, and it is not to be imagined that when Christian worship is to be established there will be no need of Church buildings. And the securing of such buildings affects the question of support as well as of the efficiency of the ministry. Given an intelligent, spiritual ministry, and we must still have Churches in order that they may be supported. It seems hardly supposable that a preacher can get a support without some large building to hold a congregation able to support him. A Church building of some kind therefore appears necessary for a preacher, in order that he may secure a living for himself and family. It is pleasant to recall how much good has been done by volunteer preachers, and by others as well, in private houses and

school buildings, but such labor has never been enough to make intelligent and godly permanent communities. The little services, the Sabbath schools and other beginnings are good as beginnings, but they inevitably lead to the larger Church building and the able preacher if the people are to grow in knowledge and piety. Without stopping therefore to discuss the practical questions as to the style of Church buildings, the proper time to build them and where the funds should come from, all which details must be left to the good judgment of the parties concerned in each individual case, we may lay it down as a settled policy, that if we would have self-supporting Churches we must have suitable buildings of some kind for them to worship in, and where the preacher can use efficiently the knowledge he is expected to possess and for the effective use of which he is to be paid. The need of Church buildings therefore seems imperative if we would have self-support.

I have reserved for my fifth and last head, the methods of cultivating benevolence and of raising funds. If we would foster self-support in the native Churches, it is evident that we should strive to cultivate in the Church members the spirit of Christian benevolence. Our aim should be not simply to raise funds but to cultivate character in the givers. To educate Christian men and women worthy of the name is the great end to be had in view. And the spirit of free and liberal giving is to be cultivated like every other Christian grace. To accomplish this, appeal should be made to high Christian motives, and not to pride, ambition and other selfish ones. Indeed crafty appeal to unworthy motives for present efficiency in raising a certain amount of money can hardly comport with true Christian morality.

And this education of the givers can be promoted by the methods adopted as well as by exhortations to duty. To the present writer it seems very important that, to cultivate the spirit of giving, some method should be used requiring the question of giving to come before the mind quite often, say weekly or on every Sabbath. This frequent turning of the mind to the subject in some form is quite educating in its influence. It is much better than to consider the matter only once a year or even once a quarter. It tends to cultivate a benevolent habit and make giving easy. Then, too, the care necessary to provide the funds for weekly offerings is sometimes a good educating experience on other days besides the Sabbath. Thus by weekly offerings we may, if we like, create the habit of giving daily which is even better than giving only weekly.

Then I would recommend that the weekly giving be made an act of worship as a part of the Sabbath service. Have the objects

for the regular contributions extensive enough to cover all varieties of Church expenses, proportioning them among the preacher's support, the various incidental Church expenses, and all missionary and other objects, so that the preacher can join in this act of worship as well as every class, old and young, among his hearers. Go around with your subscription lists annually or quarterly and get all to subscribe so much a Sabbath, to give more if enabled to do so, and have the regular contributors attach their names to their contributions as given in, so that the Church officers can record when each one has paid his subscription. This makes some work for the Church officers, but it cultivates patience and benevolence in them. Have several boys to carry the plates or boxes around to different parts of the Church at the proper time in the service, so that the giving may occupy no more than two or three minutes at the longest. Older persons will do the collecting with reluctance and will do it bunglingly. The boys will do it willingly, will do it well, and the doing of it will do them good.

And this giving as an act of worship elevates giving to the highest plane of motive possible. It is not giving simply to the preacher for his support, but to the Lord for the good of His cause. In the Mosaic ritual, the food and drink offerings, most of which were mainly for the support of the priests, were offered to the Lord, though only a memorial of them was burned or poured upon the altar and the rest was for the use of the officiating priests. When the people came before the Lord at the annual festivals, none were to appear before Him "empty." And why should not we appear before Him now with our gifts as well as with our songs of praise and other acts of worship? To give in this way also as an act of worship, sometimes apparently may aid to smooth over some objections to contributing to particular persons and tend to promote harmony in the Churches. At any rate, giving becomes a service to the Lord and helps to promote true piety. This method proposed is one we are trying to carry out here in our city Church and I can think of no better. Our success is not perfect, but we think its influence is good. It is not an original plan of ours but one we have adopted from the practice of others. It has met with a good deal of obstructiveness, and there is still some to be overcome. The same will doubtless be true elsewhere. Mr. Stingy-man will object to its exactiveness. Mr. Lazy-bones will not like the effort required. Mr. Stick-to-old-ways will oppose the innovation. Mr. Careless-man will dislike its strict requirements. It gives old Selfishness a bad head-ache every Sunday, and Mr. Close-fist's fingers suffer severe twinges also. Mr. Late-to-meeting will often delay till the collection has been taken before he

enters the Church, and there are other troublesome persons to throw cold water on the movement. But the children like to put in their cash, and will coax and trouble their parents till they get them to put in the contribution box. And it is a pleasant sight to see the little ones give in their one cash even, and think that they are being trained to a habit of giving that will help to make them better Christians than their parents. It must certainly be a good thing for us to train up a generation of willing givers and thus foster a self-supporting Church in the future as well as at the present time.

The above are the best principles relating to the matter of self-support and the best methods in general of promoting it, of which the present writer is aware. He does not claim to have exhausted the subject, but hopes enough has been said to open the discussion which is to follow. He believes that patience and good judgment will be necessary in carrying out these principles, but when they are judiciously followed, with God's blessing and in His own good time, he sees no reason why the end sought may not be reasonably accomplished.

Country Day Schools.

THERE is a large class of persons, both in England and in America, who can hardly be called either the friends or the enemies of Foreign Missions, and who are very sceptical of any real conversions from amongst adult heathen, whether they be Chinese, Hindoos or Japanese. These people constantly affirm that our only hope as missionaries lies in getting hold of the young of both sexes and teaching them line upon line and precept upon precept the Truths of Christianity. Thank God, dear friends, we know that many adults, at least in China, have accepted Christ as their Saviour; we can point to men and women who at 60, 70, even 80 years of age first heard the Message of His Love, were convinced of its Truth and are now sitting at the feet of Jesus, awaiting His call to a nobler and higher life.

But it still remains true that we must, if we be wise, use every effort to instill into the minds of these Chinese lads and maidens, who are found in such numbers all around us, the precious words of Christ, ere they become steeped in superstitions and hardened in vice. Youth is just as impressionable in China as elsewhere, and we may confidently hope and believe that the Christian instruction daily given in our numerous schools cannot all fall to the ground;

some at least of the good seed will either now or hereafter bring forth fruit to the praise and glory of God.

In speaking a few words to you to-day about Country Schools, I think it will be more interesting if I divide my subjects into four parts and say a little about (1.) The Scholars, (2.) The School-masters, (3.) The Subjects Taught, and (4.) The Results. And I must remind you that what I say will refer simply to that which is within my own knowledge. I hope that in the general remarks which are to follow my paper many helpful and useful suggestions will be made.

1. The Scholars.—These are of two classes :—(a) The children of Christian parents, many of them already dedicated to Christ in baptism; and (b) The children of heathen parents, all of whom are of course entirely ignorant of Christianity. It was, I imagine, chiefly for the benefit of the poorer class of scholars that our schools were established. It was felt that unless we made vigorous and systematic efforts to teach the large number of nominally Christian boys and girls so quickly growing up to manhood and womanhood in the Church, there was every probability of their lapsing altogether into heathenism or of their bearing Christ's name without having any ideas of their responsibilities and duties. It may perhaps be imagined that the parents of such children would themselves, in most cases, be careful to instruct their little ones in the faith which had delivered them from darkness and idolatry, and while we rejoice that in some instances this is the case, yet we cannot shut our eyes to the fact that many of our Church members seem to have but a very small sense of their duty in this respect towards their own families, and even where they have the desire they often lack the ability to give anything like clear and definite teaching.

It will thus be seen that our Country Day Schools occupy a place of very great importance in our work and could not be discontinued without real loss. In our own mission, during 1888, some 480 of these Christian children received instruction in the Blessed Truths upon which we build our hopes for eternity, and we surely shall be greatly lacking in faith if we do not believe that much good must result both now and in the future from this fact. When I come to speak of results later on I shall be able to show you that already we are beginning to reap the fruits of this seed-sowing amongst the little ones, and doubtless much precious grain now lying apparently dormant in their hearts will one day spring up to God's glory and praise. The other class of scholars to whom I have referred are the children of heathen parents, who generally come to us with the vaguest, if any, notions of the Doctrine of Jesus. The motives which prompt heathen parents to send their little ones to a

Christian school are of course very various. In some instances their desire is simply that their children may learn to read and write a little at the smallest possible cost, and it is hoped that the Christian teaching received will simply enter at one ear and go out at the other. In other instances the parents seem very glad indeed that their children should be taught the True Doctrine. Again and again has it been said to us, "We are too old and ignorant ourselves to learn this Doctrine of yours, but we are very glad that our children should do so, for we see that it has power to enable men to overcome vicious habits and perform good actions." These latter sort of people are generally found in villages where marked effects have followed conversion, where the converts have become really new creatures in Christ Jesus and have been transformed by the renewing of their minds. With regard to these heathen children one fact ought specially to be borne in mind, viz., that by these means Christian teaching finds an entrance into houses not otherwise accessible to us. The lessons to be learnt are in most cases taken home and read aloud, and as I shall show you presently, in some cases at least, not in vain. Surely we ought to rejoice that in this way the villages are gradually being leavened with the leaven of Christianity; are being prepared for the glorious time when China shall turn from her idols and say to Christ's Ministers: Teach us the way of Truth from which we have wandered so far and so long.

2. And now I must say something about the *School-masters*, for humanly speaking the success or non-success of our Country Schools, at least from an evangelistic standpoint, depends upon them. With regard to our own mission I am bound to admit that our School-masters, as a body, are not by any means what we could wish; if I may use a homely expression some of them are very middling. I do not mean to assert that any of them are mere hypocrites or entirely devoid of spiritual knowledge, but they often lack the zeal and earnestness which would make them anxious to win these little children to the Saviour, and we constantly pray that they may all be led to see their responsibility and act upon it.

My own experience is that each year we get a better class of men, and we are doing all we can to induce them to make themselves efficient for their position. What is needed no doubt is a Training College specially for School-masters at Foochow, and the subject has more than once been broached in our own mission, but no definite action has as yet been taken in the matter. What we have done is to request the attendance of all the School-masters at our Annual Conferences, when they are examined with the Catechists in the Books of Scripture appointed for examination.

Our rule has been, as far as possible, to establish these schools in villages other than those in which our Chapels are situated, and where the School-master is an earnest man, he gets the people together in the evening, that dull dreary time in China; and with him they read the Bible or listen while he tells them of the wonderful sayings and doings of Jesus Christ. I am glad to say that this is no mere imaginary statement. There are School-masters who are really anxious to spread the truth and who make their schools centres of light and life in many a dark neighbourhood. We all know the influence which a literary man exerts, especially in country villages, however small his real attainments may be, and if all our teachers were really endued with God's Holy Spirit, it is impossible to overestimate the power they might have. I think that we do not perhaps make them such special objects of prayer as we might. Shall we not do well to ask continually that the eyes of their understandings may be enlightened, that as they study God's word its hidden beauties may be more and more revealed to them until it so lays hold of them, that they are led to exclaim with the Apostles of old, "We cannot but speak the things which we have heard and believed."

I am very glad indeed that we have never yet employed a heathen teacher, and I trust the day is very far distant when we shall do so. If our object were chiefly to give secular instruction or to prepare the children for governmental examination, then there would of course be no objection to our obtaining the best qualified men, whatever their creed, but as I have already stated, our main object is to bring the children to Christ, and while we shall do well not to criticise too harshly the conduct of our brethren, who see no danger in employing non-Christian teachers in mission schools, yet we may be thankful that there has not yet arisen a need for our doing so in Foochow, and for my own part I would almost rather see no school at all than hear the sacred words of Christ taught by heathen lips.

3. With regard to the subjects taught in our day schools we have thought it best to draw out a four years' course, so as to ensure, as far as possible, systematic and progressive teaching. The subjects for the first year are very simple, consisting of the Creed, Lord's Prayer and Commandments, a number of hymns, the Christian Three Character Classic and the smaller Catechism of Christian Doctrine. The subjects for the other three years embrace the Gospel, both Classical and Colloquial, the Bible Picture Book, both of the Old and New Testaments, the Catechism on the Creed, the 100 Texts of the Irish Church Mission and various other Books, all distinctively Christian.

We have of course felt, as all missionaries in China must do, the danger of the children giving a mere parrot-like repetition of these books as they do of their own classics, and so gaining really no intelligent idea of what they are learning. And to obviate as far as possible this error, we have been careful to examine the scholars individually on the subjects repeated, thus finding out what they really know and give them an opportunity of showing their interest or non-interest in their lessons. I am glad to say that, as a rule, we have been greatly pleased with the ready and intelligent answers given. It is impossible to emphasize too strongly the importance of this annual examination by the Foreign missionary, and it ought never to be delegated to Native Pastors or Catechists except of course when the missionary is quite unable to be present.

I do not know anything more interesting to myself than the public catechizing in a country village of these school children.

The day often seems set apart as a holiday, and the men, women and children crowd in and around the school-room in much too large numbers to admit of comfort or fresh air. Every ear is strained to catch the replies of the little ones, and the follies of idol worship thus exposed are generally admitted to be true and often afford matter for instructive conversation later on.

Apart from the definite Christian teaching to which I have referred our day schools are much like other Chinese schools. That is to say, we allow the native classics, and of course writing to be taught. Those of you who have read carefully the first Chinese lesson books will have noticed how very little they have to say on doctrinal topics and with how much of their moral teaching we can agree. Of course there are sentences here and there directly opposed to Our Master's teaching, and this must be clearly pointed out, but we may be thankful that very much which a Chinese school-boy learns is good and good only.

4. Results.—I now come to the question of Results, and while I am deeply thankful to be able to give you some proof that our efforts in establishing these schools have not been in vain, yet it is needful for us to bear in mind that in this as in every other department of missionary work results, strictly speaking, belong only to God. Our duty is simply to obey orders and endeavour by all means to save some of these people, and although we rightly rejoice as we see proof after proof of the power of God's word, yet we must ask for faith to patiently work on whether men will hear or whether they will forbear.

As a striking instance of the value of our day schools from an evangelistic standpoint, I would mention the work in the village of Ting Taeng near Hing Hua.

A year ago, at the suggestion of the two or three Church members living in the village and attending the city services, we consented to open a school there, and when I visited the place in September last I was much pleased to see the great interest evinced in the examination and to find that the School-master was an earnest and zealous man, regularly conducting the Sunday and other services and anxious for the salvation of souls. The result of his efforts, ably seconded by the few Christians is, that the regular congregation now numbers forty, most of whom have been steadily learning the truth for the last six months, and I have just heard that they have collected \$60 toward erecting a Chapel, the school-room being too small. Surely, dear friends, if this were the only result of our endeavour to spread a knowledge of the truth by means of these schools, we should acknowledge that they had not been made in vain. But I am glad to say that I can tell of boys and girls bravely standing up for Jesus in heathen homes and refusing to worship the family idols even when their refusal entailed both abuse and blows. I can tell of a girl in one of our schools quietly telling the old, old story of Redemption to her ignorant and heathen father, until he allowed her to lead him to our Chapel, where he is now a regular attendant.

I can tell of a lad of seventeen, the son of a well-to-do tradesman, who has persistently refused to take part in idolatrous ceremonies since attending our school, and whose father, having exhausted all his arguments to persuade his son to obey his wishes in this respect, now allows him to attend the Sunday services.

But I must not say more on this subject. I must only point the moral of these facts, viz., that we should continue, and if possible, increase this work amongst the children. It is not the will of our Father that one of them should perish, let us do all we can to gather them into the fold of the Good Shepherd.

In concluding these remarks I should like just to give a few facts as to the rules we have adopted with a view to the greater efficiency of these schools.

In the first place we have requested that they may always be opened with prayer. This is such a strange fact, from a heathen point of view, that it often has the result of leading to enquiry, etc., as to the Doctrine. Then we urge upon the parents the duty of punctual attendance; we all know how difficult it is to enforce this, and of course we have only been partially successful, but the

importance of it should constantly be urged both upon the scholars and those who send them. We have also given small money prizes to the children at our annual examinations as an incentive to them to be careful and diligent, and we have every reason to believe that much good and no harm has resulted from our so doing.

The School-masters receive a salary of \$2 per month and a gratuity for each scholar who passes, that is, who gets 8/10ths of the maximum marks in every subject.

The statistics of these schools for the past year is as follows:—

No. of schools	...	...	...	...	75
Scholars	{ Heathen	...	...	...	513
	{ Christian	...	...	...	480

The Religious Festivals of the Cantonese.

*A brief sketch of the origin, development, and influence on the people of the most popular of the religious festivals of the Cantonese.**

BY REV. C. BONE.

[Through the courtesy of the Editor of the *Messenger*, and by request, this article appears simultaneously in the *Recorder* and *Messenger*.—Ed. *Recorder*.]

THE two main pillars of external religion seem to be feasts and fasts. Leaving the latter as less inviting, we shall try to interest you in the *festivals* of the Cantonese. The word *festival* is derived from the Latin "*festivum*," meaning "festive jollity," which again is derived from "*festum*," a feast. Speaking generally "festivals are holy days, celebrated by cessation from labour, by sacrifices, feasting, dancing, singing, and other kinds of joy." They have been established chiefly from four causes:

"1st. In honour of the gods, to offer sacrifices and praises to them out of gratitude for blessings received."

"2nd. In order to propitiate the gods, so as to obtain some particular blessings, or deliverance from perils under which men are labouring."

"3rd. In memory of deceased patriots and public benefactors."

"4th. As times of rest and recreation to labourers."

They have existed in all lands, and formed an integral part of all religions, and, to this general rule, China forms no exception: rather they seem to flourish here as if in congenial soil.

I shall direct your attention to *six* of the *most important* of them; but before doing so, I shall make three statements:

* Read before the Canton Missionary Conference, June 5th, 1889.

1st. I omit many festivals of great interest, and, to the Chinese, of importance, and even in those that will come under discussion many points are omitted from lack of time.

2nd. The matter which I shall read to you is collected from native sources, having been secured for me by the research of trustworthy Chinese. If, therefore, when compared with statements in books, or recognized authorities, (though as far as I could ascertain six months since, few extensive authorities on this subject exist)—any discrepancies or differences appear, be kind enough to remember that the views stated here are the general conclusions from the several papers on each subject, prepared independently of one another, which each Chinaman placed in my hands.

3rd. Often I shall have occasion to speak of a festival as Chinese, rather than Cantonese. Whenever this is so, it may be assumed that the less will be contained in the greater—the festival is indeed Cantonese, but is in a broader sense co-extensive with all China.

With these remarks by way of introduction we turn to our “brief sketch.”

NEW YEAR'S DAY.

Of the festivals of the Cantonese, Yün T'an 元旦, or New Year's day stands first, both in time and importance. It is perhaps the most ancient of the feasts of China. According to the Shü King 書經, 4,000 years ago, on New Year's day, the Emperor Shun 舜 received the kingdom from the hands of Yu 堯. Dr. Legge translates the incident thus—“On the first day of the first month, however, he received Yu's retirement from the imperial duties in the temple of the accomplished ancestor.” So early in China's history was New Year's day a season of importance.

Like all the festivals of China, it may be a few days earlier, or later than on any previous year. Anciently, however, during the Sheung 商 dynasty it was a month earlier, and during the Chow 周 dynasty two months earlier than it is to-day. The Tsūn 秦 dynasty returned to the later period, perhaps because of the advice of Confucius who, when asked about good government replied, “Follow the seasons of Ha” 行夏之時, and ever since the times of Tsūn 秦 “the seasons of Ha” have been followed.

The Cantonese observe many customs at this festive season. Some seem to have come down from antiquity. For instance the widespread practice of decorating the shrines of the idols with Shui Sin Fa 水仙花, that is, the narcissus, is called “the welcoming of spring.” Is it a relic of antiquity? Legend tells us of a famous Ming K'ap 棠莢 tree which grew in the garden of the

Emperor Yu, hard by a flight of steps that led to his stately palace. This remarkable tree opened its beautiful blossoms the first of every month and continued in full bloom till the fifteenth, after which the flowers gradually faded. At New Year's tide, however, the blossoms were more than usually splendid, being larger and richer in colour than at other times, and as the petals opened towards the approaching sun, people said "it welcomed spring." To-day the idol shrines are decorated with narcissus blossoms, and this is called "the welcoming of spring."

In ancient times, processions of youths and maidens paraded the village street and country lane, making the day merry with dance and song. This seems to have degenerated into the noisy processions of Cantonese rowdies, who parade the streets with tawdry dragons and ill-proportioned lions, annoying passengers and begging cash, which the lazy and unkempt spend in opium and in wine. Verily, the former times were better than these.

The complete cessation from work, which characterizes this festive season, is a great benefit to the people. There is, moreover, something pleasing to the imagination in the thought that the whole population of China, these 300,000,000, throw down pen and sword, spade and sickle, carrying-pole and fishing-net, and rest for a short space in the path of life. Such a privilege is not often theirs. Another praiseworthy custom is the general *wash* by which both house and shop are cleansed. It is true when going to Church in one's Sunday-best one may disapprove of one's coat being splashed and soiled by the dirty water.

Moreover, few sights remind me more forcefully of *Robinson Crusoe* and his raft than the presence of the master of the shop sitting in the wet street with one eye on the workman and the other on his furniture, fearing lest it should be taken from him. Yet the custom is a good one, and prevents the houses from becoming a general resting place for dust and cobwebs, grime and soot. Mention only can be made of the antithetic couplets which adorn the walls of houses and of shops, pillars of temples and idol shrines, which when the sun shines out, makes the city look as if it too had donned its holiday attire.

Another observance reminds me of an English usage. On each door four characters, Hoi Mén Tai Hat 開門大吉, that is, "Open the door there is great felicity," printed on red paper, are found. This is done, I am told, by beggars. As in Cornwall, on the first of May, village lads rise early whilst yet the dew is on the leaves, and pluck a spray of beautiful white May, and therewith decorate the windows of the neighbouring farm house, securing thereby a big bowl

of rich cream, so these beggars stick this strip of four characters on the door, and return in the morning to receive five cash from each shop. To prevent deception, the block on which the strips were printed is produced, to prove the holder's claim to the reward. Verily, the great felicity which follows the opening of the door is enjoyed by the beggar who pockets the cash, rather than by the owner of the house who gives them. We cannot linger over the worship paid to ancestors, and wine drinking indulged in, the friendly visits which are paid, and compliments exchanged, which help to make the season one of joy to look forward to, and of regret that it is passed.

One other reference shall suffice. In the evolution of Chinese cosmogony the chicken was created on the first day, the dog on the second, &c., till creation was crowned on the seventh day by the advent of man. Hence the 7th of the first month is said to be man's birthday, and as many as can afford it, visit the gardens or Fá Si, looking for the first indications of approaching spring. Moreover, they buy Mau Táu Fá 牡丹花 or peonies, a beautiful flower, the possession of which is said to give a tone of refinement to those who purchase. After the 7th, the festival is over, and the people, tired of feasting and amusement, settle down to hum-drum life once more.

THE TOMB FESTIVAL.

T'sing Ming 清明, "The Tomb Festival," or as the two words may be rendered, "*transparent brightness*," follows the New Year. This feast is celebrated 160 days after the winter solstice. It is national, appearing in the Imperial almanac. Its origin may be traced to a very early date. Originally, it seems to have been a feast of spring, and then came to be devoted to the worship of ancestors at the tombs. Legend tells us that, anciently, by Huk Shui 曲水 (or "the winding streams,") students were wont in spring time to repair in large numbers to the hills, where they laved their feet and face in the foaming torrents, and abandoned themselves to the enjoyment of nature and conviviality. They feasted and drank wine. They floated wine-cups full of the sparkling nectar on the flowing stream; whosoever caught them, before they overturned, drank the wines as his reward. Thus the day passed in fun and frolic, in the enjoyment of trees and flowers and lovely nature. Since the sky was blue, and air transparently bright, they called it *T'sing Ming* 清明.

In spring, however, the grass grows rapidly and soon covers everything, and would prevent the mountain graves from being recognized. Hence it came to pass in process of time that the

students began to attend to their ancestral tombs, until now this custom is universal and forms part of the national life of China. It is in fact the more important, and the *pic-nic* only a concomitant.

This worship, too, is very ancient. Stray lines in Chinese national poetry allude to it, and show that in the 7th century of our era, it was essentially the same as it is to-day.

Earlier still, Mencius relates his very witty story of the man of Ts'ai 齊, who was always boasting to his wife and concubine of the number of aristocratic friends with whom he constantly dined out. As, however, these great folk were never invited back, the curiosity of these worthy ladies was aroused, and they determined to slyly watch their lord the next time he was invited out to dine. They found him "dining out" on scraps of food, which "those who were worshipping among the tombs" beyond the outer wall on the East" had flung away. When he returned, of course they ridiculed him and his countenance fell. It is true Mencius does not say this "worshipping among the tombs" occurred at *Ts'ing Ming* 清明 but on the other hand there was feasting precisely the same as we see to-day.

Confucius also tells us that the founders of the Chow dynasty 周, in spring, repaired and beautified the temple-halls of their ancestors, and we can hardly help connecting this with the spring feast of ancestral worship now so general.

To-day everybody secures a spray of willow, with which to decorate the door-way or the hall where the tablets repose, or the stern of his boat.

(To be continued.)

Is China Democratic?

A MISSIONARY at Amoy, who has been 'trying to understand the nature of the powers that be' in China, has discovered that the Chinese, so far from being petrified conservatives, are really in their own way democratic. The Emperor and Mandarins are not unchecked autocrats, but entertain a wholesome dread of a fairly effective public opinion. The missionary had the advantage of conversing with a man thoroughly qualified to speak on the subject, and he sends us some interesting notes of the conversation.

POSSIBLE FUTURE TROUBLE.

Not long ago there was a serious case of persecution. Official interference was little regarded by the people. Why? The explana-

tion given our correspondent was that 'China is largely a democratic country. The literati, or the people generally, are given to resist their rulers when they think the rulers are oppressive, or are exacting illegal taxes.' The same resistance may be exerted by the people or the literary clans when the Government attempts to protect an unpopular new religion. Christianity has therefore to reckon not alone with the Government, but with the Chinese democracy. This is a fact that has been overlooked by those who have thought that if once the Government could be induced to 'establish' Christianity, the Chinese people would follow. It is believed by many that a serious testing-time is in store for Chinese Christianity. The Government is tolerant, even 'somewhat favourable' to Protestant Christianity. But the people? The fact that Christians (usually of the lower middle classes) should dare to exist without the permission of the powerful Confucianists—proud literati and great clans—is a monstrous thing in the eyes of these 'superior people' and those under their influence. These people may yet cause great trouble.

EVIDENCES OF DEMOCRACY.

The democracy of China is evident from the fact that the people can appeal from the lower to the higher officials, from the higher officials to Peking. The people have exerted their power to put a stop to obnoxious industries; extensive trades have been extinguished, and Imperial examinations discontinued at their demand. Representatives of the people may rise to high offices. Local reforms are suggested and extensively carried out. There is real popular representation in China on a small scale and locally. The elders in Kwangtung and heads of clans in Fuh-kien, &c., are representatives of the people so far as liability and responsibility to the higher powers are concerned. Even the Emperor is only the 'father of his people.' He cannot go against the established code nor arbitrarily add to or take from it.

CHINESE PATRIOTISM.

Are the Chinese patriotic? It all depends of what is meant by patriotism. The conduct of the Chinese at Amoy during the late war with the French would suggest a negative answer. But this is not conclusive. Many of the Amoy Chinese may be from Singapore, and, therefore, semi-foreigners. China was formerly a loose confederation of sometimes naturally hostile states. The wars with the Tartars, with England, with France, the greatly-increased intercourse between the different provinces, and also to some extent the new Imperial system of maritime customs, are

gradually effecting a consolidation of the Empire. There can be little doubt that naturally the people of China will more readily assert themselves in the pursuits of peace than of war. The people are not naturally warlike, though they have plenty of internal strifes. Whether because they are satisfied with their own great country and its unique interests, and so are free from ambition, or because, until recent times, they have been left alone by the warriors of the earth, they have pursued the even tenour of their way in comparative quietness. But if the terrible war spirit is to be more and more aroused, if the giant, ignorant of his strength, is forced to awake to the consciousness of his powers, it is not likely that the Chinese will meekly submit to millions of their number being helplessly mown down as were the barbarian nations that came in contact with the forces of Greece and Rome.

‘ELEVATE THE MASSES.’

All this has much to do with missions—much every way. Missionaries are told to seek specially the better classes—get the Emperor, and work downward. There is a good deal of sound sense in this advice. Yet one who believes in democracy in China will rather argue: Elevate the masses, and make ‘better-class people,’ who shall be well-informed and enlightened. In either case the missionary can do nothing except he wins respect for his own science, learning and sincerity of motive. The missionary must be much more all things to all men than he usually succeeds in being. He must divest himself of all race prejudices—must study the Chinese, their peculiarities, customs, modes of thought and ideas of morality, and he must study not at arm’s length. He must do unto them just as he would wish them to do to him. There is no limit to their confidence when once it is gained.

HOPE FOR MISSIONS.

If then it is needful to elevate, enlighten and inform the masses before Christianity can gain a general influence in China, it is clear that the progress, though sure, will be slow. The Chinese are often independent and high-minded, with faults enough, no doubt; but able and willing to appreciate all practical help arising out of high character and motive. In this is the Christian hope. Would that all right-minded foreigners could better understand the hard-to-be-understood problems of Chinese life, so as to bring themselves into quick touch with all that is best in the heart and mind of those who can be approached, and help them to embrace good and forsake evil.—*The Christian World.*

The New Testament in Chinese.

Jas. v. 5-6.

SOME time ago attention was drawn to this passage, and suggestions were made for its better rendering in Chinese. In the text the English revisers have sanctioned a very necessary emendation by the omission of *ὁς*, as. When this correction has been made the words lose their uncertainty, and the interpretation is not far to seek. Nor can we think that any difficulty lies in the way of its translation. We have simply a number of brief and by no means recondite statements, with very evident reference to comparatively recent events.

Briefly, the Apostle in a tirade against the rich Jews, the oppressors of the brethren, accuses them of carnal indulgences at the time of sacrifice, with particular reference to one definite feast; and further, with the unjust condemnation and murder of the Messiah. And by way of contrast he reminds them that though the murdered one was even then wielding power, yet He had not devoted them to the vengeance which was then due.

One or two notes will make this clear. *Τον δίκαιον*, occurs also at Acts iii. 14, vii. 52, xxii. 14, and in each of these places is represented in the R. V. by "the Righteous One." There, as here, it is a descriptive title. The noun being in the singular and the verbs being aorists, forbids the ordinary notion that James referred to the custom of those who sat in high places to oppress the righteous poor even to death.

Εν ἡμέρᾳ σφαγῆς. The feast of the Passover at which our Lord was crucified. *Σφαγή* means slaughter and slaughter for sacrifice. The Passover was the great day of slaughter to the Jews. In his first Epistle Paul charges the Corinthians with making the Supper of the Lord a time of satisfaction of the appetite, so that it was impossible to eat the Supper (R.V.), to eat it, that is, to edification. This, too, well within the first half century after Christ's death. Here James charges the Jews with the carnal observation of an old institution with this aggravation, that they murdered as they glutted, murdered the Righteous One, the very Messiah of whom their feast was the type.

Ἀντιτασσεται. Cf. Chap. iv. 6, Rom. xiii. 2, Acts xviii. 6. Active opposition (拒, 敵,) rather than passive resistance (由, 任 憑) is evidently the thought of the writer.

We have in these words a good example of the importance of the jot and tittle of Scripture—the absence or presence of a particle and the use of a tense and a number.

A Missionary Journey.

IN the May number of *The Chronicle of the London Missionary Society*, is a very interesting account of "A Missionary Journey," by Dr. John, of Hankow, which we should like to reproduce entire, but space forbids. We content ourselves with a few extracts, commending those who wish to see the whole to the pages of the *Chronicle* itself. By way of introduction he says:—

To us the missionary work is a tremendous *reality*; we believe in it with all our hearts and are consecrated to it with entire devotion. There appear to us to be questions connected with it of far greater importance than the question as to how it can be carried on most *cheaply*. Let us all, for the sake of the work itself, economize to the utmost extent of our ability, but let us beware of allowing the low cry for "cheap missions" to become the rallying cry of the Churches. Should it ever come to that, both the missions and the Churches will suffer. The missions will lose much; but the greatest losers will be the Churches themselves.

He then goes on:—We left the Liu village on Monday morning, passed through a well-cultivated country, preached and sold books at all the market towns on the way, and reached White-sand Town a little before dark. This market town is twenty miles from Hiau-kan city, where we have a station, and about the same distance from Teh-ngan, where the Wesleyan Mission has a station. Wherever we called we found that there were Roman Catholics at the place or in the immediate vicinity. We were told, however, that many of their converts are leaving them, and that their number is growing less day by day. Years ago multitudes joined them from all sorts of unworthy motives. These have been gradually finding out their mistake, and the result is a pretty general apostasy. In the cities of Hiau-kan and Teh-ngan their work is in a perishing condition, and has been so for some time.

We had no difficulty in finding an inn in White-sand Town. But, oh, what wretched holes these inns are! In these parts they are specially dark, dingy, and in every way filthy. The floor and walls are mud, the tiled ceiling is black with the soot of ages, and the rooms are richly festooned with immense ropes of broken cobweb. The lodger has the choice between a "lofty bed" and a "floor bed." The "lofty bed" consists of a low wooden framework covered with a thick layer of straw. The "floor bed" consists of a straw mattress laid on the bare mud floor. The foreigner who wishes to sleep in peace must avoid both beds; for the pulex (aye,

and companions more objectionable than *pulex*) abounds in these inns. The native beds are places where the aphaniptera, the anoplura, the heteroptera and all kinds of unclean animals delight to hold their nocturnal revelries. My plan in travelling overland is to secure two benches and a door, or two square tables, at every inn, and have my *own* bedding laid upon the top. In this way I manage to get beyond the leaps and bites of these little tormentors. In these inns the lodger is almost sure to have two or more pigs for chums. Just as we were going to ascend our lofty beds the pigs were brought in, and one by one they made their beds in front of our bedroom door. After a little squealing and grunting on their part, we all settled down for the night, and both they and ourselves were soon drowned in deep slumber. In spite of all adverse circumstances we slept soundly and rose in the morning greatly refreshed. Immediately after breakfast we went out into the streets to preach and sell books. The people were quiet and respectful in their behaviour, and we had no difficulty in doing a good hour's work before starting on our journey.

We did not proceed far on our journey before it began to rain. The wind also rose very high and, between both wind and rain, we were compelled to seek shelter more than once on the way. At one place we turned into a small hut, occupied by two old women, one sixty years old and the other seventy-three. They received us very kindly, and we had some interesting conversation with them. The old woman of sixty seemed much surprised that I was nearly as old as herself and was able to walk through wind and rain at the rate of twenty miles a day. "Have you not a sedan-chair?" "Not a horse?" "Not even an ass?" My reply in the negative evidently puzzled her, and led her to conclude that I was doing all this in order to accumulate merit, and that a large heap of it must be laid up by this time. She was told that we were not actuated by the idea of accumulating merit, but impelled by love to God and man. This was a new idea to her. She had never heard of such a thing before. I spoke to her of my hope of eternal life in Christ, and told her that *my* hope might be hers also. "I am not a vegetarian," she replied. "I have performed no deeds of charity. How can I go to heaven? Your merit is great, and, of course, you will go straight there. But it is useless for me to think about that." I endeavoured to point out to her the way of salvation, and she listened in a way that led me to hope that my effort was not altogether in vain. The old woman of seventy-three was asked by our native assistant if she was *prepared for death*? She replied in the affirmative with a smile that quite delighted me. I asked her

what she meant. "The coffin," said she, "and the grave clothes are all ready." I asked her where she kept them. Pointing to her bedroom, she replied, "There, in my bedroom." "A strange people these Chinese!" I said within myself. But how often are we compelled to say this, as we become better and better acquainted with their ways and habits of thought! Having congratulated the old lady on her good fortune so far, I asked her if she had made any provisions for her soul. To this she had nothing to say; and, so far as I could gather, the thought of preparing for death in this respect had never entered her mind. She appeared to be going down to the grave without hope and without fear. Her one source of consolation seemed to be the fact that the "*longevity* boards" had been purchased and the coffin made. I did what I could to show her the value of the soul, and how it might be saved. Both old women listened very attentively, and the old woman of sixty appeared to be taking it all in. In parting, I thanked them for their kindness in receiving us into their house, and told them that I was going to heaven very soon and that I should be glad to meet them there. They were evidently pleased, and I left thanking God for the opportunity of speaking a few words to them. The story of the woman of Samaria has been of great use to me in China. One is apt to pass these ignorant women by, as being beyond the reach of Gospel teaching. Whenever I feel so, this story is sure to remind me of my duty and drive me to my work.

We had not gone far when the rain came on again, and compelled us to remain at Barley Town for the rest of the day. Of all the holes in which I have spent a night Barley Town is the most wretched. We entered the best inn in the place, but I would have gladly exchanged it for the poorest stable I have ever seen in Wales. The inn of the previous night is a palace as compared with the best house Barley Town can boast of. Next to our inn was a dilapidated, unoccupied house. This was taken possession of by a company of beggars, between whom and ourselves there was only a thin wattle-mud partition, full of cracks and holes. The nine beggars appeared to be very jolly. Before turning in for the night they sang a merry song, and about midnight they woke up and had a good smoke. As the inn itself afforded hardly any shelter from the cold wind, we thought we could do nothing better than follow the example of the beggars and go to bed. It was not quite six o'clock when we thrust ourselves into our sacks (clothes and all); in less than ten minutes we were comfortably warm; and in half an hour Barley Town and all its discomforts were forgotten. I commend Barley Town to Canon Taylor's thoughtful consideration.

Should he feel inclined to become a missionary, he would find Barley Town the very place to begin his missionary life at. He would have nothing to do but to adopt the habits of the inhabitants of Barley Town in order to have realized in himself his ideal missionary. Mr. Sparham and myself often felt on this journey that the blessing of Canon Taylor was resting upon us.

My first Sunday in Ying-shan I shall never forget. In the morning we had a service in the large hall, at the close of which Mr. Lo's father and mother, aged respectively sixty-three and sixty-six, were baptized. In the afternoon we went out into the streets to preach. In the evening we had another service in the hall, when I preached again to the converts and Mr. Sparham to the heathen. The hall was full and the attention paid to the preached word was marked. At the close of this Sabbath-day we felt that we had taken possession of Ying-shan in the name of the Lord.

When I think of Ying-shan, what rejoices me most is the thoroughly satisfactory character of the converts we have there. Mr. Lo himself is a perfect gem. His father is a man of solid worth. He is a manly man, venerable in appearance, dignified in manners and greatly respected by his neighbours. He holds the place of a peace-maker among them, and I was told that his decisions are respected as final. Mr. Lo's mother is a dear old lady. She reads and writes, and is very intelligent for a Chinese woman. Her sister, who is living with them, is such another. She was extremely anxious to be baptized, but did not see her way to give up her vegetarianism. She has been a member of the Vegetarian sect for more than twenty years. I took a great liking to this old lady. When we were about to leave she wept and said she found it hard to part with us. Her tears brought the tears into my eyes and filled them to overflowing. I have never known in China a family like the Lo family. It is not easy to find a Chinese that you can *love*; but I can truly say that I *love* Mr. Lo, his father, his mother and his aunt. The old man is a fine specimen of a *paterfamilias*. Lo is a perfect son, and both are strong Christians. My impression is that we shall soon see a good work springing up in Ying-shan. If we do, it is certain that it will be greatly due to the character and worth of Liu-tsai and the Lo family.

Correspondence.

To the Editor of

"THE RECORDER."

DEAR SIR:—The recent extension work at Ch'ung-k'ing in connection with the London Missionary Society is developing slowly. Mr. and Mrs. Wilson have experienced the greatest difficulty in renting premises suitable for carrying on their work. The dwelling house they at present occupy was secured only after the mediation of a well-known, friendly local gentleman had been obtained, and even then a high rental had to be agreed to. So far they have failed to rent a place suitable for a Street Chapel, and the incipient work of the mission is of necessity being performed in the residence of the missionaries. The Sunday morning service—held in the front court of the house—is becoming better known, and as a result the audience grows larger every week. Ch'ung-k'ing females are famous for "go-to-meeting" propensities, and although their motive is not perhaps a very high one, still the missionaries are pleased, and in some sense encouraged, by having several representatives of the sex present at the services. What Mr. and Mrs. Wilson anxiously long for is a commodious and otherwise suitable Chapel on a good thoroughfare. This they fear will only be procured by out-and-out purchase. In Ch'ung-k'ing the size and quality of an audience—to some extent, also, the stability of the work itself—depend

greatly upon the character of the locality and the kind of building used. It is expected that the directors of the London Missionary Society will at an early date authorize the purchase of a property—a movement which will satisfactorily dispose of every initial material difficulty.

LONDON MISSION,
CH'UNG-K'ING, 26th June, 1889.

AN APPEAL TO ALL PROTESTANT MISSIONARIES.

DEAR SIR:—I frequently see opinions expressed by missionaries on China, Chinese institutions and the Chinese nation, which are somewhat harsh and uncharitable.

China is judged by the Christian standard and is found greatly wanting, and the fact that Christian countries are also found wanting is not sufficiently remembered.

A good deal of harm is done by these writings which often are brought to the cognizance of Chinese officials.

Much might be said with regard to our duty of being just in our judgments, but I will to-day put my appeal on this ground only: Christian nations fall so far short of their own standard that we should deal very gently with China's short-comings. I am afraid many missionaries do not realize the dark sides of our own civilization and have only in China come into contact with real life. Let them remember the complaints of our

preachers at home, and let them obey the injunction: Judge not.

Yours very truly,
JUSTUS.

LAY MEDICAL WORK.

THE Chinese are an afflicted people. Fatal diseases may not be more common in China than in Western countries, but skin diseases, whether resulting from vice or uncleanness, are fearfully prevalent, inflicting a great deal of suffering upon the people and moving the hearts of all good men to devise means for their relief. Usually the physician relieves the evangelist from such work, but when the medical man is wanting, or the missionary is on his rounds of work, there will be many calls to do such work as will both relieve the suffering, and open hearts to receive the message he proclaims.

Having had some experience in Lay Medical Work, I venture to suggest how we may profitably do such work.

Lack of scientific knowledge in this line of work admonishes us to be careful.

The following have guided me in my work:—

1. In treating diseases it is not simply medicine that is needed, but the *right* medicine.

2. In cases where you are uncertain frankly tell the people that you do not understand the cause and steadfastly refuse to give medicine. In such cases they may laugh at our ignorance, but they will not accuse us of trifling with them.

3. It is wise for the evangelist to confine himself to skin diseases, sores, wounds and injuries, for in

that case he will limit the number of cases and treat only those in which an examination of the diseased part is always possible to him. When such an examination is possible commonsense will generally point out the right course.

4. In Lay Medical Work it is not safe to experiment. To try certain remedies without being reasonably certain of their effects is both dangerous for the patient and perilous to the work. I have in mind a case where one failure cost a man his reputation in many cities and villages.

5. An effort should be made to have the patient come as often as possible, for the purpose of keeping him under supervision in your treatment, and in order to make his acquaintance and interest him in the truth.

The latter is very important. If one comes only once or twice he gets very little of what is said to him and goes away thinking perhaps that the foreigner is a pretty good man, is seeking a reputation or laboring to lay up merit, but with almost no conception of the doctrine that he teaches or his own interest in it. This can be secured by giving very little medicine at one time and requiring the patient to return within a few days. It is wonderful what a few visits to a foreigner will do for a man who understands almost nothing on his first visit. A man came to me with a little sore on his neck. I advised him to remain a few days, which he was glad to do at his own expense. He went away after five days, having committed four chapters of the catechism, and

promised to take down his idols on his return. From such a man there is much to hope for, little to fear.

It may be objected that this work must interfere with proper evangelistic efforts, but in my own experience it has proven a valuable agency and a source of blessing to myself and the people. There seems to be no reason why the clerical missionary may not, under the divine guidance, treat such simple cases as are mentioned above, and from them derive great benefit to his work. In my work during the past eighteen months I have successfully treated more than 150 cases, and in no instance has there been failure such as to attach blame to the missionaries. The following simple remedies were used, all of them recommended by an experienced physician:—

For inflamed eyes, very common—

Sulphate of zinc	1 gr.
Sulphate of morphia	1 gr.
Water	1 oz.

A drop of this in the eye gives almost immediate relief.

In treating sores, first wash thoroughly with an antiseptic—carbolic acid two parts, water 100 parts—and then use vaseline. It is wonderful how many cases vaseline will relieve. Every one ought to be well supplied with it.

A little oxide of zinc added to the vaseline is useful in cases of eczema.

For painful swellings—Belladonna ointment.

For inflamed margins of the eye-lids, when a dry crust is formed around the roots of the lashes and the margins are red, swollen and everted, Richardson's oxide of zinc ointment, applied after thoroughly cleansing with warm water, is a specific. Use iodoform for a stimulant and arnica and witch hazel for lotions. This is a small outfit, but wisely used it will work wonders.

MISSIONARY.

NEW TESTAMENT TRANSLATION.

DEAR SIR:—With reference to H.'s article in your last issue, on the use of the term 先知 to translate the Scriptural "Prophet," H. evidently overlooks the use of the term in Mencius, book v., part i., chapter vii., which Legge translates: "Heaven's plan in the production of mankind is this, that they who are first informed 先知 should instruct those who are later in being informed, 後知 and they who first apprehend principle 先覺 should instruct those who are slower to do so 後覺. I am one of Heaven's people who have first apprehended 先覺者. I will take these principles and instruct this people in them. If I do not instruct them, who will do so?" With this classical use of the term to guide us it is scarcely likely that its use in our translations will lead our Chinese readers, educated ones at any rate, to form a one sided or inaccurate view of the Prophetic office.

Yours truly,

N.

Our Book Table.

REVIEW.

Sin Ling Hio (心靈學) First Part—
The Senses, Memory, Imagination,
Reasoning Faculty and Intuitive
Power.

THE translator of this work, Rev. Y. K. Yen (顏永經), of Shanghai, was educated in America, and had there a college course of four years. This was subsequent to his training in the school which became St. John's College. When he returned from America he taught in his old school and gave the elder pupils instruction in Haven's Manual of Intellectual Philosophy. This practice in teaching rendered him familiar with the subject and with the phraseology most suitable for adoption in Chinese. His old notes have here assumed the form of a book. While discharging his duties as pastor at St. Saviour's Church he has prepared this first volume of 140 leaves, of a translation of Haven's Mental Philosophy. In this work he has done much to smooth the way for future translators by diminishing the labour which has to be bestowed in preparing a philosophical phraseology for the Chinese. Although the Chinese have had no lack of philosophical writers of a certain kind among them, who have thought much about the mind and its powers, yet the terms they use are not quite what we want. While Confucian, Buddhist and Taoist authors all enter on these subjects, each school has its own way of approaching each question, and philosophical systems have been

made what they are by controversies. Few writers have the gift of avoiding discussion and confining their attention to useful and universal truth. Therefore it is that among men honoured with the title of philosophers, not many are great philosophers. What have the Chinese done in philosophy? To this question it may be replied that they have explained the need of culture in the art of government, and the advantage of education in preparing every magistrate for his duties. They are intuitionist philosophers and recognize as self-evident that intellectual and moral excellence in individuals are the fruit of celestial influence, that is to say, they believe that mental gifts are God given, the same fact which is expressed in the names Theodore, Diodotus, Theodotus, Apollodorus, Jonathan, which of course imply that the child who bore the name was regarded as the gift of God, or of a god, in each case. This is believed by Chinese philosophers in regard to all mental gifts, whether moral or intellectual. It especially includes the principles of morality. The man who has the brightest and strongest moral perceptions is the most richly endowed by heaven, and he ought to rule in the political and intellectual sphere on that account.

The copiousness of any vocabulary depends on the extent of mental activity in the nation using the vocabulary. The phraseology of Chinese philosophy is predominantly moral, and they have

never attempted to analyze and classify the mental powers as such. When the Hindoo philosophy of B.C. 600 reached China the clash of Chinese thought with it produced Taoism, and we find the idea of triads of powers at once springing into existence. Six centuries later Hindoo philosophy came a second time, but in the form of Buddhism. It came in a confident spirit bent on victory, thoroughly permeated with idealism and prepared to preach everywhere the universality of human delusion. Hindoo thought is fruitful in making divisions, but this is not done on scientific lines. Consequently the philosophical terms in use by the Buddhists fail of appositeness in many cases when applied to modern European thought on mental subjects. Yet in translating from English works on philosophy for Chinese readers it is well to read Buddhist and Taoist books as a help in selecting philosophical phraseology. In every country where philosophy has flourished there will be a certain amount of inevitable identity in forms of thought. Common sense is philosophy, and common sense exists in every country. Philosophy is thought on the world by men of culture and refinement. He who, as he thinks, diverts his ideas from the phenomena of sensation, becomes a philosopher, and begins to live in the world of ideas. Home philosophies have to be compared and their resemblances pointed out. It will then be found that there is a common ground in all philosophy, because man is one and nature is one.

I should have been glad therefore if Mr. Yen had carefully weighed the uses of philosophical terms in the three religions and formed his phraseology after doing this. The verb *yü* 遇, meet, will scarcely be used for "to touch" in the future Chinese philosophy. The Buddhists use *chu* 觸. The true word is probably *mo* 摩. The translator calls primary qualities 須具者 and secondary qualities 恰巧者, and adds a curve as a link to connect them, the link being intended to remind the reader that the double phrase is in this case used with a special sense. The primary qualities of matter are such as are essential to the very existence of matter, 凡物之爲物所不可少之性狀. Or they are to be known *à priori*, 我所本知而非由經歷以知之性狀. Or they are known as such or in themselves, 我所直知而賴五官體以知之性狀.

The secondary qualities of matter are on the contrary, either accidental and not essential to the idea of matter, 性狀之稱恰巧者亦有三事一凡物之爲物所可有可無之性狀. Or they are to be known only by experience, 我由經歷以知之性狀. Or they are to be learned only through the affection of the senses, 我賴五官體以知之性狀.

Just as the translator uses *Sing-chwang* for properties of matter, so he uses *心靈* for the mind. He does not shrink from employing new combinations when the word needs limiting, but it may be doubted whether *Sin-ling* could ever become current for *the mind*.

The primary qualities are eight, viz., 撐 疊 大 小 鬆 堅 形 式,

可分拆, 可移動, 忌壓, 有居處, 八種, extension, divisibility, size, density, figure, absolute incompressibility, mobility, situation.

Writing in good Chinese is easy to the translator, but has he not adopted his terms without a sufficiently wide discrimination? Not a few of them will, it appears to me, have to be changed. Every future writer on mental philosophy, however, will do well to pay close attention to the mode in which the terms of European philosophy have been here rendered. They are the choice of a native who has gone through an extensive course of Western education, and this circumstance gives them a special value.

For native preachers the reading of a book like this must be extremely beneficial. Philosophy elevates and purifies thought. It raises the standard of preaching and gives to the pulpit its proper place as a public instructor. Philosophy helps in the classification of thoughts and renders the divisions of a sermon more reasonable. Philosophy gives its right place to the mind and teaches audiences who are incessantly engaged in the calculation of pounds, shillings and pence that there are much nobler subjects of contemplation than the cash-box and the abacus. Mr. Yen has done well to translate this book, and his countrymen, whether Confucianist or Christian, will ultimately find that the matters here brought before them for consideration are of the greatest possible importance. They will, it is to be hoped, teach them to recognize the high value of Western education in training the

mental faculties. Happy are those preachers who retain the warmth of their Christian zeal while they use a "sweet reasonableness" in instruction. Thus they win both the learned and the common people.

J. EDKINS.

An edition of the Woodruff Memorial Hymn Book, with words only, octavo size, on brown paper, bound in blue cloth, containing 275 hymns, 115 pages, has just been printed at the Presbyterian Mission Press. The price is 15 cents per copy,—a very cheap book. As the number of the hymns corresponds with the edition with hymns and tunes already issued, this will enable those who wish to introduce the book to supply themselves with whichever kind they choose.

THOSE of our readers who have not seen the new Map of the Hemispheres, recently brought out by the School and Text Book Committee, will thank us for calling their attention to the same, as it is a marvel of beauty and cheapness. It was printed by Messrs. W. and A. K. Johnson, Edinburgh, and can be furnished so cheaply (\$1.00) from the fact that a large number was ordered.

Also, there is a very excellent Map of China, recently published, colored in provinces, which will be especially useful as a wall map in schools, and makes a good companion piece to the map of the hemispheres above mentioned.

福音講臺

THE GOSPEL PULPIT.

THIS is a bulky volume, and is amply justified by its contents. It is the repository of no less than 200 sermons, prepared for, and, it may be, that have been actually delivered in a Chinese pulpit. The author has rendered his name famous by his constant and well known labours, in Soochow. The place from which these sermons are dated is familiar to thousands who have listened to the preaching that has been long carried on there. Many a time the writer of these lines has met persons from Soochow, and asked them if they had heard the Word before? "Yes," has been the invariable reply, "at Yang-nioh-ong." Well, we suppose we have in large measure the result of the author's labours in these pages. He is too conscientious to serve the Master with nothing, and the contents of this large volume gives us some idea of the extent and variety of the author's teaching as a Christian missionary.

We open the work and go over the table of contents. It is replete with all manner of topics from the being of God, on through the whole arena of evangelical subjects, from the list of which we can hardly think of a single omission, either as explanatory of Gospel narrative, or as found in the range of dogmatic theology, till the whole winds up with the end of all things. Students will find ample scope for illustration and suggestion in the prosecution of their work, whether in the lines of their stated ministry or in the course of evangelistic journeys.

We proceed in our examination and find the numerous subjects treated in an easy and simple style. Mandarin is the prevailing feature, so as to render the work intelligible in every place. We notice a great variety of thoughts brought out under each topic, and though classified in the old form of headings, they are not tedious or cumbersome, but sufficient to show that the author has, in every instance, studied the subject and availed himself of the means at his disposal for its thorough investigation. Our friend has no novel or peculiar sentiments to express. He maintains what is called the old orthodox views of Gospel truth. These are dear to his very soul, and flow out on all occasions in the explanation and application of his subject. He is so absorbed in the desire to do good to his readers or hearers, to fulfil his sacred ministry, that he has neither time nor disposition to dwell on out of the way or unprofitable ideas. He is clear and forcible in the proclamation of his message, and is only intent on accomplishing the work given him to do.

Now as to the language used in the elaboration of the sermons, we are satisfied it is well suited to the end in view. His Chinese readers need find no difficulty in the understanding of his theme, and if they have at all an appreciation of it they will peruse it with interest and advantage. Foreign students, on the other hand, specially such as are seeking to acquire a useful and enlarged vocabulary, may be greatly benefited by dipping into these pages, while the mode of presenting the truth that is here to

be met with is highly commended. As to native catechists and others; we cannot but regard this work as of no small value to them. For their own sakes and for the profit of those to whom they minister, these sermons may well be studied and rehearsed by them. Their doing so would be a means of great spiritual edification, and no less of preservation from the various ways of ignorance and error.

One thought, however, strikes us in closing, to wit, wherein lies the necessity or desirability of such a long and continuous course of sermonizing. It reminds one of a series of volumes of distinguished preachers in ancient and modern times, or rather, looking at the texture of these discourses, of the

theological lectures of famous professors at home. Perhaps a more limited selection from the drawer of the esteemed author, carefully revised, would have served the purpose better. It would be too much to give an epitome even of one sermon in a brief review of this kind, but while the whole is highly to his credit as an earnest and faithful servant of Christ, and expresses, as we have said, his assiduity and conscientiousness in the work of the ministry, we think if the sermons had been curtailed in number, and in some instances in extent, it would have been better. At the same time we approve highly of the work our author has done, and wish for it a widespread currency as it well deserves.

M.

Editorial Notes and Missionary News.

THE missionaries of Shanghai have recently formed themselves into an association called the "Christian Vernacular Society of Shanghai," the object of which is "to promote the formation and spread of a Christian literature in the Shanghai dialect, both in the Chinese and Roman character," &c. They have agreed upon a new system of Romanization, which is especially free from all diacritical or tonal marks, and which is to supersede those previously in use. Certainly, if the object of a system of Romanization is to enable the illiterate native Christians to learn to read as rapidly as possible, then the fewer bewildering marks introduced the better.

We have lately had to do with no less than six different systems of Romanization (not to speak of Wade's and Williams'), and some of these are burdened with such a number of tonal and other marks as to render printing quite out of the question, except with a specially prepared font of type. We commend the example of the Shanghai brethren to those in other parts of China, who are attempting anything by way of Romanization. We are convinced that much might be done towards uniformity, if only there were concerted effort. The same system would not answer in all respects for all places, but the same general principles could

prevail, the same general value be given to consonants and vowels. The Officers of the Society are:—Rev. C. F. Reid, Pres.; Miss L. A. Haygood, Vice-Pres.; Rev. J. A. Silsby, Sec.; Dr. J. M. W. Farnham, Cor. Sec.; Mr. S. Dyer, Treas.

WE have been favored with a marked copy of *The Christian*, containing a letter from the Rev. J. H. Horseburgh, under the title of "A New Missionary Order." We like the spirit of the article, but our judgment dissents from some of the views it presents. While it is true that "God's children at home do not know how little it costs to live in China," yet we fear that even if they did know, they would be apt to draw wrong inferences from the fact. It does not follow that because a thing *can* be done, it is therefore *wise* and *expedient*. Mr. Horseburgh writes: "I say first, that £100 a year would support two missionaries or a married couple dwelling in a native house, wearing the native dress, but living in foreign style, simply and comfortably. This would include the wages of two servants and the salary of a teacher of the language.

Secondly, £50 will support a bachelor, living comfortably in native house and style, allowing for servant and teacher, also living on the premises for convenience. Ladies in ordinary health could live at the same rate.

Thirdly, £25 a year will support a missionary living really simply and in thoroughly native style, but providing him with

abundance of wholesome food, good clothes and a tidy little house. This includes the wages and keep of an intelligent man to act as teacher and help." In a foot note we are told: "The writer gives tables of expenditure, showing that missionaries can make ends meet on the sums named, in the various circumstances described."

We have not seen these tables, so are unable to comment on them, but it is notorious that in nearly all estimates for living as for house building, numberless little items will be left out, which go to make the final figures much greater than was originally contemplated. We should prefer the testimony of those who have actually lived in this way. We ourselves have lived in a Chinese city in native houses, and are unable to see how the figures could be carried out consistent with health, not to say comfort, which is provided for by Mr. Horseburgh.

We confess to a fear that people will be led by Mr. Horseburgh's letter to come to China, with a totally inadequate conception of what is involved therein, and who will be doomed to bitter disappointment.

To our mind the figures given by Dr. John and Mr. Foster in a recent call issued by them for independent laborers are nearer the practical truth. We forbear further comment at present, but should be glad of the views of some of the other missionaries on the subject. As Dr. John well says in a letter in *The Chronicle of the London Missionary Society* (reproduced elsewhere):—"Let us all, for the sake of the work itself, econo-

mize to the utmost extent of our ability, but let us beware of allowing the cry of cheap missions to become the rallying cry of the Churches. Should it ever come to that, both the missions and the Churches will suffer. The missions will lose much, but the greatest losers will be the Churches themselves."

THE following, from *The Baptist Missionary*, is interesting, as referring to one of the pioneers in missionary work in China:—

The Noblest Service.—A prize essay upon the subject, "What Claim has the Ministry upon the Young Men of the Church?" by the Rev. Dr. T. S. Childs, of Washington, D.C., records the following very remarkable incident:

In the register of the officers and graduates of the United States Military Academy at West Point, under the record of 1839, is the name of "M. S. Culbertson," followed by the words, "Died August 25, 1862, at Shanghai, China, aged 44." Young Culbertson was a man of superior promise. After his graduation and a brief service in the army, he was appointed assistant professor in the Academy. His prospects for the future were as bright, perhaps, as those of any man who ever left the institution. But the prayers of a godly mother were behind him, and a higher call was upon him. He resigned his position in the army, studied for the ministry, and went out one of an early and noble band of missionaries to China. In

the Taeping rebellion his military knowledge and skill enabled him to protect successfully the American interests at Shanghai, and drew from the American Minister to China the enthusiastic remark, "Culbertson, if you were at home you might be a major-general."—"No doubt," he replied, "I might. Men I drilled are in that position;" and he named them,—Sherman, Van Vliet, Tower, Thomas, Newton, Rosecrans, Lyon, Reynolds and Grant. "But," he said earnestly, "*I would not change places with one of them. I consider that there is no post of influence on earth equal to that of a man who is permitted to preach the gospel to four hundred millions of his fellow-men.*" Soon after, he fell at his post, dying unknown by his country, unhonored beyond the little circle that knew his worth. His comrades and pupils live crowned with a nation's honors, or have died to be remembered by a nation's gratitude and veneration. And is this the end? No. History is not yet finished; the account has not yet been made up; the final decision has not been rendered. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." May this, my brother, be your work and your reward.

FROM Ynhshan, Kiangsi, one of the stations of the China Inland Mission, we hear of the work being in a most encouraging condition. Several who bought Gospels are becoming interested in the doc-

trine. During a recent visit of the Rev. John McCarthy to that station he had the privilege of baptizing 24 who wished to profess Christ. The work is equally interesting at several other points in that province.

REV. J. S. Adams, Kinwha, writes, July 15th: Fourteen baptisms recently; the work prospers.

MORE than ever Japan is becoming a sanitarium for the missionaries of China, an unusual number having gone there this year for rest and a change. What with the cheaper fares on the steamers compared with those along the China Coast or Inland Rivers, the beautiful scenery, the pleasant ways of the Japanese, the more reasonable hotel accommodations, and the complete change, China bids fair to be left out of consideration entirely unless different counsels prevail from those which now govern the steamer companies.

WE take the following from *The Gospel in All Lands* for July. The two brethren here spoken of left Shanghai recently for their still remote field. Their course will be

watched with interest, and we wish them abundant success. The difficulties they will have to encounter will be neither few nor light:—

The American Baptist Missionary Union is entering upon a somewhat new departure in China. It is to occupy the important city of Soochow, in the province of Szechuen, 1,600 miles up the great River Yangtze. Two young men from Minnesota—Messrs. Upercraft and Warner—the latter a layman, are under appointment, and seem to be proposing to follow, in some particulars at least, the method of the China Inland Mission. They go out with no definite salary stipulation, relying on God and the assurance of their brethren that actual needs shall be supplied. The Baptist young men of Minnesota have undertaken to raise the money for their support. It is proposed to attempt a sharper distinction than is common between evangelists on the one hand and pastors and teachers on the other, and to eschew altogether schools for evangelizing purposes as being considered too costly.

This and all other fairly reasonable modes of work that are somewhat in the nature of experiments or variations from the customary method, should have thorough trial and every opportunity for success.

Diary of Events in the Far East.

June, 1889.

23rd.—The 9th company, 23rd regiment, stationed at Kumamoto, Japan, deserted *en masse*.

25th.—Disastrous floods occur at Niigata, Japan; a large amount of property destroyed.

30th.—Total loss of the N. Y. K.'s steamer *Nemuro Maru* off the coast of Rishiri Island, Hokkaido Japan.

July, 1889.

3rd.—A distinct shock of earthquake took place at Taku. Direction appeared to be from S.E. to N.W.

4th.—Disturbance at Hankow, owing to the arrest of a student. Several native policemen beaten, but no property destroyed. One British and one Chinese gunboat despatched from Shanghai.

6th.—A large tract of land at Sara, Japan, inundated by floods, and numbers of houses swept away.

7th.—Captain Lorenzo, a Newchwang pilot, rescues 27 Chinese from a Chinese junk, which was upset in a squall.—Hottest day known in Shanghai for years. Thermometer 101 in the shade. Several deaths from heat apoplexy.

10th.—The completion of 1,000 miles of railway in Japan celebrated at Nagoya by a grand gathering of the various presidents and chiefs of the railway bureau, and all the private companies.

11th.—*N. C. D. News* of this date says that all the animals belonging to Chiarini's Circus have been transferred to the directors of the Shanghai Great Flower Gardens.

12th.—News received in Shanghai states that a serious riot has broken out among the Chinese at Bangkok, and that all business is suspended. A great number killed and wounded.

15th.—A schooner for the Newchwang Customs launched from Fau-chong's yard, Shanghai.

Missionary Journal.

BIRTH.

At Tung Chow, June 14th, the wife of Rev. C. R. MILLS, of the American Presbyterian Mission, of a son.

DEATH.

At Kweiki, Kiangsi, July 8th, Miss SUSIE

C. PARKER, of the China Inland Mission.

ARRIVAL.

At Shanghai, July 2nd, WM. M. UPRCRAFT, for Am. B. M. Union, Szchuen (returned.)

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The Religious Festivals of the Cantonese.

*A brief sketch of the origin, development, and influence on the people of the most popular of the religious festivals of the Cantonese.**

BY REV. C. BONE.

(Continued from page 371.)

[Through the courtesy of the Editor of *The Messenger*, and by request, this article appears simultaneously in *The Recorder* and *Messenger*.—ED. *Recorder*.]

MANY explanations have been offered of this strange custom. Passing by the legend of the rebellion during the T'ong 唐 dynasty, it may be that those who went to the mountains brought back sprays with them to remind them of nature's beauties left behind, and as the willow budded early, it was selected. Rather, however, we should say it was connected with the worship of K'un Yam 觀音, whose magic wand is a willow spray. So the people at T'sing Ming 清明 pluck a branch of willow and decorate their homes, hoping thereby to ward off sickness from the family. Moreover, popular faith believes that during this month Im Lo Loong 閻羅王, the door-keeper of the land of shades, permits his ghostly subjects to revisit their old haunts. These willow branches are used to point out the respective ways to the thronging ghosts, who wish to revisit their former homes, much the same as the native coolie, with a long bamboo, on whose top is fixed an old fan, directs the cackling geese in the morning to the water, and in the evening to their homes. How the shades distinguish between the different sprays which are all alike we need not enquire.

We all know about the general exodus from city to country, and hence to the hills, in order to repair and beautify the ancestral tombs and offer worship to the spirits of their dead. Furthermore, I need but refer to the paper-money and candles which the worshipper throws into his basket, side by side with roast pork and boiled

* Read before the Canton Missionary Conference, June 5th, 1889.

chicken, a strange medley. The former he offers to the shades, whilst, like a wise man, he keeps the latter for himself. Often a family, and even a whole clan, goes, and it is a time of rejoicing rather than of grief. When visiting my country stations in April many a group did I see on some lofty hill-side, letting off crackers with talking and laughter, whilst all around was quite quiet, except for the singing of the birds and rustling of the leaves. Anciently, more frequently than now, daughters went to weep at the grave of their deceased parents, and wives at the tomb of their departed husbands. Now, however, though there is weeping, feasting and holiday-making seem the more general. If the clan is large the ceremonies continue some days. First, the ancient founder of the clan is worshipped, then the several heads of the several families, till each one sacrifices to his own parents.

The great hold which this feast has on the popular mind seems to arise from the fact that at this season there is a general family reunion and renewed social intercourse, much as we gather together at Christmas or New-Year's-tide. This is, perhaps, the most praiseworthy characteristic of the feast.

Sundry monies and roast pork are at this season divided among the members of the clan. The latter is the great prize for which the Chinaman is every day contending and to receive it gratuitously is a great joy. On the other hand to be deprived thereof is just like what being "put out of the synagogue" was to the ancient Jew, a mark of deep disgrace. In this way the heads of the clan exercise considerable control over their extensive families, for whether each member receives his share of roast pork or not, depends upon his good conduct during the year, and his observance of the usages of the clan. It is true this has pressed heavily on our Christians sometimes, and has deterred many others from receiving baptism, fearing lest they should be "put out of the synagogue." Yet the custom itself seems a good one, and must have exerted a monitory influence over the more obstreperous members of the clan. After the roast pork has been divided the festival ends, and the various families separate for another year, whereupon we, too, take leave of them.

THE DRAGON BOAT FESTIVAL.

Yün Yeung 端陽, or middle summer, is the next important festival. Properly, it is called the "*Dragon Boat Feast*." That it is celebrated about mid-summer seems a mere accident.

This feast, too, is ancient, dating from 450 B.C., and is now very general wherever there are streams broad and deep enough to paddle the long "dragon boats." With the Cantonese it is very popular.

The chief facts as to its origin are, no doubt, well-known to us all. In the times of the state of O'ho 楚 there lived one Wat Ün 屈原, an able and just Minister of State, thoughtful for the welfare of the people, sincere in his dealings with his prince; a poet, too, for one of the most popular of China's national poems—"The Dissipation of Sorrows"—is from his pen. He laboured that his prince should reign in peace and the people enjoy happiness. Kings are apt to think more of their own enjoyment than of that of their subjects, so it came to pass that the wise schemes of Wat Ün 屈原 were disregarded. Overcome with grief and disappointment he drowned himself in the Kwat Lo Kong 泊羅江, a stream of the Hunan province. The people on hearing this were so distressed that they started out with boats to recover the body of the unfortunate courtier, and in their eagerness, fearing lest the fishes should disfigure it, the rowers of each boat plied their oars to outstrip their fellows. This is said to have given rise to the racing of "*dragon boats*." Moreover, year by year, on the festival of his death people repaired to the spot where he was drowned, taking with them small parcels of boiled rice, wrapped in bamboo leaves, which they used to sacrifice to the spirit of their deceased hero. This has given rise to the custom of eating rice dumplings that now so generally obtains among the Cantonese. One may see them in great abundance, and they are greatly appreciated by the people.

The Dragon Boat Festival now assumes the form of a regatta, and great efforts are put forth on the part of the boats' crews to win the race. Frequently there are two clans—an "Oxford" and a "Cambridge"—that contend with each other, in general, for the pleasure of rowing, winning and enjoying the applause which is given by the numerous spectators. Sometimes prizes are given to the successful crew by those who take an interest in the race. The beating of drums, the waving of flags, the continuous stroke of the many paddles, the darting in and out among the numerous craft, all decked in bunting, all this makes the regatta very popular, so that the festival is prolonged sometimes for several days. A foreigner also enjoys the race for once, especially if he views the conflict from afar. It should be pointed out that this feast is not devoid of danger.

Seldom a year passes without lives being sacrificed, for in summer the water rushes along rapidly, and boat accidents can hardly be avoided. My teacher tells me that he remembers one of the "*dragon boats*" being overturned, when a great panic prevailed and many lives were lost. I have seen proclamations which the magistrates have issued, to try to stop this feast; such proclamations, however, are hardly worth the paper on which they are written.

At this festival many charms are sold to the people, to ward off the ills of life, at this season sadly too prevalent, or to allure health and happiness which every one covets. Some charms consist of mystic lines traced on *yellow* paper, and are stuck upon the posts of the doors as preventives against the common annoyances of life.

The following is a specimen:—

令五月五日午時書破官非口舌蛇蟲鼠議一切
疾病消除.

I render it into English, probably not quite accurately—

“The gods decree, that at noon on the 5th day of the 5th month it be written—that they will destroy all litigations and altercations, all snakes, grubs, rats and ants, and completely remove sickness and disease.”

Others are sprigs of *ngai* 艾 or *moxa*, and *c'heung-p'ò* 菖蒲 or *sweet flag*, which are placed at, or hung over, the door, as charms of great potency. Two lines of poetry say:—

艾旗招百福蒲劍斬千邪.

“A flag of *moxa* attracts a hundred blessings, a blade of sweet flag cuts down a thousand ills.”

Apparently, then, *moxa* is used to allure blessings to the dwelling, much as the spray of willow was used at *T'sing Ming*, to lead the wandering ghosts back home, whilst “the blade of sweet flag cuts down the thousand ills,” with which malignant devils and the damp heat of a long trying summer threaten the life of these superstitious people.

One other social custom must be noticed, because it is so singular. Among the artisans it is usual, almost imperative, to have a good dinner off a *plump dog*. The proverb says:—

夏至狗不能走—“A midsummer dog is not able to run,” for the obvious reason that it has been slaughtered for the market. The nature of a dog is said to be *Yeung 陽*, or warmth, and at this time of middle-summer it is peculiarly adapted to revive the enervated workmen. Don't ask me why! Strange ideas have found a home in the human brain and ever will.

In conclusion then, it seems that, originally, the “*dragon boat*” festival was simply a humane act of a loving people to recover the body of an eminent minister, whose tragic fate touched their hearts; but now it has merged into a feast of middle summer, and since sickness is very prevalent at this season of the year, various charms have been introduced, to ward off sickness and retain health.

THE FESTIVAL OF THE SEVENTH MONTH.

T'sat Tsih 七夕 is the next important feast. Originating in worship offered to a woman by maidens, we naturally expect this feast to be more than usually interesting and poetic. It is so. I remember reading in one of our leading Eastern papers that, notwithstanding the myths that cluster round Chinese idolatry, this is the only one that has a touch of poetry in it. From this sweeping statement we decidedly dissent. Still, the story connected with the origin of this feast is, perhaps, the most poetic of all the old stories. It seems to have sprung from the ancient custom of worshipping the constellations. Of these, at this season of the year, two are said to be very conspicuous. *Lyra*, said to be on the East side of the "Silver River," or "Milky Way," and *Aquila* on the West. Chinese mythology calls the former Chih Nü 織女, or the "Weaving Maiden," the latter, Ngan Long 牛郎 or "Cow-herd." Chih Nü was the daughter of the king of heaven, who was exceedingly fond of her, and seeing her so busy plying the shuttle, that she had no time to attend to her personal appearance, he determined to marry her to the "cow-herd" "over the way." After her marriage, however, she became as lazy as before she was diligent, so that her father became as angry, as before he was gentle with her, and decided to separate the happy pair. He did so, allowing them to meet but one evening each year, viz., the 6th of the 7th month. Innumerable birds flew to form a bridge across the "Silver River," and she sped on their soft backs to join her waiting lover. She is, perhaps, worshipped on this evening, because, being in a happy frame of mind, she is more likely to attend to the wishes of her worshippers.

Worship was first offered to her, because she taught the people weaving. Connected therewith is a singular story. When the maiden plied her shuttle in her happy home on the banks of the "Silver River," it was to weave into their fantastic shapes the mists of morning and of evening, whose glorious tints of purple and of orange surpass all earthly colours. Thus she wove the curtains of the couch from which Apollo rose in the morning to run his course, and on which he reposed when that daily course was run. She wished, however, to confer this art upon the daughters of China, but how to do so was the problem. It came to pass, however, about 120 B.C., one Cheung Hin 張騫, a traveller and explorer of renown, determined to trace the Yellow River to its source, which source, popular faith believed to be somewhere in the "Silver River." This intrepid traveller, nothing daunted by the primitive nature of his ship, for it was only a raft, pushed his way up the rapids, till he

actually entered the "Silver River." Sailing up the fairy stream, he was passing the home of the "Weaving Maiden," on its bank, when she called him to her. She gave him her shuttle, telling him, on returning to his native country, to show it to one Kwan Ping 君平, a wise astrologer, who would tell him what to do. He returned in all haste, sought out the wise man and told his story. Kwan Ping had observed some astronomical phenomena during the night, when Cheung Hin met Chih Nü, which at the time he failed to understand. Now, however, it was clear. They arose from the sailing of the explorer up the "Silver River," his encounter with the "Weaving Maiden," the receiving of the fairy shuttle and his returning to the land of his fathers. The shuttle was presented to the maidens of China, and being possessed thereof, they were enabled to weave their beautiful textures, and to-day this festival is very general among the Cantonese, who covet, above all things, skill in the art of embroidery.

Early in the evening of the 6th all preparations for the festival are complete, and the restless maidens are eager to worship their patron saint. Conspicuous among the paraphernalia essential to the worship is a fairy bridge, made of fresh green rice shoots and artificial flowers, on which an image of the "herdsman" awaiting his bride, and another of the "Weaving Maid" crossing the bridge to meet him, appear. Arranged with taste, on the table, are glasses of young rice shoots, taro leaves and fruits, as well as various articles of ladies' attire, such as ear-rings, fans, pocket handkerchiefs, shoes, umbrellas, all made of paper, of each kind, *seven*. These sets of seven are dedicated to the *seven* sisters, or Pleiades, of whose "sweet influences" the poet speaks in the book of *Job*, who are worshipped as well as Chih Nü 織女.

When all is ready, the candles are lit, and the maidens, in pairs, prostrate themselves before the stars of heaven according to the usual mode of worship in China. Then begins the competition by which they know whether their prayer has been heard or not. Each fair one takes a needle and silk of the fine colours and tries to thread it by the light of the moon, often holding it behind the head. She who succeeds believes it is a good omen, for her prayer will be answered, and Chih Nü will make her clever at embroidery.

The threading of the needle on this evening is as ancient as Ūn Tsung 元宗 of the T'ong dynasty 唐 who was wont to gather the women of his palace for music and dancing. On the 7th of the 7th month they attempted, amidst much fun and frolic, to thread the needle by the light of the moon. Those who succeeded were rewarded. This has continued till this day. These attempts at

needle-threading are prolonged till about midnight, when the various sets of attire are burnt and thus offered to the "seven sisters;" whilst fruits and flowers are divided among the worshippers.

Fortune-telling with the shadows of the green leaves in the water is usual and popular, but we cannot linger over it now. Young ladies worship till they are married, and usually return home for that purpose the first year after marriage when, as the Chinese pathetically express it, "they cease to be fairies."

Connected with this festival is a superstitious custom. At midnight of the 6th, or very early on the 7th, water is drawn from a neighbouring well and forthwith sealed in a jar. This is called "*holy water*," and is used by the people during the year, to mix medicines with, to which it gives great efficacy for healing disease. With the sealing of the jar containing this "*holy water*" the feast closes and all retire to rest.

THE FESTIVAL OF THE GOD OF THE EARTH.

Chung Ün 中元 is the Festival of the god of the Earth, and falls on the 15th of the 7th month. It is the outcome of Buddhistic and Taoistic superstition. It, too, is said to have arisen at the close of the T'ong dynasty 唐. Its most marked feature is the burning of paper clothes to the shades of the departed.

Legend tells us that anciently there lived a man called *Lo Puk* 羅卜, a devoted disciple of Buddha, who lived on vegetables, and night and day continuously chanted prayers. His mother, on the other hand, is described as *Hó Ok Ke* 好惡嘅, who neither ate vegetables nor said prayers, but who loved dog's flesh, and was possessed of a tongue of peculiar sharpness, which she constantly used to quarrel with her neighbours. All evils pass away and so did she, and was rewarded with a dungeon in the 9th hell, in which she was doomed to eternal incarceration. Sometime after her son had a dream, in which he saw his mother's misery, whereupon he determined to free her whensoever he had the power. Meanwhile, on account of his devotion and self-abnegation, he grew in influence, holiness and power. Soon in fact he became as Buddha himself, and could work miracles. Immediately with his magic crosier he opened the doors of the infernal world, to release the spirit of his departed mother. Alas! not only her shade, but other spectres thronged forth by myriads, eager for another chance of life, and ranged over this terrestrial world along its streets and lanes, revisiting the scenes of their old exploits. Being naked and hungry, they felt unhappy, and many lifted up their voices and wept. The people heard this weeping and offered them food and clothes. This is said to have been the origin of this festival.

Others say it is a festival just like the Roman Catholic festival of "All Souls," set apart to sacrifice to the spirits of the solitary and suffering, who had no offspring to perform for them the customary rites of ancestral worship. It is celebrated on the 15th of the 7th month, because, being the birthday of the god of the earth, whose influence extends to hell, he is in a good temper, and allows his subjects to enjoy a little pleasure. Whether the feast grew out of the legend, or the legend was invented to give authority to the feast who can say? It is, however, regarded as important by the Cantonese, and however poor a family may be, it will contrive to remember the spirits of the dead, fearing lest, should they be neglected, the souls of the lost will visit them with all kinds of trouble and care. To the boating population it is quite a *gala* time, and is prolonged for several nights. The boats are decorated with numberless lanterns and lamps of many colours, and when the lamps are lighted and the boats float down the river, from a distance they appear quite fairy like. Seated therein are priests who chant litanies and sing hymns. Meanwhile rice is thrown into the river to the hungry ghosts, and paper money and apparel given them through the medium of fire.

We are all familiar enough with the burning of paper clothes which is done in the street. I have been told there must be 36, or 360, or 3,600 articles. The reason why I cannot say.

This is a time of great rejoicing for the street Arabs. Handfuls of cash are flung about among the lads, who rush for them, pushing each other into the fire.

Sometimes a street combines to worship, when a big paper image is set up and called T'ai Sz 大士, or "great *savant*," to whom a priest chants prayers, whose particular business is to see that the invisible shades do not quarrel over the offerings—the ladies in their eagerness to secure the prettiest garments, the men in their desire to get a "large helping" of pork and rice.

The "clothes-burning" should be finished by the 15th, when the shades are all recalled, and the mighty doors of the infernal regions re-barred. There they suffer for another year; meanwhile those who sacrificed to them are at peace, because they believe that no maliciously inclined demon will molest or injure them.

THE FESTIVAL OF THE WORSHIP OF THE MOON.

Chung T'sau 中秋, the festival of the "*Worship of the Moon*," is the last to which I shall ask your attention. All accounts agree that it also originated in the T'ong dynasty 唐, during the reign of Ming Wong 明皇, who died A.D. 762, but differ as to the way in which it arose.

One account says that Ming Wong 明皇, in company with Lo Kung Ün, a Taoist favourite, possessed of supernatural power, were strolling in the moonlight, over some mountains, when the Emperor expressed a desire to visit the lunar palaces. No sooner said than done. The Taoist threw down his wand, which was immediately changed into a jade bridge, over which the monarch passed, to carry out his wish and visit the palaces of *luna*. He saw sights that fascinated the eye, and heard songs that charmed the ear.

Another account says that this was all a dream. Whilst in a trance, it was, that the Emperor saw and heard the things that took such a hold on the imagination and memory, that when he came to himself, he remembered everything he had seen, called his court actors, commanded them to prepare imitations, which were to be acted and sung among the courtiers. After they had finished, a cake adorned with gold was given to each, and this is the origin of the moon-cake.

A third account, however, is more credible. It traces the origin of the festival to a great fact of nature.

At the time of the autumn equinox the heat of summer is passed, the dreary cold of winter has not come, the air is clear, and the afternoons soft and balmy; in fact, it is the "Indian Summer." Hence students visited the hills and mountain glens in the soft autumn afternoons and evenings, when

". . . the moon
Rising in clouded majesty, at length
Apparent queen, unveiled her peerless light
And o'er the dark her silver mantle threw."

They took cakes with them to appease a healthy hunger, and wine to drink and pledge the moon. This by and bye became a regular festival, and special cakes were made for the occasion. However, it may have arisen, it *has* arisen, and to-day in Canton is usual and popular.

A casual observer is perhaps most struck by the "*moon-cakes*." These are of two kinds. Both are pleasant to the eye, but one only is good for food. The other is made of husks and bran, and is used as a play-thing for children. The sales of the cakes continue for a month, and prices, much higher than for any ordinary cakes, are charged. Another peculiar characteristic of this feast is the number of lanterns which one may see hung up on the roofs of houses all over Canton. I well remember the first time I saw the sight. It was a beautiful one. I have not been able to get at a satisfactory explanation of it. Some say the Chinese light these lanterns to vic

with the moon in the beauty of her light. Others that, as now, so anciently the triennial examinations always ended on the 15th of the 8th month, and as many of the shop-keepers of Canton had friends from the country who came up for examination, lamps were hung out to direct them to their lodgings. After a time they were hung out to commemorate the fact that the examination was over, as a token of rejoicing, till finally they became a part of the festivities of the worship of the moon, which was celebrated about the same time. I cannot say that either of these explanations is satisfactory, and I shall be glad to hear a better one offered in the discussion which will follow the reading of this paper.

Passing by the custom of interchange of presents in the shape of cakes and pumeloos, which at this festival, I am told, is very important, we refer briefly to a third point—the general feasting in the open air. This is jolly enough, and one does not wonder that the feast is popular. I remember seven years ago, being on Lo Fan mountains during this feast. Many Chinese came up from the plain, and in the evening we all ascended the mountains' highest peak and saw *Sol* and *Luna* opposite each other in a cloudless sky. The face of the sun became each moment redder as he fled from the presence of the ascending moon. The moon, on the other hand, became brighter and more pleasing, as if she felt herself to be the heroine of the hour, the mistress to be worshipped. Ere long worshipping began, crackers were let off, prostrations were made, tents were erected, a feast was spread. It rises before me now as fresh as ever. In city and hamlet, too, the people arrange their tables in open to courts or in any space that is available, and abandon themselves feasting and to jollity. And here with one word more we leave them.

The people say the 8th moon is brighter than any other moon of the year. Is this so? It is remarkable that in some places in England the same thing is believed by the farmers, who call her the "harvest moon." They say, moreover, that she remains at full or with scarcely any variations for several nights. During this moon the harvest work is pushed forward to its completion, and "harvest home" is very often celebrated during the time of its bright beautiful moonlight. Then, also, it is a time of great rejoicing and feasting, when heavy waggons have carried the last golden sheaves to the homestead, for at night, amidst much shouting and laughter the harvest men

Drink to the health of the rick of barley
Singing the songs that their forefathers sang.

However, the custom is dying out.

THE INFLUENCE OF THE FESTIVALS.

The text of this paper suggested something about our ascertaining the "influence on the people" which these festivals exert. I have spent too much time in looking into the origin and tracing the development of these festivals. Little time remains for aught else. Fortunately little will suffice. The influence which these festivals exert over the Cantonese is deep-seated, powerful and far-reaching. Springing into life during the youth of the nation, these festivals have grown with its growth and become matured with its maturity till like the ideas that fill the mind of a middle-aged man, they are interwoven with the character and national life of the people. Moreover, they are connected with the people's religion and therefore touch very closely all that is most cherished by the best in the land. To all classes, too, this influence extends. These festivals give periods of rest to the weary, who look forward to them as the husbandman looks forward to the evening shade. They give opportunities for feasting to those who love roast pork and wine, and on this account are by no means to be lightly esteemed. Further, at these festive times the scattered members of families re-unite around the old homestead, and to a people so home-loving as the Chinese, this is a bond of three-fold strength.

It seems to me only one answer can be given to the question—Do these festivals exert a powerful influence on the national, family and personal life of this people? It is an emphatic *Yes*.

Hence arises another—Is this influence for good or evil?

I should reply for evil and for good. In so far as these festivals offer rest to the weary and give opportunity for social enjoyment, as at New Year's tide—good. In so far as families re-unite, as at T'sing Ming, and standing around a common tomb, recall the cherished names of the long departed—good, or it should be good. *But*, for the most part, as these festivals exist to-day, the evil seems to preponderate. The debasing idolatry that is so essential to most of them, the silly credulity in the efficacy of "sweet flag charm" and "holy water," the midnight darkness that engenders a superstition so degrading as to lead this otherwise fairly intelligent people to burn innumerable suits of paper clothes every year to clothe the shades of the unhappy departed—all these and much more debase the manhood, darken the intelligence, and enchain the soul of the nation.

THE ATTITUDE OF MISSIONARIES.

In conclusion I ask one other question. As Christian Missionaries, what should be our attitude towards these heathen feasts? Should it be one of uncompromising hostility and repression, or

should it be one of broader sympathies? This shall be answered by asking another. What was the attitude of the early Church? She should be our guide. If you have not forgotten your Church history, you will remember that the ancient Church adopted, purified and elevated some of the heathen festivals and used them as her own. The festival of Saturn for example, a time of great feasting and rejoicing, was held about the 20th of December. The Western Church celebrated Christmas on the 25th, and it is well known that our Christmas decorations were adopted from the heathen custom of decorating their temples in honor of Saturn. She justified her conduct by quoting Isaiah, "the glory of Lebanon shall come unto thee, the fir tree and the pine tree and the box together to beautify the place of my sanctuary." Few will condemn them *now*. Moreover, "Easter," we are told, was properly and originally a heathen festival, which was appropriated by the Church and applied to the Resurrection of Christ. About the time of the vernal equinox, Eastern nations everywhere held festivals in honor of the sun god who, on coming back to them, brought new life to nature and to man. The rites of the Church were at first very akin to those of her neighbours, but she purified and elevated them, just as a human soul is purified and elevated by Divine Grace, and then used them as her own.

Why should we not follow her example?

Some of these Cantonese festivals of course we cannot away with, as for instance that of the burning of clothes, and by the time it was purified there would be nothing left. On the other hand, why could not T'sing Ming be purified and adopted as Easter? It is a spring festival, celebrated about the same time. The worship offered to ancestors, which forms so essential a part thereof, could be softened to the deeper feelings of affection, gratitude and reverence, which every Christian feels when standing by the grave of his ancestors. On the other hand, what could be more appropriate than at this season of the year, when nature renews her life and adorns herself in her many-coloured robes of beauty to visit and beautify the ancestral tomb, and at the same time to celebrate the Resurrection from the dead of the *Saviour* of mankind? T'sing Ming, if wedded to Easter, would appear in new beauty, and Easter herself would be no loser by the union. When Chinese Christians stood around the tombs of their ancestors, the fact of Christ's death would for a time rise prominently before the mind subduing the spirit into contrition for sin. Then taking its stand on the historical fact of the Saviour's Resurrection, the soul, exulting in the thought, would rise on faith's strong pinions and behold the vision of

a general Resurrection, when both the loved ones now sleeping in the tomb, and those reverently standing before it, would alike exchange these robes of mortality for those of immortality, and thus clad would step forth from their narrow prison house of death to enter into and possess "the inheritance" purchased for them, "that is incorruptible and undefiled and that fadeth not away."

The New Education in China.

BY REV. L. W. PILCHER.

III.

The Place of the English Language.

A TRAVELLER in many lands recently communicated to the world the following opinion:—"The English language is rapidly becoming the language of mankind. Those who travelled through Europe twenty-five or thirty years ago can easily recall the difficulties before one without a knowledge of French or German. Now the conditions are otherwise, and English is common in France, Germany, Switzerland and Italy. The English language has not only become common in Europe, but is permeating the mass of the population of every continent and even extends to the isles of the sea. All along the water route to the East, English is spoken."

Last autumn, Secretary Clark, of the American Board, said:—"A higher wisdom than man's is directing the thought of India. Dr. Duff in 1830 and Lord Macaulay in 1835 acted more wisely than they knew in favoring the introduction into the schools generally of the English language, now read and spoken by 3,000,000 of people who are thus brought into contact with the intellectual and moral life of the Anglo Saxon race."

A gentleman, now engaged in educational work in India, writes:—"Within the country of India a speaking knowledge of English is spreading with amazing rapidity. . . . English thought, English jurisprudence and English finance are becoming the thought, jurisprudence and finance of the 250,000,000 of India," and adds:—"Where the authority of England has been paramount for one hundred and thirty years, it is quite natural to expect that the acquisition of the English tongue would be general among the educated natives. Indeed under the educational system which has been established by the English in this country, and which embraces a thorough course in the English language, it has become popular. It is estimated that there are four million students connected with

government schools who are learning English. This number is more than doubled every decade, so universal is becoming the desire to acquire the language. Before another half century passes English will be the language used by the official and business classes of the land." To those who oppose the use of English in Chinese educational work, the example of India will be no argument. The invariable reply is, "Yes, but—!"

We turn to Japan, where every condition is different, but where the same result is seen. A short time ago, a successful educator wrote:—"As to the progress the English language is making in Japan, much might be written. During a trip of about ten days on land and sea and lake, or in the streets of great cities, I have hardly once been out of sight and hearing of young Japanese men who are well acquainted with English. I begin to speak to them in Japanese, but in a few moments I find that they both understand English and prefer to converse in it. "It is the aim of every one of the forty-five kens of Japan to have at least one high school, where English shall be taught."

"The desire on the part of many of our young preachers to go to America and study is so great that we find it very difficult at times to persuade the young men to remain at their work. This year we began a course of theology, using English as the medium, and the eight young men who have begun this course are earnest and successful in their work. I have a class of twenty students, who are studying German through the medium of English, and it is a delight to teach them."

"There are nearly fifteen hundred students in four mission schools studying English, but the number in private, non-Christian schools, greatly exceeds the number of those attending Christian schools. I do not think it would be an exaggeration to say that there are over 30,000 young men studying the English language in Japan at the present time. In the girls' schools there are thousands . . . I find intelligent young men, who earnestly advocate the introduction of English as the literary language of Japan."

To such as oppose the use of English in Chinese educational work, the examples of both India and Japan will be no argument. The reply still is, "Yes, but—!"

We turn to China herself if perchance we may discover any signs which would confirm us in our belief that the tendency is in the same direction. Do we not see it clearly written on every educational scheme which involves the study of science and an investigation of Western methods of thought? Is this not true of arsenals and military schools established at several of the ports?

The establishment of the Tung Wên Kuan, in its inception, was declared to be "to understand the language and letters of the several nations of the West." The petition for its enlargement, a few years later, was in response to the wish to study Western science, and it was expressly stated that:—"What we desire is that our students *shall go to the bottom of these subjects.*" The recently established military and naval school in Peking, under the direction of the Board of Admiralty, though employing no foreigner, yet includes English in its curriculum. The extensive military and naval schools in Tientsin employ a number of foreign instructors, who do not use Chinese as the medium of instruction. A magnificent structure South of the barrier and on the bank of the Pei-ho at Tientsin probably represents the first institution of the kind designed to meet the demands of a college, established independently of government or missionary aid. In anticipation of its opening a large number of young men of the wealthy and official classes have for some time been studying English with Mr. Tenney, who is to be placed in charge of the new institution, and who will take with him into the college these young men to constitute its first class. Tuition is to be five taels a month, and many young men, both in Tientsin and Peking, are waiting only for the opening of the school to apply for admission. The children of the Viceroy Li Hung-chang are being taught English by a private tutor, so also are the sons of the Marquis Tsêng, and the same is true of many others of less note, but who represent equally well the growing sentiment among the educated and influential classes in favor of a knowledge of Western ideas through the medium of a Western language.

And many more have acquired a good knowledge of Western thought by means of translations who express, without exception, their sincere regrets that they cannot read English and continue in those lines of investigation which interested them so much. It seems to us highly probable that the Chinese will *not* be willing to acquire by means of translations—many of which are of doubtful excellence—that knowledge which neighbouring nations are striving to get first hand. Nevertheless, to such as oppose the use of the English in Chinese educational work, its marvelous capability for assimilating all that is good in other languages, its widespread use along all the commercial routes of the world, its rapid progress in India and Japan, and the apparently growing sentiment in its favor among those of the influential classes in China who are striving to advance the New Education, these facts will constitute no argument. Still they reply, "Yes, but—!"

The objections to the use of English in educational work among the Chinese are real and cannot be ignored. So also are there serious objections to the use of sharp edged tools and finely contrived machinery in the industries. The objectors are a large majority, and they are men of wide reputation, large experience, and superior judgment. So also have been the men who have argued against the necessity and predicted the failure of many, if not all, of the advanced movements in the history of progress.

One says :—"The pupils will not remain in our English schools long enough to get a knowledge of science that will be of any practical advantage to them." Another says :—"There being no inducement, as in India, to a *thorough* English training, pupils would probably disappear after three months into foreign hongs. It does not seem worth my while to gain no more influence than that." A third makes the same objection in the following terms :—"If nothing were involved in the study of English but the time necessary to acquire it, I should say it would pay talented young men to learn it for the sake of the scientific literature it would open up to them. Other and very important things are involved, however, especially in a school which makes evangelistic influences its prime object. A little English opens the way to lucrative employment in connection with foreign trade, which generally proves too strong for the average Chinese youth to resist. As a consequence, he leaves school, and the idea of getting foreign science through the medium of English ends in smoke. This, so far as I can learn, has been the history of at least nineteen-twentieths of those who have been taught English in mission schools."

More forcible still is the following objection :—"The early acquisition of English will always destroy a boy's taste for Chinese Wên-li, and prevent his ever reaching any degree of proficiency in it. Without this, the wings of his influence and usefulness are clipped, and he will command no respect as a scholar among his own people. Again, the average Chinese youth will find the acquisition of his own classics and Wên-chang, together with a knowledge of Western science in his own language, all his time and strength are equal to—if a foreign language is added a failure somewhere will generally be the result, unless the young man has unusual talent."

The objection that students possessing a knowledge of English are lured away by the hope of employment in foreign hongs and will not remain to be taught in advanced studies, seems to us to deserve far less consideration than has been given to it. The objection that, by entering government service, he will be exposed to temptations, such as he will not be able to resist, sounds like a

confession of weakness. A boy, faithfully taught for three or four years only, will be a better man than would otherwise be possible. And if a young man, trained in a mission school during a dozen years of the most impressible period of his life, constantly under religious influences, is not fitted to go alone—with his Saviour—into the world, the fear is that his faith and profession are not what they should be.

What must have been the thought of Dr. Brown during those years when Yung-wing, who by his aid had received the best education afforded by Yale College—carrying off the prize for English composition—was by turns acting as amanuensis for Mr. Parker in Canton, or interpreter for any who desired to employ him, or an employ  e in the Customs service in Shanghai, or a travelling agent for tea or silk firms. No doubt he felt discouraged and said to himself—“The time and money spent in educating him was all lost! It does not require an education like his to make a good copyist, a correct accountant, or a successful drummer.” But he could not forecast the future. During all these years of apparent failure Yung-wing cherished a grand idea, and though the result was for a time hidden from view, the future was big with promise. When away back in the first half of the century good Mrs. Gutzlaff received him a bright lad into her school at Macao, she little knew how much was to come of the act. To-day the young men who were in connection with the educational mission to the United States, of which he was the chief promotor, are climbing rapidly to positions of commanding influence. Though at one time they were seemingly denationalized, they have gradually assimilated the best of the ideas of their native land, and it does not require the powers of a seer to predict that in a few years they will be recognized among the most loyal and patriotic of His Majesty’s subjects, and some of them will take their places with the most enlightened and progressive statesmen in the empire. Doubtless there will always be a demand for so-called coolie interpreters, but it will diminish rather than increase. There will soon be a great and rapidly increasing demand for talented young men versed in foreign languages and schooled in Western science. Every line of telegraph stretched over the land whispers the call, and every mile of railroad laid between points loudly emphasizes the demand. Moreover, the government has opened the doors of the examination halls to the ambitious student in these departments, honours await him at home and abroad, and the way leads to positions of the highest influence in the Councils of State. It is reasonable to expect, in a few years, students from a class to whom a place in a hong would be no inducement, to whom study is a pleasure, and who aspire “to go to the bottom of things.”

As to the second objection, it is doubtful whether the average student possesses the ability to acquire proficiency in the Chinese classics and Wên-chang, and at the same time become a thorough master of Western science in its popular forms, even though studied in his own language. In China a man scarcely becomes a Literato after many years of continuous study, during which time all practical ideas are studiously excluded from diverting the mind. Moreover, a limited experience in educational work leads to the conclusion that the incoming of Western methods and modern ideas gives the pupil a decided distaste for his own classics, and that he is often kept at them by pride, in view of the prevailing notion of what constitutes true Chinese scholarship. The minds of Chinese pupils differ widely. Some acquire the native classics with facility and hardly attain the average in Western studies, while others revel in natural science and find Wên-chang quite foreign to their tastes. In every school there will be phenomenally bright boys, who will shine as exceptions to this rule, but their numbers are few. It would seem then that want of taste, and especially the lack of time, would prevent the pupil from attaining proficiency in both departments. If then the lack of time and taste is an argument against the study of Western science, through the medium of English, is it not also equally strong as an argument against studying it at all?

The argument that the student who is deficient in Wên-li, though ever so intelligent in other things, will not command respect as a scholar among his own people, is one that is keenly felt by the student himself, and is deserving of our most serious consideration. Without the respect of his fellows, as has been justly remarked, his influence is effectually killed. But it is not true that a man who acquires a thorough knowledge of the science and literature of the West need be hindered from obtaining a good average understanding of the literature of his own land. It is presumable that his extra intelligence in other things of immediate and world wide interest will do much to counterbalance the loss indicated in the objection. Moreover, the present standard of excellence is being altered, and is bound, sooner or later, to become effete. As quoted in an earlier paper, the Imperial sanction has already been given to the assertion of the memorialists—the most distinguished statesmen in the empire—that “progress and retrogression does not depend simply on understanding the niceties of literary compositions.” And this idea has been officially promulgated from the Coast to Ssü-ch’uan, and from Canton to Peking. Should we not adjust our notions to encourage the new standards rather than slavishly bind ourselves to ancient ideas?

The great question in Chinese education to-day is not—"Is the Chinese language competent for scientific teaching." The government memorialists said:—"We fear if we are content with a superficial knowledge and *do not go to the root of the matter*, that our efforts will not issue in solid success." "What we desire is that our students *shall go to the bottom* of these subjects." "We are firmly convinced that if we are able to *master* the mysteries, etc." Accordingly schools have been established under government auspices, but as we have seen, they have not been willing to accept the verdict that the Chinese language is competent to enable the student to attain "the very highest proficiency," etc. The man who rises in intelligence and the enjoyment of wealth is no longer contented with the hut which, in the day of his poverty and ignorance, seemed to satisfy all his needs. China is looking out through an open doorway, and is beginning to long to roam at pleasure and at leisure among the world's treasures of literature and science. She realizes the advantages of a medium of communication, wider in its range than her own vernacular, and she deliberately asks to be taught, and is answered—"The Chinese language is good enough"!

In the way of facilities for acquiring Western learning, there are now in China a limited corps of able foreign instructors, and a comparatively few translations, generally good, but not infrequently deficient in perspicuity of style and cumbered with unpronounceable transliterations of foreign names. In this line a number of really excellent works have been issued, eminently fitted to aid the dullest intellect in obtaining an introduction to scientific lore. But the world is moving too rapidly for these to serve as more than introductions.

Pure mathematics are exact and may be well studied in any language. This, however, cannot be said of the physical sciences. Even in the department of the world's history the discoveries of the last few years have rendered the old standard text books of little value, and it is claimed that, "as a result, all histories, even of classical Greece and Rome, have had to be re-written within almost the last two decades." And we know that the sciences have only begun to unfold their mysteries to the searcher after wisdom. It is asserted that since the mounting of the great telescope in the Lick Observatory on Mount Hamilton, the astronomy of the heavens will have to be re-written in many particulars. And mark the marvelous revelations of the spectroscope bringing the stars to our desks and separating them into their component parts, thereby disclosing page after page of the History of the Universe; and the recent extraordinary

growth of biological research all but revealing the mysteries of our own creation. Each day brings word of new discoveries in electricity and of new appliances for its utilization. In this line, Professor Elisha Gray remarks that "electrical science has made greater advance in the last twenty years than in all the 6,000 historic years preceding. More is discovered in one day now than in a thousand years of the middle ages." The text books of yesterday are of little use to-day, and to-morrow those of to-day will be antiquated and fit for little else than literary curiosities. Advanced science demands a perennial supply of literature, and the student who would not be left behind must continually replace his text books with such as do not, at least, contradict the latest generalizations.

We feel that enough has been said to warrant the inference that in advancing the New Education, now beginning to make such rapid progress in China, the English language must and will occupy a large place. A practical question now confronts the Protestant Missionary. What part shall he take in this forward movement? Considerable correspondence and conversation with many missionaries have revealed the fact that there exists among them a strong prejudice against the use of the English language in educational work. The demand for such instruction is being gradually recognized however by many, and concessions to it are being made in many quarters. But should we not lead in this movement rather than be reluctantly drawn into it? In our desire for immediate results, can we afford to neglect to set in motion those elements of far reaching influence which by and bye will show splendid results?

Many and unmistakable are the indications that the men who are educated in these lines of study will, in the near future, wield the influence that is to control the empire. Now who shall educate these minds which shall exercise this controlling influence? Somebody will, and it will be done in ways in accord with native desires as indicated above. Let it not be said of us—"The children of the world are wiser in their generation than the children of light." China has begun to call loudly for instruction in Western thought and, in most cases, the desire is to pursue these studies through the medium of the English language. We must accede to the demand or give place to those who will.

Life and Writings of the God of Literature *

(文帝全書.)

THIS book, purporting to be the complete works of "Wen-chang Ti-kyüin," was published by a wealthy man in Dzang-zoh, in 1876, and comprises 20 volumes, the last two, however, being the life and writings of Wu Ti, the god of war. This essay deals only with the so-called complete works of Wen Ti, 18 volumes, and owing to the largeness of the work the review is a very cursory one.

As to the important question of the genuineness and authenticity of these writings, I have very meagre data from which to form an opinion. The elaborate preface shows that many among the Chinese have doubted their authenticity. Williams, under the character 魁, says that "Kwe-sin," of the Dipper, is regarded as the palace of Wen-chang Ti-kyüin, who is supposed once to have been a mortal, whose spirit was deified by Yien Yoh, of the Yüan dynasty, A.D. 1314. The picture in the first volume represents him as standing on one foot, with pen in hand, while with the other foot he kicks up the dipper, as the boys kick the shuttle-cock.

The compilers of his writings and biography think they find his name mentioned in the Book of Poetry, where one of the same surname is called the "filial friend."

I am inclined to think that most of the biography is purely fictitious. There probably never was such a man. The finding of his name in the Book of Poetry was an after thought to satisfy the quibblings of the incredulous.

If, however, he is a merely imaginary being it is difficult to explain how such an extensive work could come to be. Without some basis, in fact, it would seem to require more ingenuity than we are accustomed to concede to the Chinese, to construct so detailed an account. Perhaps half of the work is taken up with preface. Among the moral and philosophical tracts attributed to Wen Ti is one called "In-tsia-hwen" ("Rewards and Punishments,") said to have been directly handed down from the god to a man of Kang-hy's reign, named Chang Kin. This tract, with preface and comments, takes up five volumes.

One volume and part of another contains the "Filial Piety Classic," a portion of which I have translated.

Then follows the "Love of Country Classic," an exhortation to faithfulness in serving the state.

* A paper read before the Soochow Literary Association, by Rev. D. N. Lyon.

Another called the "Great Cave Classic" is said to have been delivered to Wen Ti by the "original king of heaven" and kept as a sacred treasure in a cave; whence its name. It is more metaphysical than the others, as shown by the following extract on the Origin of Things:—"The true male principle is the progenitor of all things. It is the ray of light which was before heaven and earth were divided. It is the infinitely true, and the ruler, reverend and honorable.

The five spirits congealed at the ten points.—The five spirits are the spirits of the five elements. The ten points are the four cardinals, four diagonals and the zenith and nadir.

The seven revolutions bring the royal mandate. Seven is the number of incomplete Yang. There is a revolution every seven days. When the *Ying* is full the Yang arises. This is the immutable law of heaven. The pure spirit fans the eight poles, causing the three glorious cities to revolve, the three glories being essence, vapor, spirit. Spirit occupies the upper palace, vapor the middle and essence the lower. This means that "Tao" is continually floating about through the human body."

There is a tract on the perpetuation of one's line of descent; another called the Efficacious Fulfillment Classic, which discusses the five relations; a collection of moralities called "Holy Instructions;" exhortations to people to bury the dead, to beware of wasting rice, and to respect lettered paper.

The treatise called "Pen-yun-kyin" is on filial piety, which may be styled the *inevitable* and *omnipresent* topic of Chinese literature.

There is also a large collection of liturgies, the scholar's book of prayers, suited for sundry occasions.

One volume is filled with "Incidents for the confirming of Faith," which the compilers perhaps feared might be necessary. Two volumes are taken up with charm characters and their uses, but I need not specify further, the translations speak for themselves.

PREFACE ON SIXTH PAGE.

The inspector of cavalry for Kwu-chow, Mr. Liu, published the complete works of ancestor Li, and after finishing these, he collected the complete works of Wen Ti and asked me to write an introduction or preface. After having read them I took my pen and wrote:—

"There are some who say that Wen Chang is the Northern Dipper, or the ruling star of that constellation. Do stars then speak? I answer—Since the heavens do not speak how can the stars speak? But if we say the stars do not speak, how can there be these

books? It is said that the star dust fell and became man, and what ascended became gods, so that there must be language.

"But," says the objector—"How do we know that star dust falling became man, and ascending became gods." We reply—"We know it from the Book of Transformations." But is the Book of Transformations reliable? We answer—"As to the Book of Transformations, those who doubt it regard it as fiction, those who believe it, regard it as authentic record. If it had been invented by imposters, it would long since have been burned up by lightning. How could it have been handed down to the present? Moreover, the teachings of the book have had a good influence, as we say a good deed brings down good luck, a bad deed brings down bad luck. Only virtue moves heaven, and perfect sincerity influences the gods very much as it was with the ancient classics."

Some think that what it says in regard to transmigration borders on Buddhism and Taoism, not reflecting that the great Book of Changes, speaking of the Ying and Yang and of the ninety-six old changed to new is simply transmigration. Heaven and earth are not two—hence they do not rest, not resting they are not measurable. They flow on like a mighty river by a single law, the two vital forces (Ying and Yang) moving in grandeur upon one another, while change sends out from her wheel *reptiles, fishes, monkeys** and *geese*. How can I comprehend it? But it is asked—"What is the origin of these books?" We say—"They are the words of Ti-kyün himself." "But how did Ti-kyün speak them?" Answer—"Ti-kyün spoke them by means of his divining pencil." "But is the divining pencil credible?" Answer—"Whether the divining pencil can be credited or not depends after all upon the faith of the individual himself."

If a man's thoughts and conduct are such that he cannot approach the gods, then the gods will not visit him, but sprites and bad-spirits will take possession of him.

If a man's thoughts and conduct always and everywhere fit him to approach the gods, and if he seeks them with fasting, ablutions and prayer, they come flying down in cloud-chariots, drawn by hurricane steeds, and can't help coming.

But you ask—"Why can't the gods help coming?" I reply—"Men's hearts are not what they were in the olden time. Deceit and falsehood abound. The holy teachings of the Sages are regarded as stale talk, and the laws of kings are no longer suspended from the rafters of the houses. Therefore the lord of

* These seem to be the primordial forms in the Chinese theory of development. Darwinianism was born centuries before he thought of deriving man from the ape.

heaven, searching among earth's noblemen, has mercifully sent divine wonder-workers, revealing truth by transformations, that men may know that there is majesty and brightness which cannot be hidden. This is the object of reward and punishments. But you say—"Ti-kyüin, having revealed by the divining pen the doctrine of transformation, and thus becoming the head of the Confucian sect, why does he set forth a mixed mass of Buddhistic breviaries and Taoist records, without regard to the relations of things?"

We reply that the two religions were originally placed on a level with the doctrine of heaven and earth, and they unite those parts of the ancient and modern (cultus), which are indestructible. The scholars of the present generation have not examined into them thoroughly, and hence they are zealous in finding fault with them. Since Ti-kyüin was both holy and divine he would surely also have free access to the "pearl-grove and ruby-palace" (the Taoist and Buddhist paradise), and would compare doctrines, face to face, and know what was immutable. Why then obstinately separate him from Lao-kyüin and his ever changing vagaries about principles and vital energies?

But you say—"How then can he be reckoned the head of the Confucian sect?"

I answer—"The Book of Poetry says"—Who then can fill the position of nobleman? Chang Chong the filial friend. *He* is the man.

That is "filial love for brothers is to be rewarded with promotion to office.

In other words "The Doctrine of Confucius is filial piety." Moreover, the Filial Classic of Ti-kyüin agrees thoroughly with the 18 chapters of Cheng-ts.

Wen Koh-kong, Emperor of the Ming, says in his preface that "Wen Chang is the ancient Confucius, and Confucius the modern Wen Chang." I say that we need not distinguish Wen Chang and Confucius, as ancient and modern. He who made human relations the basis of his teaching beat his wooden drum (that is preached) in troublous times and great principles and laws shone out bright as the stars of heaven.

He who made theology the basis of teaching, caused perfect happiness to shine upon all ages, controlled the power of wealth and honor, and illustrated the doctrine of rewards and punishments.

Those who observe his precepts are prospered; those who disobey are visited with misfortune, and there are none in all the world, whether wise or foolish, great or small, who are not excited to leaping and dancing without weariness. Though Ti-kyüin was the early-day Confucius he is not hostile to the later Confucius and

we may render them equal honors. But you still object that "Ti-kyüin has been constantly changing all down the ages. Is this collection of his works complete?" I reply that "this collection includes, as in a compendium, the three religions—the doctrines of heaven, earth and man.

In speaking of things far away it is nothing daunted. In speaking of things at hand, it is calm and upright. In speaking of things in heaven and earth, it is complete. Why do you talk of incompleteness? I am anxious that those who read this book shall reflect that we men, having been so fortunate as to be born scholars and officials, may constantly aspire to be as efficient as Ti-kyüin, so that always in all things we may cultivate the person and abound in good works, and not degrade ourselves, and so we will not be far from the standard.

Done in the 10th year (1747) and 3rd moon of Kyien-long by a Tsin-z graduate of the first class, who was also Provincial Treasurer in Wu-hyin, in the An-hwe province. Written in the smoke of incense with washed hands, and with the most profound reverence.

BIOGRAPHY OF VEN-TSANG TI-KYÜIN.

The god of letters was a man of the early part of the Chow dynasty (B. C. 1122), whose family name was Chang and his given name Shan Hyüin, and belonged to the capital of Wu (probably the ancient Soochow).

His remote ancestor was a descendant of Hwang Ti, called Hwe who invented the long stringed bow. Occupying the office for life, his descendants took Chang for their family name, and became famous in Wu.

There was an old Mr. Chang, who for fifty odd years had been praying for a son. On a night, when the face of the sky was flashing with brightness, his departed uncle Chang appeared, and suddenly moved by the suppliant's prayers, came down and wrote a name. His wife dreamed of swallowing pearls; immediately conceived, and in due time the god-child was born, the time being in mid-autumn of B. C. 1116. He was born with a strange appearance, and in youth had no love for play. His home being in the borders of Wu, far from the capital, in an illiterate neighborhood, and early aspiring to learning and office, Ti-kyüin gave himself to rigid self-discipline in etiquette and composition.

An old man came to visit him in his obscurity, and recited to him several chapters of the Tang-lu Ta-hyüin, telling how it had been delivered to him by a royal minister.

Ti-kyüin heard and was delighted; committed it to memory and transmitted it intact to his neighbors, who gratefully acknowledged him as their instructor.

Sometime after, while plying his occupation as a farmer, he dug up a golden image of majestic appearance, a foot high, and weighing over thirty catties. Not recognizing the god he inquired of the older men. Some said it was "the original heaven-honored." Others said that in ancient times Yü used a god of molten gold to control the waters and keep the land and mountains in place. Possibly it might be a god of that kind. Though Ti-kyüin's family had always been poor, he would not use the gold for profit. But one day, when the sea-waves rose high and the people fled far and near in consternation, and no human power could stop the flood, Ti-kyüin took the golden image, and raising it aloft, threw it into the raging waters, saying—"I give this away for others."

Suddenly the wind ceased and the tide receded, and the whole district was saved. His countrymen, in acknowledgment of this virtuous act, brought grain and silk as thank offerings, and would not be refused. From this time the family had abundance.

Sometime afterwards he retracted his steps and found the image he had cast away buried in the gravel and sand; erected a hall and set it up, and the neighboring people came and worshipped it.

When Chang's mother was young she suffered with hard work, so that at sixty an abscess formed on her back. The efforts of doctors were fruitless. Ti-kyüin did everything he could think of, even to licking the sore with his tongue.

By long illness and little food the disease turned to consumption.

The doctor said—"This wasting disease must have a tonic of human flesh, and it may possibly be cured."

Ti-kyüin cut a slice from his own thigh and fed it to her. Then a voice from heaven said—"The supreme ruler regards you as perfectly filial; your mother's life is lengthened 24 years." The next day the mother recovered without taking medicine.

Ti-kyüin had now passed the age of manhood, and was not yet married. His mother was continually concerned, because she had not seen grand-children. One night, in a dream, Ti went into a dense forest. In the door of a tomb a lovely woman was sitting. She looked at him and said—"Sir, are you not Chang Shan-hüin? Thine handmaiden is a daughter of your neighbor Chong. Time was when my uncle regarded you as a lover of learning and propriety, a very gentleman, and decided that I should be yours. But my own father thought you a sleepy looking fellow, and opposed it.

Afterward they betrothed me to the son of a rich man, an ignorant man of no reputation. But thine handmaiden, *for thy sake*, was taken suddenly with cholera and died.

And now it is three years. Why does my lord not care for me? Ti-kyüin awoke from sleep. On another day he was out for a walk with a friend called Yi Kien-dzen. While seeking a quiet retreat they happened on a place like that of the dream. Ti-kyüin told his friend his former experience, and while they were exchanging surprises, some one in the tomb sprang out shouting—"Oh Master!" And lo! it was the same as he had seen in the dream. Yi being uncle to the girl took her home to her parents, and the episode closed with a wedding.

According to a custom of Wu a newly married woman who fails of conception, goes to the pool of the descending gods, and after worshipping dips her hand into the pool, taking up whatever her hand touches, receiving a stone or brick to show whether she is to have a son or daughter. Chong dipped and took up a stone, egg-size, turtle-shaped, on which was dimly traced the character Yüan. She went home and conceived, bearing a boy; and at once named him Yüan Shih. When he had finished cutting teeth, Chong said to Ti-kyüin—"This son is a very picture of his father, and now my duty to my lord is ended." And instantly she expired, and he never married again.

Coming to the year called Tsoh-ngoh, Ti-kyüin was 36 years old. It was a time when pestilence was raging. His father, aged 85; and mother, aged 73, both died on the same day. Ti-kyüin, taking hoe and spade in his own hands, dug the grave and buried them; erected a booth by the grave and mourned for three years. Two white pheasants roosted in the trees, and flew down and cackled whenever he offered sacrifice, and vanished as soon as it was over.

When they had been buried five years a water-spout struck the West side of the grave. There was no time to ask the luck-doctors about changing the site, so he fasted and guarded the tomb, reciting the Da-dong-kyin day and night. [This classic was composed by Ti-kyüin at the Ts'i-chen-kwun, outside of Mah-chen. The preface states that it was delivered to him in a dream by a Taoist devotee (神人)]. At the same time he very reverently worshipped the golden image which he had so long honored. The creek bed at the corner of the grave became hard as rock, all by the influence of his filial piety. Continually distressed at the raging pestilence, which no power could stop, he recited the classic and worshipped the image more diligently, hoping thereby to obtain divine help to control the demon of pestilence. After three years more the golden image

spoke to him and said—"The "Da-dong Fairy Classic" you know by heart, but the "Da-dong Record of Divination" you have not yet seen. I must deliver it to you ; not only will it accord with your original purpose, but it will enable you to help heaven in acts of government." Thus saying, he took from his sleeve two volumes and handed him. When Ti awoke the books were by his pillow, one called Da-dong Records, and the other called Da-dong Code. He opened the Record and read to the words—"The heavenly *tsü-kah* carried 10,000 men over the ferry (into heaven)," when suddenly the wind arose, the thunder roared, and the day was darkened, and there was an innumerable throng of men in golden armor and red caps standing in ranks before him, awaiting his orders. Ti-kyüin commanded them to subdue the plague demons. So one, carrying a red flag, led forth over a hundred men and promptly seized five demon messengers and brought them forward. Ti-kyüin rebuked them angrily, and was about to destroy their forms. The five messengers, bowing submissively, said—"Thy servants, small and great, were born of the revolving seasons and were nourished by the yearly miasm, and have our definite lines of travel and particular men to smite with sickness. Those who have provoked the displeasure of the unseen receive his judgments, and those whom heaven decrees to destroy reach their death ; it is not for your servants to dare to decide such matters for themselves. If the true ruler will deal leniently with us, we will ever after willingly submit to thy control. Wherever we see charms written by thee, O true ruler, we will not dare to send judgments. Then he delivered to them instructions to go. To those far and near he distributed charms, completely restoring to life multitudes. But there were internal and external influences which depend on Gyi Pah and Shin Niong (the Chinese Aesculapuis), and do not concern the arts and charm-writing of the Taoists.

From this time he gave himself to investigating the doctrine of the pulse, tasting and deciding the nature of drugs, and seeking information as to the powers of the five elements, familiarizing himself with the five modes of acupuncture, and after six years of bitter toil he first erected this wonderful system. His fame reaching the Emperor's ears, there was established the profession of medicine and surgery.

Not long afterward he was made known at the capital of Chow, summoned thither, and after careful examination was made professor of medicine, having control of the diseases and sufferings of the myriad people, and was also promoted among the celestial magistrates.

In the time of Chen Wang, among Ti-kyüin's pupils was an honorable physician named Shen Ts-soh, endowed with mercy and wisdom, and who could remember questions and minutely investigate matters.

Chen Wang had a boil in his beard, which in one night made a great opening; its virulence threatening life. Ts Soh applied a drug-poultice and there was instant relief.

At this juncture Ti-kyüin was recommended for promotion. The Emperor, thinking he had found the right man, made him personal adviser. After three refusals he accepted. This was in the youthful days of Chen Wang, when he obeyed the counsels of Duke Chow.

When the Emperor was grown to be a man, Ti-kyüin, fearing the influence of the king's advisers, admonished him very particularly of the duties of kings and ministers, preaching the whole doctrine of happiness and misery.

He also assorted all petitions, and secretly burned those that were worthless. So when Duke Chow went out on an expedition, though there were flying reports circulated through the jealousy of Duke Jao, and clamoring for the recall of Duke Chow, yet he was protected to the end by Ti-kyüin's influence. Ti-kyüin remained at the court of Chow ten years, till, like a bird weary of flight, he longed for the rest and quiet of home.

After many petitions for release, his request was granted. Hearing of his return, the people of his district came forth to receive him.

When near the boundary he got down from his cart and walked with the crowd who did him honor. Chang had some relatives who were poor and destitute.

He established charities, appointing Yün Zah (his son) to direct them.

He also taught them how to rear children, and gave them marriage codes and healing medicines. Other tribes heard the fame thereof and came *en masse* to learn, and so the customs and manners of Wu became gradually improved. On the road one day he met some one singing as he walked—"The morning sun has risen. The hills are clad with glory. The babe when born was small, but soon he grew to manhood, following the wind of fortune. He was borne on the boundless sea. The changing scenes are past, and we know not what remains. Serving the king regardless of toil, Now old age is pressing on, and he shrinks from active life. Standing on the brink of the dark future, He dies for other's good."

Ti-kyüin, hearing this song, descended from his cart and asked instruction.

The bard of song looked up to heaven and sighed, and with his hand upon his heart delivered to Ti a roll, saying—"This is the code by which the sages of all the world and ancient kings and scholars learned to die. Those who can recite and practice it may pass life or death, and after death will not be lost, but be assured of everlasting life."

After receiving this message he spurned every worldly care, and in the autumn gathered his kinsmen and friends, pronounced the following stanza and died :—

"The autumn winds blow bleak
The autumn moon is pale
Now my true self I find
My body's but a passing guest."

Then two pure youths came down from heaven and proclaimed the decree that Ti-kyüin was made lord of the ruling mountains, and also controller of the waters of Dong-din lake."

(To be continued).

Chinese Law on the Ownership of Church Property in the Interior of China.

BY REV. GILBERT REID, M.A.

*Section I.—The General Right Established.**

WITH every new difficulty that missionaries meet in the interior—with every new riot, new opposition, new litigation—there comes a reiteration of the expression, "Missionaries have no right in the interior." Certainly it is a strange phenomenon that year after year men, professing to teach righteousness and do good, should persist in doing a wrong, until to-day hundreds of apparently good men, both Roman Catholics and Protestant—Frenchmen, Americans, Germans, Austrians, Italians, Spanish and English—openly and prayerfully enter every one of the eighteen Provinces, giving defiance to their critics, and presenting no sign of fear for their persistent evil actions.

* This section originally appeared anonymously in the *N.-C. Daily News*, whereupon one of the most distinguished of foreigners in China wrote the author, commending the defence, and recommending that it be re-printed. Therefore after careful revision and improvement, it is now presented to the missionary body and others through the pages of the *Recorder*.

The statement that "Missionaries have no right in the interior," does not mean that they have no right to travel in the interior, but that they have no right to reside in the interior, more especially to purchase property in the interior. Let us, therefore, candidly consult our authorities.

The basis for action in China is not the law of the West, but the law of China. A Treaty with a Foreign Power is binding on both parties, and becomes the law of both countries, but especially the law of that country where its execution is to be applied. It is in this international relation that China has gradually enacted laws concerning the ownership of property by the Christian Church, and the rights of Christians, be they foreign or native.

In the modern days of the present dynasty the first definite move on the present question was made in the year 1846. The Emperor Tao Kuang issued a decree, whereby it was authorized that the ancient property of the Roman Catholic Church throughout the different provinces, from the reign of K'ang Hsi, should be restored to its adherents; but which also definitely stated that foreigners were "prohibited from going into the country to propagate religion." Thus the right was to the Church and not to foreigners—a right, moreover, which at once vanished into emptiness.

The decided change in the attitude of China, not only on this matter but all matters, was effected through the issues of war from 1858 to 1860, when Great Britain and France fought the battles, and Russia and the United States combined with them in the subsequent negotiations.

The first Treaty that was then signed was that between China and Russia on the 13th of June, 1858. By Art. VIII. permission was given to Russians to propagate the Christian religion in the interior of China, but no reference was formally made to the purchase of property other than at the open ports.

Five days later, on the 18th of June, the Treaty was signed between China and the United States. By Art. XXIX. permission was given to "profess and teach" the Christian religion; and by Art. XII. regulations were defined concerning the renting of property by Americans "at any of the ports," but nothing was granted concerning similar rights in the interior, if we leave out of consideration the bearings of the so-called "favored-nation clause."

On the 26th of June there was signed the Treaty between China and Great Britain. By Art. VIII. toleration was granted the Christian religion, whether Protestant or Roman Catholic, and without defining the nationality; while in Art. XII. occur these much disputed words:—"British subjects, whether at the ports

or at other places, desiring to build, etc., etc.” Now how would one naturally interpret such simple language? or by what law ought he to interpret it? It is a principle of International Law that Treaties should be interpreted according to the ordinary *usus loquendi*. On this basis, “other places” would mean something different from “ports,” and by no argument could the two expressions mean the same thing. The Chinese text is equally clear, though more comprehensive in meaning. There, literally translated, we have the idea, “At all the ports together with all places.”* Whatever was the intent of the framers of this Treaty, more than once have missionaries, and Consuls, and Chinese officials interpreted this expression, so as to give the right to purchase property in the interior. This, however, after further examination, may be seen to be an extreme view, and therefore untenable.

It is also a principle of International Law that “to discover the meaning, the connection and the reasons for an act must be considered.” No one article can be interpreted apart from another. One clause may explain another. If the expression, “other places,” when interpreted to mean “every place,” as the Chinese text would imply, may be put down as an absurdity; certainly to confine it to “the ports” is also an absurdity. After all, extremes are not good.

Looking through the Treaty, the only article that presents any sort of an explanation is Art. XI., where it is mentioned that “British subjects may frequent the cities and ports, etc., etc.” This would seem to imply that not only the direct spot of the ports may be frequented, but also “the cities and towns” adjoining. In looking at the Danish Treaty, Art. XII., and the Italian Treaty, Art. XII., the English text is the same as the British Treaty, viz., “at the ports or at other places.” The Chinese text, however, is different, the expression used literally meaning “at the ports and that region of country.”† This really seems to be the strict meaning of the clause, and if the Chinese Government insisted on the strict meaning, no more could thereby be granted; but, if such insistence should not be the case, then more and more a broad meaning could be attached, allowing residence for British subjects more and more distant from the ports, until in the process of time, by no offence to the Treaty itself, “other places” would come to mean “every place,” and then the English and Chinese texts would after all agree. It therefore rests only with the “accepter of conditions,” as to whether the meaning shall be a strict or broad one.

There is, moreover, another principle of International Law, applicable to the present case, viz., that prohibitory clauses have the

* 在各口並各地方。
† 各口一帶地方。

preference over permissive. Now it is necessary to examine the British Treaties, to see whether there are any prohibitory clauses. In the Supplementary Convention, signed 1869, Rule VII., there seems a prohibition for British merchants. It reads: "British merchants, when in the interior, are farther permitted to rent for short periods either hotels or private houses where they may store their goods, but on which they are not to exhibit their hong name or the style of their firm." Missionaries, however, by not being further mentioned in "Treaties of trade," are placed under no restriction like merchants. Hence, in looking at the Treaties of other nationalities, this distinction is made clear. In the Netherlands Treaty signed 1863, Art. III., it is mentioned of merchants, "They shall not be at liberty to open houses of business or shops in the interior," but of missionaries no restriction is stated. The same is true in the Austrian Treaty, Art. VIII., and the Spanish Treaty, Art. VIII., while in the Portuguese Treaty lately revised and ratified, it is said, Art. XIII., that they may "build or open houses or warehouses, churches, hospitals, or cemeteries, at the ports or at other places," and then it puts in one limitation: "It is understood, however, that the shops or warehouses above mentioned shall only be allowed at the ports open to trade," and so implying that there is no such restriction for "churches, hospitals or cemeteries," at places other than ports open to trade.

Treaties are especially Treaties of trade, and any reference to missionaries or to religion would only be an excrescence. Such being the case, the subject of trade and merchants would be treated in both a general and specific way, while religion and missionaries only in a general way. Thus missionaries are exempt from a particular restriction, and thereby secure a favour. Such clauses of restriction for merchants being added at a time when it was known to all, that missionaries resided in the interior, gives thereby a tacit permission to missionaries. Nothing in the Treaties to prohibit from the whole of China,—such is the plain result of a little examination.

Having thus considered the meaning of the Treaty with Great Britain, let us now examine the Treaty signed by China with France a few days later. By Art. XIII., it is insisted that missionaries in the interior, with passports, are to be protected by the local authorities, and similar to that just granted to the three other powers, full toleration is given the natives to profess and practice the Christian religion.

Some two years later, on October 25th, 1860, there was signed the Supplementary Treaty of China with France, and then it was that China, largely through the free accord of her High Commis-

sioners, granted still greater favors to the Christian missionaries. By Art. VI. permission was granted in even stronger terms to propagate and practice the Christian religion, and further it was authorized that money be paid the native Christians for the Church property formerly in their possession. In the Chinese text there appears an additional clause, which being translated reads thus: "It is permitted to French missionaries to rent and purchase land in all the provinces and to * erect buildings thereon at pleasure. It is objected, however, that this clause is not binding, since its equivalent is not found in the French text, and since the previous Treaty of 1858, Art. III., stipulates that in all controversy the original text would in all cases be binding. To this objection there are two replies: 1st, that the Chinese text even more than the French text was prepared with the knowledge and consent of the Chinese Representative; and 2nd, that the French text can be held as binding only in case a dispute is actually raised. In this case, however, the advantage of the French has not been refused by the Chinese and certainly no dispute would be raised in the matter by the French. All Chinese officials, especially in the interior, naturally prefer to follow the text they themselves can read and understand. The Chinese Government has in no case denied the authenticity or validity of this clause, but has only applied its own interpretation. In 1865 and 1866 this clause was specially interpreted by the Tsung-li Yamèn. The Yamèn stated that this Article had no expression "in the interior," and hence that French missionaries, still being foreigners, if desirous of purchasing property, must do it in the name of the Church. Such was the agreement formally made with the French Minister.† Thus the Chinese Government granted by a slight change of phraseology all that missionaries might specially desire, and all in substance that the French Treaty or Minister could possibly require. In fact a period of nearly thirty years for the observance of this Article and this agreement removes the matter beyond dispute; and by this liberal attitude of the Chinese Government there is granted at least for the French missionaries a clear and satisfactory right.

Turning back to the British Treaty, which seems to grant less privileges, we see further on, Art. LIV., that the same privileges are to be granted British subjects as are granted to any other nation. Certainly by no line of argument can this "favoured-nation clause" be deemed as void. For English missionaries this Article has been, and is still, the most important one in the whole Treaty. At last we

* 任法國傳教士在各省租買田地建造自便。

† 同治四年正月間會由本衙門與法國公使議定法國傳教士如在內地置買田地房屋其契據內寫明立文契人某某實爲本處天主堂公產字樣。

turn with confidence to the American Treaty. If it had no "favoured-nation clause," this Treaty would apparently limit one to the ports of trade, and these to the dominion of *fung-shui*. But this Treaty *has* this "favoured-nation clause," and so at last American missionaries may rejoice. This idea of similar favours is more fully enforced in the subsequent Treaty of 1868, Art. VI., "Citizens of the United States visiting or residing in China shall enjoy the same privileges, immunities, or exemptions in respect to travel or residence as may there be enjoyed by the citizens or subjects of the most favoured-nation." The Chinese text is even stronger, and being literally translated, would read, "whether visiting all places or permanently residing in China." *

All the Treaties subsequently made by China with such countries as Germany and Denmark, Norway and Sweden, Belgium and Holland, Spain and Portugal, and Italy and Austria, have on the one hand contained clauses tolerating Christianity, and on the other have incorporated the favoured-nation idea. "The interior" is especially mentioned in the Netherlands' Treaty, Art. IV., which reads: "Netherlands' missionaries of the Christian religion, intent upon the peaceful propagation of the Gospel in the interior of China, shall enjoy the protection of the Chinese authorities." Furthermore, as already indicated, this Treaty and those with Austria, Spain and Portugal, seem to hint to a right to erect places of worship at other than the ports of trade.

Neither should it be forgotten that the meaning of Treaties is allowed to change with the change in conditions. What might be tacitly allowed 30 years ago, may be openly allowed to-day. The undisputed fact is that missionaries of different nations are now residing in every one of the eighteen Provinces. Even American missionaries have property in upwards of 20 cities in the interior, six of which are capitals, viz., Hangchow, Soochow, Nanking, Wuchang, Chi-nan-fu, and Pao-ting-fu. By the slight favor originally granted by the Treaties to missionaries, Chinese officials in certain cases of their own accord have extended the favor, and having so done, the meaning of the Treaties is thereby broadened,

Passing beyond the accurate interpretation of the Treaties, it remains to notice the special admissions and formal agreement of the Tsung-li Yamén and the Chinese Government. In its higher courts China has not denied the right of missionaries to *live* in the interior, and as for securing property, it has taken the wise and safe ground, that while this may not be done in the name of foreign missionaries alone, it may be done in the name of the Church. Foreign missionaries, therefore, have a certain limitation as foreigners. What

* 或經歷各處或常行居住中國。

may be said as to the foreigners' right in the interior, may not be said of the missionaries' right in the interior. The favour which was openly granted to Roman Catholic missionaries by the Tsung-li Yamên in 1865, was also granted in 1873 to the Protestant missionaries in a case that came up concerning the purchase of property by American missionaries at Wuchang. Later on the German Minister secured from the Tsung-li Yamên a special despatch granting the same privileges to the German missionaries of the Protestant faith as had already been granted Roman Catholic missionaries through the French Minister. Within the last two years, as a means for overcoming the policy of the French Protectorate, both the German and Italian Ministers have secured in a more definite way for the Catholic missionaries of their respective countries the same passports, rights and privileges, as had previously been granted them by the special convention with the French Minister of 1865. By this repetition of action with different Governments China has established a law difficult of alteration.

Likewise from the various Imperial edicts there may be deduced a certain kind of right in the possession of property by the Church. As the edict of 1862, which granted protection and liberty in professing and practicing the Christian religion, was issued as an order to the Viceroy and Governors of all the provinces, so it may reasonably be inferred that no province is to forbid the Christian religion, but to permit it in the same generous terms as those of the Emperor, and to that degree of propagation as is implied in the erection of places of worship, of schools and of personal residence. So the edict of 1884 was issued to all the provinces, and demanded that wherever there was a chapel, proclamations should be issued, an act which we may safely construe as fully sanctioning the erection of buildings for religious uses, and the protection of the same by the local authorities.

All in all, the Chinese Government has shown a broad spirit towards the philanthropic efforts of missionaries, and it should be the aim of missionaries to follow as closely as possible the course marked out by the better spirit of the Chinese Government. The disputed arguments have all passed away; while an undisputed argument may now be presented. The case for the earlier missionaries was a weak and a hard one; but for the missionaries now it is clear, strong and satisfactory. The conditions of the nation, the meaning of the Treaties, the right of the missionaries, have all alike changed; and the change, moreover, has been one of progress, liberality and enlightenment. Looking into the future there is more of hope for the optimist than of gloom for the pessimist.

A Notable Gathering in Japan.

IT MAY be of interest to readers of the *Recorder* to learn something of an evangelistic movement which has been in progress for nearly six months in Japan, and which had its culmination in a summer school convened at Kioto from June 29th to July 10th.

The reader can hardly be ignorant of the fact that Mr. L. D. Wishard, who is a representative of the International and World's Committee of the Y. M. C. A., has already reached the Orient on his four years' tour of visitation of mission lands. While his main interest is that in which he has been so signally blessed in America, the establishment of associations in literary institutions, his present mission is a broader one, viz., the study of the needs of various mission fields, with a view to rendering such aid as the organization is able, to those engaged in the evangelization of the heathen world. It may not be commonly known that the American associations are already doing something in this line. That great volunteer missionary movement in the colleges there, which has resulted in the conditional pledging of more than 3,000 young men and women to mission work, is only one of the happy results of the college association movement. One hundred and three of these volunteers are already at work in foreign shores, and they are but the vanguard. In Japan the writer has met with a number of these men, some engaged directly in mission work, while others are teaching in government institutions and testifying for Christ whenever opportunity offers. The recent action of the Pennsylvania Convention, which will probably be repeated at other conventions, will doubtless emphasize still more the importance of this form of labor in heathen countries. America has already given one of her best Secretaries to be the General Secretary in India. Others will be sent to other lands, and Mr. Wishard's tour will do much to decide their location, as well as to build up already existing associations.

Mr. and Mrs. Wishard arrived at Yokohama early in January last, and almost immediately began their work. It was the general feeling that the best starting point would be the Doshisha College of the American Board, located at Kioto. Its reputation among the Japanese and its large number of students (700 in the college and 150 in an affiliated young ladies' seminary) it was felt would give the movement considerable *éclat*. His work was greatly blessed nearly 150 students having entered the college Church as a result,

of the meetings. One hundred and three were received at one time, probably the largest number who have united with any Protestant Church in Japan at our communion. An almost equal success attended his labors at Tokio, though much of his time was spent in work at the Imperial University and the several government schools. A large number of students were received into the Church connected with the Meiji Gaku-in in that city, and lesser numbers united with other Churches.

His efforts at the capital were such as to make it seem advisable to make that city a center of Y. M. C. A. work in the future. It was therefore decided to erect two association buildings there, one especially for the educated, only three minutes' walk from schools numbering 3,000 students, and another intended for general work. More than \$35,000 of the \$60,000 needed has already been subscribed, and a Yale graduate, named Swift, who has been associated with Mr. Wishard, will be General Secretary.

Invitations to many places, from Sapporo on the North to Kumamoto on the South, were received and responded to, many of them being to address government, medical and law students. In Kumamoto, where formerly there was so much hostility to Christianity, a committee of 70 government students waited on Mr. Wishard and prevailed upon him to deliver addresses. Everywhere the Japanese have been surprised to hear his address on the prevalence of Christianity among the educated classes of the West, thus doing away with the impression gained from some of their foreign professors, that religion was a thing for the uneducated and credulous. So, too, those who have been carried away by the craze for philosophy and for other systems of ethics, have been won by an address on Socrates and Jesus. In all his addresses, Christ has been the prominent theme, and being thus exalted, it is not surprising that many have been drawn unto Him.

So general was the interest awakened among the student classes that it seemed best to hold a summer school, similar to the one held by Mr. Moody at Northfield between the same dates. Kioto was the place of meeting, and thither came young men and women from many parts of the empire, from points 1,200 miles apart. Six hundred and two were present, representing seven denominations and twenty-six institutions, four of these being female seminaries. And what a ten days they had together! Mr. Wishard was at the head of the school, though Dr. Gordon was the power behind him. True to the feeling of independence of foreign help, which is so common among the Japanese, nearly all the addresses were by prominent pastors and professors, though Mr. Wishard usually gave one

Bible reading or address each day, and addresses were delivered by Dr. Knox, Mr. Muller, Dr. De Forest and your correspondent.

The four thoughts, which were uppermost in all the addresses and prayers, were the indispensableness of the Holy Spirit in Christian life and work, the importance of Bible study to the Christian worker, the characteristics of true prayer and its value and the place that individual work had in Christ's ministry, and that it should have in that of all his followers. One of the precious memories which will remain with those present was the communion service, at which upward of 500 young men and women partook of the Sacrament which bound them so closely to each other and their Lord. Another interesting occasion was the last evening of the school, when Mr. Wishard gave an address and Mr. Kanamori gave some reminiscences of the famous Kumamoto band, of which he is a member. The hostility of their school to religion, the gradual influence gained over them by a foreign professor, their historic assembling on a mountain and the oath which they there took to be Christ's, no matter what friends and the government should do to them, makes a story of rare interest, backed up as it is by the subsequent career of these men, some of whom are the staunchest supporters of Christianity in Japan.

The meeting is over, but its results are not at an end. Said a native professor in a theological seminary: "I knew Christianity as a system, but I came up here to learn it as a spiritual power and as a practical power in the Church." I know not how many could endorse his statement. Hundreds have had their eyes opened to the importance of Bible study, especially that of the Old Testament. All of them go home to their summer's work with a renewed determination to try to save souls, and *individually*. They have gone home, realizing that they are one in spirit and purpose, and that the communion of saints is a reality and not a dead formula of the creeds. It is certain that no assembly in the empire has equalled it in many respects, and so successful has it been that they have resolved on holding another next year at Tokio. The Committee has already extended an invitation to Prof. Drummond to be with them at that time, and Mr. Moody may also be invited. Would that all the workers in China might have been present and drink in the inspiration of that audience, which contained the flower of Japan! When shall we see a like gathering in China? Shall we not pray that God may use Mr. Wishard in his coming visit to China, to accomplish a no less marvelous work!

HARLAN P. BEACH,

T'ung Chou, China.

Correspondence.

SCHOOL AND TEXT BOOK SERIES COMMITTEE.

To Editor of "Recorder."

DEAR SIR:—The usual quarterly meeting of this Committee was held on the 3rd of July. Present:—Rev. Wm. Muirhead, Chairman; John Fryer, Esq., Treasurer and Editor; Rev. Dr. Y. J. Allen, Rev. Y. K. Yen, Rev. J. B. Smith (representing Rev. Dr. Martin), Rev. G. F. Fitch (proxy for Dr. Mateer), Rev. C. F. Reid (representing Rev. A. P. Parker) and the Secretary.

After the routine business the Editor reported—(1) That the first volume of Rev. Y. K. Yen's *Mental Philosophy* was ready and for sale at the dépôts, and that the second volume was in process; (2) That he had printed another 100 copies of Dr. Corbett's *Church History*; (3) Was engaged cutting his work—*Chemistry of Common Life*—on blocks; and (4) Placed on the table proofs of his *Vocabulary on Steam* as another instalment of the *Vade Mecum*. He also said that Dr. Edkins' Scientific Series had been placed for sale at the Scientific Book Dépôt.

The Secretary intimated that the reduced Charts of Birds and Mammals had arrived early in the quarter, and had been sent on to the Editor, who had their respective hand-books thrown off on a size of paper larger than the former edition, and that they were now

for sale with hand-book at 20 cents each.

The Secretary also placed on the table copies of reduced Charts of Astronomy (four in number), which were also sent to the Editor to have hand-books prepared, uniform with the Birds and Mammals.

He likewise placed before the Committee a specimen of the Map of the Two Hemispheres, large size and coloured, prepared by Messrs. W. and A. K. Johnston, which was hailed, both for its completeness and beauty.

After some further business-matters were transacted, the meeting adjourned.

A. WILLIAMSON,
Hon. Sec.

The Editor, "Chinese Recorder."

DEAR SIR:—In the July Recorder, under the heading of "Diary of Events in the Far East," I note—"April 12th, an extensive fire broke out in Soochow, Szchuan, committing fearful havoc," etc. I think that this must be a mistake, as I believe this city is meant by Soochow, and there was no fire here on that date. A fire did break out on the night of April 12th at Lüchow, and committed fearful ravages, the natives say that half the city was burned. However, 36,017 families could not be rendered homeless, as I think there could not be that number of families in the city altogether.

On the 14th April I walked through the portion of the city destroyed, and I would say certainly not more than half of the city was destroyed, and as far as I could ascertain, not nearly 1,600 lives were lost. Many of the principal business houses in the city were burned down, the proprietors of these would likely have property outside of their stores; the poorer people probably suffered most. I was sorry I could not possibly stay a few days on the spot to see what help could be rendered. The fire caused some excitement here, and numbers of tracts have been issued, exhorting the people to reform, lest a like calamity be sent down by Heaven (some use Lao-t'ien Yeh) on this place.

Yours truly,

JAMES M. MULLAN.

SUCHAU FU, SZCHÜAN, August 5th, 1889.

To the Editor of "Recorder."

DEAR SIR:—I am sure many of your readers would be pleased to find the list of Roman Catholic terms given by Mr. Mason in the last *Recorder*, and would be glad if they were extended. He gives us only the outside trappings; and so, many would desire him to give also their terms for repentance, faith, atonement, regeneration, adoption, &c., &c., i.e., their theological terms, for they are too little known among us.

While on this subject I may say that the Mohammedan terms is also a *desideratum*; and it would conduce very much to our usefulness among these religionists if some one would go into this matter thoroughly and give us both their proper names for O. T. and other

worthies and their religious terminology.

CATHOLICUS SED NON ROMANUS.

20th August, 1889.

To the Editor of the "Recorder."

DEAR SIR:—I have received a letter from Dr. Murdoch, the well-known Secretary of the Indian Christian Vernacular Society, in which he suggests that it would be well to have an additional column in our Table of Statistics, and I cannot do better than use his own words.

While expressing his satisfaction with the Table, he says:—"There is, however, one marked omission in the Chinese Table compared with the Indian Mission Statistics. The latter includes native Christians as well as those who are communicants. In comparing the missions those of India have a great advantage, the converts appearing so much more numerous. It would require to be clearly defined who are to be classed under this new heading; but this being kept in view, I do not see any objection to give them. It would show better how far the influence of missions extends; and in these days, when the question of result is so warmly discussed, this is a matter of some importance."

"I leave the matter in your hands. Perhaps something can be done."

The importance of such a column is very obvious; and many have regretted its absence. The difficulty lies—as Dr. Murdoch sees—in who are to be classed under this new heading. It strikes me if we use the word "adherents" we might be able to give a very fair

estimate of such persons, and so meet the requirements of the case. I have no doubt this matter will be attended to by those who compile the Table for ensuing years.

Yours cordially,

A. WILLIAMSON.

15th June, 1889.

The Editor of the "Chinese Recorder."

DEAR SIR:—The *Book of Discipline* and the *Directory of Worship* are well-known names and bear but one meaning in ordinary language. If "Beta" is right in his suggestion that Dr. Williamson referred to the publications of the American Presbyterians who have distinguished themselves by their efforts to promote union, it is much to be regretted that he did not say so. I understood his statements according to customary usage, and had the public not fallen into the same mistake we may rest assured that the articles on *Missionary Or-*

ganization would have received less attention by the Press. The pity is that those who cannot read within the lines should have carried away the impression that missionaries think more of their *isms* than of the Communion of the Saints. I am a Presbyterian, if not of the strictest sect, at least of one of the oldest and largest, but I am under no obligation to set up our home system of Church government in China. In conclusion let me give my experience for what it is worth. The Catholicity of Spirit displayed by missionaries and the willing aid I have received from men of different denominations, contrasted with the state of things at home, has been like getting into fresh air after sitting in the heated atmosphere of a crowded room.

Yours respectfully,

GEORGE COCKBURN.

1st August, 1889.

Our Book Table.

REVIEW.

An Account of Missionary Success in the Island of Formosa, by Rev. WM. CAMPBELL. In two Vols. Trübner & Co., London.

THE island of Formosa is one of the new possessions of the Chinese during the Manchu dynasty. It never belonged to China before, and there is something quite mysterious in the ancient ignorance of the Chinese regarding it. Age after age it remained unnoticed till the Ming dynasty. When Keelung and Tamsui began to attract some attention, Canton and Fuhkien had not then begun to overflow through pressure on the means of subsistence. Infanticide and emigration were the first results of the

modern increase in the population of China. These led to the occupation of Formosa. It was needed for the overgrowth of the Canton and Fuhkien population, and when they discovered its fertility they went across the Formosa channel in great numbers to find a new home in a beautiful and productive country.

There is a book written by a Pekinese, who in 1743 went to Formosa to occupy a post. He admired its beauty and the abundance of this island of animal and vegetable life, the snow on the mountains, the ocean tides in spring and the fine sunsets. He describes in the Peng-lu archipelago of 36 islands, the West island in

particular as being the beacon to point the way to Formosa. Such books were written with an impression that the island, from being a *terra incognita*, ought to become a familiar land. The author describes a large number of the productions of Formosa, opium being among them, which he says came to the island from Batavia. The bad effects following on the use of opium were perfectly well known to this author, writing a century and a half ago.

The Rev. Wm. Campbell, of the English Presbyterian Mission in Formosa, has just published a fascinating work in two volumes, consisting of a reprint of the Account of the Dutch Missionary Success in the Island of Formosa, published in London in 1650, supplemented by his own personal experiences of mission work in the same island. In the news from Formosa what struck with admiration English Christians in the time of the Commonwealth, was the rapid conversion of four thousand five hundred of the natives. The same susceptibility to the reception of the Gospel on the part of the Formosa people strikes us now. When Mr. Campbell arrived in the North part of the island in 1872 the work had been conducted for six years, and "already 300 persons were striving to lead lives of Christian usefulness". In Takow, at the South of the island, mission work was commenced in 1870. Worship in the chapels, where as many as 400 often meet, is held in Chinese, but the people among themselves prefer to speak the aboriginal language. The chapel at Bak-sa, distant 30 miles from Tai-wan-foo, was built to seat 300 persons. The native Christians contributed \$200, and made 20,000 sun-dried bricks. Beside this they brought stone, lime and other materials to help in building it. The mission contributed \$900. It was opened in 1877, and 250 con-

verts partook of the Lord's Supper. We now learn that the English Presbyterian Mission had 1,307 communicants in 1887, and reported \$1,995 as raised by the native Christians during that year, or three-fourths of the whole expense of the mission. This was raised by the South Formosa Church only. In North Formosa the Canadian Mission has also enjoyed much success. In all there are now above seventy stations, as the result of twenty-four years' work by the English and Canadian missionaries.

A specially interesting feature of the mission work which has been done in Formosa is that a large proportion of the converts have been received from the aboriginal tribes, meaning by that term the first known inhabitants. Those that most prevail in numbers in civilized Formosa are the *Sek-hoan* and the *Pi-po-hoan*. The syllable *hoan*, it should here be noted, means in Chinese the border people, *Fan*. The Bu savages are also mentioned by our author as a tall, muscular and self-possessed race, and as being in the year 1872 on friendly terms with the Seks. He gives the numerals of the Bu language. Among them *Rimah* is "five." In Tahitian *rima* is also "five," as I find in the Tahitian Dictionary published at the London Mission Press, Tahiti in 1851. In the same work it is mentioned that *lima* is in Malay and Malagasy also "five." This is an instance of the fact recognized in ethnology that the Formosan savages have vocabularies which are fundamentally the same as those of the Malay, the Philippine Islands, the Polynesian dialects and the Malagasy. By fair inference the Formosan tribes are therefore descended from an ancestry of boat people accustomed to the sea, and their mental characteristics are essentially the same with those of the island population of the Pacific and Indian Oceans.

Warmth of temperatnre and softness of climate have had much to do with the growth of their racial habits and physique. They must always be inferior to the Chinese immigrants in endurance and general vigour, and after a few centuries they will, by intermarriage and the pursuit of agriculture in common with the Chinese, become absorbed in the Chinese population of the island. They are, however, as the traditions of this widespread race prove, undoubtedly of Asiatic origin and ultimately spring from the same race with ourselves, differentiated by physical and mental characteristics, such as are produced by perpetual contact with the sea in tropical latitudes. The ethnological proof of this depends, it should be here observed, not on the traditions of the Formosa people or those of any one race so much as on the whole scope and significance of the traditions of the Malayo-Polynesian race. Among these traditions identity of vocabulary is an extremely important source of information, philology being an essential part of ethnology.

It could be a matter of extreme interest for the missionaries who labour among the Formosan aborigines to collect their traditions and publish them in a form suitable for comparison with the traditions of the island tribes of the same race in all parts of the Ocean. The languages and myths of this race contain strong proof of that account of the origin of man which represents him as first appearing in Asia and originating separately nowhere else. In the controversies of the future the information gathered by missionaries upon race traditions will assume a position of importance above that which has yet been assigned to it by ethnologists because it is likely to correct and extend the views held by the leaders of opinion on this matter. The more closely the languages and

tales of antiquity of the island races are examined the more clearly they shew that these races have gone through a process of degradation. They have not now the intelligence they once had, because their isolated life has given them less incentive to advancement and cut off from them many of the avenues of knowledge.

The account here given of the Dutch mission is sad and instructive. To very many readers it will be new. Few persons were aware that two centuries and a half ago a noble work in instructing the native race in Formosa was commenced and carried on by Dutch clergymen. Many of them were put to death by Koxinga, who being immensely superior in numbers, overwhelmed the Dutch colony and gratified a naturally cruel disposition by ordering the execution of his prisoners. His surname was Cheng. The family of a brother of his went to Japan rather than submit to the Manchu dynasty, and with other refugees settled in Nagasaki. When the new diplomatic service of Japan was formed one of the descendants of Koxinga's brother was among the first to be sent to China by the Japanese government. The Chinese colony in Nagasaki kept up its traditions as being of Chinese origin. They studied Chinese literature and kept up the use of the language among themselves. It was therefore thought that they would be specially fitted for the Japanese mission to Peking. In presenting their cards the Chinese surname Cheng would attract attention and lead to inquiries. The voluntary banishment of members of his family to Japan was in accordance with Koxinga's anti-Manchu feeling. He and his family were Ming dynasty patriots, and as the Dutch were overpowered by his superior force, so he was in turn overwhelmed by the superior force of the Manchus.

The contrast between the Dutch missions and those of the English Presbyterians presented in these interesting volumes is very great. The support of the government aided the Dutch missionaries, but in addition they were pious, self-devoted and persevering, and they were rewarded with great success. The English Presbyterians had the advantage of experience and the help of catechists from the mainland. Their Formosa mission is an extension of the Amoy and Swatow missions. The same great success has followed without government aid. The power of missionary enthusiasm and sympathizing love is seen in the numerous conversions that have taken place among the Formosan tribes. The benefit resulting from medical missions is very plainly seen in this history.

We need a school of Christian ethnology. For the formation of such a school the knowledge possessed by missionaries of racial features would be forthcoming, for these five things are apparently requisite—1. Correct views on the ethnology of the Old Testament and Genesis in particular; 2. Knowledge of the ancient history of Asia, the region from which the many families of mankind were all originally dispersed; 3. A recognition of the great length of time through which the languages and traditions of the various nations have grown to their present form; 4. Particular knowledge of some one race; 5. Interest felt in ethnological studies generally and in the special paths of scientific research in our time.

The spirit of the Bible is so strongly in favour of the unity of humanity in the past and in the future that no reader feels it to be doubtful. It seems to me that all ethnological studies tend to harmonize with this scriptural design. It would be a great advantage to the progress of knowledge in this

direction that our views of the several races should take more of a scientific form than they too often reach. Ethnological facts need to be classified in the spirit of modern science. For the Mian-tsi and Lolo of China it is to missionaries that we must look to give us the needed supply of facts by which we may learn the place they hold in the great divine plan. J. EDKINS.

WE have received a little brochure by the Rev. Griffith John, on "The Ethics of the Chinese, with special reference to the Doctrines of Human Nature and Sin," accompanied by a note, in which he modestly says:—"Please bear in mind that it was written in 1859, when the writer was only four years old as a student of the Chinese language, and when there was no Legge to consult. The subject was new then, and this article is the first of its kind." It is a reprint from the *Journal of the N. C. B. R. A. S.*, and many will, no doubt, be glad of the opportunity of being able to possess themselves of this valuable little work. Printed at the Hankow Mission Press. Price not given.

WE have received the "First Annual Report of the Home for Eurasian Girls, Hankow, under the management of the Rev. and Mrs. A. Foster." Mr. and Mrs. Foster have undertaken a difficult but laudable work, and may well express surprise at the few applications made for admission to the institution. They seem prepared to give such children a good home with education, and if thought best, send them to England. Only six have thus far been received, but there is no occasion for discouragement in this thought. Doubtless when the Home becomes better known and its advantages are more apparent, applicants for admission will not be wanting.

Editorial Notes and Missionary News.

Rev. J. E. Walker, of Shao-wu (Foochow), writes:—Shao-wu, 12th July, 1889. There has been quite a disturbance on the Shao-wu river, about 55 miles below here, at and in the neighborhood of the village of Tai-kan. There are on the various branches of the Min River large numbers of boats called the Chi-kung-ch'uan. These boats generally have a crew of three or four men each, and travel in gangs anywhere from three to ten odd in a gang. They are all owned and manned by men from Kuei-ch'ih-sien and Yen-shan-hsien in Kuan-hsin-fu province of Kiang-si. The boatmen are rather more quick tempered than the average Chinaman, and being in gangs, generally outnumber and overpower any with whom they come in collision. The region about Tai-kan, which was thoroughly devastated during the great rebellion, has been largely resettled by immigrants from the Southern part of Fuh-kien. Especially there is one region near there called the Shih-san-hsiang or Thirteen Villages, where they constitute the great mass of the inhabitants. They are known there as the "Ha-fu-lan," i.e., 下府人, and like the Chi-kung boatmen have a bad reputation for combining to force their own way right or wrong. Last winter a gang of six Chi-kung boats had a quarrel with the Ha-fu-lan, over the landing of some salt, and killed three of the latter. Then the Ha-fu-lan collected in force and killed 13 of the

Chi-kung party. Among these 13 was the head man with his wife and family. The officers then arrested some ten odd of Ha-fu-lan, but handled the matter rather slackly. This year in June the Chi-kung boatmen organized a "revenge." They assembled here at Shao-wu, which is not in the same prefecture as Tai-kan, forty odd boats and six hundred to eight hundred men, and June 18th started down the river. It is hard to determine just what all happened at Tai-kan. This much seems certain that the Ha-fu joss house was burned and all the Ha-fu houses in the seven or eight of their 13 villages; 30 odd of them were drowned while attempting to escape, and as many more were killed. The Chi-kung men lost many lives, and June 24th burned their own boats to the number of 43 and dispersed, most of the men making straight tracks for their homes. Soldiers in large numbers were brought up from Foochow, and some arrests of Chi-kung boatmen have been made. Their head man here in Shao-wu has been arrested and taken away by the military authorities. The river was closed to all travel for about two weeks and still remains closed to all Chi-kung boats. I myself was coming up the river in a Chi-kung boat on that 18th of June, and repeated attempts were made to have my boat and boatmen turn back, but with God's help I got safely through.

OBITUARY.—The Rev. J. D. Valentine died at Shao-hing of fever on the 10th inst., after a missionary life of twenty-five years, of which only about four years were spent out of China. Before his appointment to Shao-hing he had served at Ningpo, and for a few months at Hang-chow.

It was in 1871 that he was sent to Shao-hing, and for the past nearly twenty years his name has been intimately connected with that of the city. A thorough student of the Chinese language, he made a speciality of the local dialect, doing much to define its pronunciation and grammatical idioms, which will be of the utmost value to his successors.

A true and whole hearted Christian and a staunch and affectionate friend, his unlooked for departure has inflicted a loss on all his comrades, and a large circle of friends, which cannot be made up for. His illness of five weeks' duration brought out all the kindness of his disposition as well as the graces of a Christian character. Patience, considerateness, love and pity for the souls of the people round him, were unfailingly present throughout. It was a trying but not a painful illness, and though danger did not seem imminent till the last, he showed in many ways that rest with Christ would not be unwelcome. We must thank God for his rest. For his sorely bereaved

widow, and for his friends, English and Chinese, bereaved sorely, too, though in the second degree, we must resort to a throne of grace to obtain help in our urgent need.

G. E. MOULE, D.D.

—
We note that the title of Doctor of Divinity has been conferred on the following gentlemen:—Rev. W. F. Walker, of Tientsin, by Depauw University; Rev. V. C. Hart, now in the United States, by Garrett Biblical Institute; and Rev. A. P. Parker, of Soochow, by Randolph Macon Coll. Va.

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It should have been mentioned that the article in the August *Recorder* on Country Day Schools was by the Rev. A. Lloyd, of Foo-chow, and was read before the Missionary Union in that place.

—
Rev. J. A. B. Cook, of Singapore, sends us the following:—Sang Ong-siang, who is a son of Mr. Hoo-Kiam, of Singapore, both by connection with the English Presbyterian Mission of that city, has secured the first prize at the Middle Temple, London, for International and Constitutional Law. This is worth one hundred guineas. Mr. Ong Siang, who is quite a youth, only some seventeen years of age, is a holder of one of the Raffle's (Government) Scholarships, worth £200 *per annum*, tenable for four years.

Diary of Events in the Far East.

July, 1889.

16th.—A lighter loaded with kerosene oil burnt in Kobe harbour, Japan.

18th.—Slight earthquake, which lasted about 30 seconds, occurred at Yokohama, Japan.

22nd.—Another great inundation of the Yellow River reported at Chang Kiu (章邱.) A breach opened 2,000 feet long. Whole districts swept away, and numbers of lives lost.—The steam passage launch from Canton to Kong Mun looted by pirates; about \$1,000 carried off.

29th.—Great earthquake at Kumamoto, Japan; a great deal of property destroyed and several lives lost.

August, 1889.

2nd.—Sharp shocks of earthquake felt at Yokohama, Tokio and Nikko, Japan.

10th.—*Chinese Times* of this date says that the railway proposals of H. E. Chang Chih-tung have been approved by the throne.

13th.—A landslip occurs at the premises of the Pootung Dock Co., Shanghai. The wharf totally destroyed; damages estimated at Taels 12,000.

14th.—Launch from Collier's Dock (Messrs. S. C. Farnham & Co.), Shanghai, of the s. s. *Peiping*, built of mild steel for Mr. Tong King-sing, and intended for the coal trade between the Kaiping Mines and the Gulf ports.

17th.—A native built steam launch blew up in the Woosung river, Shanghai, and about 30 people were killed.

25th.—Floods at Ningpo, owing to heavy rains; both bridges of boats carried away, and about 40 people drowned.

26th.—A sudden squall capsized a rice boat in the Woosung river; and the crew, numbering 7 persons, were drowned.

28th.—Tremendous floods reported from Japan. Wakayama, Nara and the surrounding districts inundated and about 10,000 people drowned.

Missionary Journal.

MARRIAGES.

At Paoning, June 14th, Mr. T. E. S. BOTHAM, to Miss BARCLAY, both of the China Inland Mission.

July 29th, 1889, in the Preston Memorial Church, Canton, China, by the Rev. B. C. HENRY, D.D., assisted by the Rev. R. H. GRAVES, D.D., the Rev. O. F. WISNER, of the American Presbyterian Mission, Canton, and Miss SOPHIE G. PRESTON, daughter of the late Rev. C. F. PRESTON, of Canton.

BIRTHS.

ON June 16th, the wife of Mr. R. H. DAVIDSON, Friends' Foreign Missionary Association, of a son.

ON June 26th, the wife of Mr. B. BAGNALL, China Inland Mission, of a son.

At Chentu, Szechuen, June 27th, the wife of H. PARRY, M.R.C.P., China Inland Mission, of twin sons.

At Chou-p'ing Hsien, Shantung, June 28th, the wife of Rev. S. B. DRAKE, English Baptist Mission, of a son.

At Paoning Fu, July 21st, the wife of Rev. W. W. CASSELS, China Inland Mission, of a daughter.

At Wei Hsien, August 5th, the wife of Rev. W. P. CHALFANT, Presbyterian Mission (North), of a daughter.

At Shanghai, August 20th, the wife of Rev. J. H. JUPSON, Am. Presb. Mission (North), Hangchow, of a daughter.

At Swatow, on Friday, August 23rd, 1889, the wife of GEO. CAMPBELL, American Baptist Mission, of a son (Thomas Packer).

At Nankin, August 25th, the wife of ROBERT C. BEEBE, M.D., Methodist Episcopal Mission (Central), of a daughter.

DEATH.

At Shaohing, August 10th, Rev. J. D. VALENTINE, Church Missionary Society.

DEPARTURES.

FROM Shanghai, August 20th, Rev. J. J. TURNER, of the English Baptist Mission, for Europe; Miss GROVES, of the China Inland Mission, also for Europe.

August 24th, Mr. C. W. MITCHELL, of the Wesleyan Mission, Hanyang. Address, 17 Barton Crescent, Dawlish, South Devon.

FROM Shanghai, August 25th, Mr. and Mrs. J. STONES, for Europe.

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XX.

OCTOBER, 1889.

No. 10.

*Life and Writings of the God of Literature**

(文帝全書)

(Continued from page 420.)

THE remainder of the biography is taken up with various reappearances of Ti-kyüin, which are too trifling to notice in particular. His second so-called life ended by his being poisoned at a royal feast.

Thence his spirit wandered upon the snowy mountains and met Lao Ts, of the Taoists, who delivered to him a wonderful receipt, which would bring him in accord with reason and unify his soul and satisfy all desires. Lao Ts also utters the following remarkable prophecy—"In three hundred years from now the religion of the West will enter China and you would do well to believe it."

He lived through seventeen lives as scholar and official, though the biographer states that after diligent search he is only able to discover nine lives, the remaining eight not being recorded.

Among the many posthumous titles conferred upon him are the following of the Song period—"The long-lived true king of the South pole;" "the ruler of the transformations of the nine heavens;" "the unostentatious nurture loving heavenly Emperor;" "the oft-born eternal-lived heaven-honored one."

The biographer makes the following attempt to reconcile the metempsychosis of Ti-kyüin's 97 transformations with Confucianism proper. Some may object to the doctrine of a fortune-wheel (Iwen-we), saying that "if the world is the fortune-wheel of life and death, can it be that the productive power of heaven and earth is

* A paper read before the Soochow Literary Association, by Rev. D. N. Lyon.

limited to the production of so few?" (so that they must be constantly coming and going over and over again).

It is to be answered—True! but if you deny the wheel-turning, can it be that heaven's productive power is not able to multiply itself, or that it is unable to make past and present revolve? To this argument there is no reply. Hence we search for the permanent spirit. It unites when we are born, and is dissipated when we die. If what is upright and noble within us must necessarily continue in the universe and does not perish, why then need there be any doubt as to Ti-kyün living seventeen lives in the persons of scholars and great men?

Scrutinizing this matter we find that Ti-kyün passed from Confucianism into Taoism, and then passed over into Buddhism, thus in his one person completing the perfection of the three religions.

Regarding Confucianism as chief, he is the same as Confucius, so it is said—Wen Chang is the ancient Confucius, and Confucius the modern Wen Chang.

You must not think that because Confucius did not mention the fortune-wheel that he is at variance with what Ti-kyün has told us about having lived seventeen lives and harbor the thought of separating these two great men.

The life of the scholar is not easily attained. It is the result of practising virtue in a former state. If we spend it in sin, the sin will continue forever; if we spend it in creating happiness, the happiness will be everlasting.

The 11th page upper half has a table of the birth-days of Ti-kyün's family, from his grand-mother to the wife of his second grandson. Ti-kyün's own birth-day, the 3rd of the 2nd moon, heading the list.

This is followed by the inscriptions or titles on the mortuary tablets; Ti-kyün's tablet being decorated with seven high-sounding titles.

On the 12th page is an investigation of the seventeen supposed lives of Ti-kyün, only nine of which can be authentically traced.

On the 13th leaf we have a collection of extracts from imperial edicts, extoling the merits of Wen Chang, in which is a sentence reminding one of the wisdom of Solomon—"Good medicine, though bitter to the taste, is profitable in disease. Faithful words, though offensive to the ear, are profitable to the conduct."

The biography closes with psalms of praise, written by other gods, in which the most wonderful powers are ascribed to him. The remaining part of the first volume is taken up with the record

of some eighty miracles wrought by reciting the moral tracts written by Ti-kyüin, and many direct answers to prayers offered to him. The following are specimens:—

A traveler on horseback was attacked by highwaymen. In trying to escape from them his horse fell dead under him. Wen Chang let down a white donkey from heaven, for the man to ride, thus enabling him to escape.

Wen Chang sent divine warriors to assist a General in subduing a band of rebels. A messenger, climbing a mountain pass, met a tiger in the way. He looked upward and prayed to Ti-kyüin, promising to distribute 5,000 of the tract on rewards and punishments. The tiger withdrew, and the messenger passed on unharmed.

On the 23rd page we have an instance of raising the dead. One named Chang, whose wife had died, recited the rubrics Pen-yun-kyin and In-tsiah-wen, asking deliverance from trouble. At the second beating of the drum his wife arose. On inquiry she related the following experience—"An angel, in purple robes, led me by the hand, and after following him for five or six *li*, we met a genii, who ordered us back. The angel feared that he would have to suffer for coming at the wrong time and desired to pass on, but the genii said that I should go no further. He took out the In-tsiah-wen and gave me, which seeing, the angel left me and I came to life."

Prayers and vows to Wen Chang seem to have been equally efficient in healing disease, in saving people from drowning, in obtaining literary honors, in assisting women in child-birth, in giving offspring to the childless and in securing promotion in office.

The following are ten prohibitory rules for conduct:—

1. If there were no parents, you could not be born; if there were no rulers, there would be no individual liberty. You ought to perfect yourself in faithfulness and filial piety, so as to requite favor. *Thou shalt not disobey.*

2. Without benevolence, there would be no rest of heart; without leniency, you cannot reach the masses. You ought to enlarge your liberality, so as to benefit and assist the greatest number. *Thou shalt not be cruel.*

3. Without sincerity, it is impossible to perfect the heart; without faith, it is impossible to trust men. You ought to put away fickleness and deception, so as to preserve the heaven-born truth. *Thou shalt not deceive.*

4. Without propriety, how shall you guard your person; without uprightness, how shall manners be corrected. You ought

to walk according to precedent, and from this set in order great matters. *Thou shalt not be reckless.*

5. Without modesty, you cannot protect the person; without chastity, you cannot rise to respectability. Drill yourself in purity, so as to become of respectful bearing. *Thou shalt not covet the unclean.*

6. Without broad views, you cannot extend virtue; without severity, you will not be able to govern. You ought to enlarge your estimate of others, so as to incite them to self-control. *Thou shalt not be overbearing.*

7. Without diligence, there is no skill in occupations; without perseverance, there is no perfecting of labor. You ought to think of being thoroughly aroused, as though time were to last forever. *Thou shalt not be idle.*

8. Without abstraction, there could be no massing of principles; without the practical, there is no approach to happiness. You ought to be respectful and obliging, so as to keep up the original fund of good spirits. *Thou shalt not be fickle and trifling.*

9. Without seclusion, there is no collecting of the thoughts. You ought to observe seasons of quiet retirement, in order to nourish the essential powers. *Thou shalt not hurry or be boisterous.*

10. Without harmony, you cannot be even-tempered; without gentleness, you cannot act well. You ought to cultivate leisurely thoroughness, so as to put away perversity. *Thou shalt not angrily persecute.*

BEING IN SYMPATHY WITH PARENTS.

Vols. 5, 18—Cautionary Precepts.

All who are children should require the sympathy of parents.

Think of this body, the bones of which come from the father, and flesh from the mother. If one pore of the skin or one hair of the head is injured, the parents suffer, and how can the son be happy?

The heart is the lord of the body, the complete harmony of the whole is from the parents. One unfilial act is losing the parental source. Filialness, the head of all duties, takes its rise in the heart. Give attention to parents when they are asleep; awake, in cold and heat, and reverently at all times anticipate their wants. Whenever you do anything think of comforting your parents. When you speak a word, think of telling your parents. Pay attention to the countenance of your parents. If they are pleased I yield to them; if they are sad, I must dispel the sadness. If I go out, I must tell them, lest I do something bad and bring them misfortune; if I return, I must tell them, lest my bad reputation should grieve

them. Break away from bad habits, and constantly be in great fear of offending. Though not daring to sin by word or deed, yet beware, lest you sin in thought and deceive your parents, and lest your heart-sins involve your parents also.

I have hands and feet, which are the same body with that of my parents; step-brothers are also included in the heaven-born relationships. Beware, lest by quarrelling I injure and divide the parental body. Uncles and grand-fathers are from the same root, and the ancestral tribe is one family. Beware, lest by strange separations I wound the bones and flesh of my parents.

The ancestors are my progenitors. Beware, lest by failing to serve them I rebel against the filial thoughts of my parents.

Grand-children are my posterity. Beware of neglecting to instruct and rear them, lest I break the parental line of succession. The duties of husband and wife are those of son and daughter-in-law. Beware of a breach of peace causing my parents to be uneasy.

I have blood relations, who are related to my parents. Beware of loosing the accustomed good feeling toward them, thus disturbing the peace of parents.

There are rulers above me, who are under the control of my parents. Beware of being unfaithful, lest my parents on account of it disobey.

Beneath me are the common people and other creatures that were reared at the same time with my parents. Beware, lest by not pitying them I damage the happiness of my parents. Outside I have friends who are companions of my parents. Beware, lest by breach of faith I destroy parental friendships.

My teacher is law to me, who has also been admonished by my parents. In serving him, beware of omitting what is right, lest he should disobey the instructions of my parents.

Robbers and fortune-tellers were avoided by my parents. Beware, lest by careless alliances I come into opposition with the purpose of my parents.

In the 29th chapter we have an account of the ghosts of pestilence and the charms and incantations used in destroying them. A note tells us that it is very important to know the name of the ghosts, as by thrice calling the name of a ghost he is destroyed.

The East has a ghost called Chang Yun-peh, whose form is like a rabbit's head. He rules the yellow-pestilence of spring-time, caused by the miasm from rotten wood.

In the South there is the ghost Liu Yun-dah, taking the form of a tiger's skin. He brings the red pestilence, malignant fevers of summer, arising from the miasm of fire.

In the West there is the ghost Chao Kong-ming, in the form of a rooster's comb. He brings the diseases of autumn—the white pestilence—the miasm of decayed metal.

In the North there is the ghost of the black pestilence, called Chong Z-siu, in the form of a crow. He brings typhoid fevers, the miasm of dirty pools.

In the middle region there is the ghost of the yellow pestilence, called Swen Nyih, in the form of a donkey's head. He brings diseases of the four seasons, arising from the miasm of ordure (notice that this ghost rules the year through).

A calendar is appended, giving place of ghost on certain days of the month and the time of day when he arrives and departs.

The following is a formulary for cursing a ghost—"I know your name; I know your surname. If you do not go, let the thunder-god destroy your form—*An-kyih-ling, An-kyih-ling*—I adjure thee to come quickly and remove this baneful poison, and destroy this yellow misfortune, and punish these fierce sprites and cast out utterly this pestilence. If you resist my orders you shall, by one thunder-clap, be changed into a cloud of dust. Heed this as promptly as you would an imperial mandate."

Pills for expelling ghosts are used freely. Possibly the idea that foreigners give medicine to inquirers to make them willing to join the Church has its root here.

The ingredients called for are as follows—"Yellow lotus, skull-cap, yellow cypress, becho-nut, liquorice, fragrant aconite, sweet basil, one ounce of each. These must be pulverized on the day of the autumnal equinox. Then boil a strong decoction of two ounces of sliced rhubarb and strain. Boil this liquor to a thick syrup and mix in the above ingredients and make up into pellets, coating with cinnabar and hartall, giving a final coating of gold foil. Take one pill for a dose, washing it down with cold water."

The work contains a large number of charm characters, which resemble somewhat the human form. A circle near the bottom is used for writing the name of the ghosts to be exorcised. The names are written one upon another in this circle, and then blotted out with ink, signifying that the evil spirit has been destroyed.

The lot-cup (Ts'ien-tung) used in worshipping Ti-kyüin contains 97 bamboo slips, one for each of the transformations. These are numbered to correspond to printed slips kept by the priest, containing answers to prayer.

No. 1 is approximately translated as follows—"Life's affairs are like flowers falling by the stirring winds. In the three thousand worlds man's life is endless. Clearly discriminate and remember

that returning home is like a dream. You will still be detained three years east of the river Cheh (? live three years longer.)"

These answers are purposely made exceedingly vague, so as to admit of any explanation suited to the condition of the worshipper. The skill of the priest is called in to get some meaning out of these senseless enigmas, and herein they lie in wait to deceive the ignorant.

Passing by a mass of minutiae in regard to the mode of worshipping Ti-kyüin, we come to the last volume, which contains a treatise entitled, "Important principles for subduing and controlling the subjective and objective, so as to secure complete repose."

Chap. I—*Motion and Rest*. (動靜).—In motion, rest; in rest motion. Motion then rest, rest then motion. Motion and rest at the same time. Rest and motion without loss. Loss necessarily implies motion and rest. But how can we have rest without motion, or motion without rest? The more motion, the more rest. If motion is continued, the rest will be continued. Motion and rest is certainly motion and rest.

Chap. II—*Sincerity and Clearness* (誠明).—Sincerity is clearness, clearness is sincerity. Repeated sincerity is necessarily clear; repeated clearness is necessarily sincere. Sincere clearness must be sincerely clear; clear sincerity must be clearly sincere. Without clearness there can be no sincerity. You must be clear, then you will surely be sincere. Clearness is the same as sincerity; sincerity the same as clearness. Clear clearness is clear sincerity; sincere sincerity is sincere clearness.

Chap. III—*Diligence and Perseverance* (勤恒*)—Perseverance must be diligent. By diligence you may persevere. The persevering are diligent; the diligent are persevering. If there be persevering diligence, the perseverance is diligence; if there be diligent perseverance, the diligence is also perseverance. If perseverance is not diligent, it is not perseverance; if diligence is not persevering; it is not diligence. Diligence is the diligence of perseverance; perseverance is the perseverance of diligence. Therefore persevere diligently and diligently persevere.

Chap. IV—*Relationships and People*.—If there were no relationships, how could there be the people; if there were no people, how could there be relationships.

People are relationships, relationships are people. The people do not get outside of the relationships; the relationships do not get outside of the people. People are relationships; relationships are people. How can the people be separated from the relationships, or the relationships from the people.

* This chapter is especially suitable for learners of the Chinese language.

Chap. V—*The Mind and Spirit*.—If there was no spirit, could there be mind? if there was no mind, could there be spirit? The spirit is the spirit in the mind; the mind is the mind in the spirit. The spirit is in the mind, and the mind is in the spirit. The mind and spirit are called different names, but are really one mind-spirit.

An interesting commentary on this Chapter I have translated as follows—Theories of mind and spirit are not new. The union of emptiness and air (虛 and 氣) is called spirit (性). The union of spirit with consciousness (知覺) is called mind (心).

The mind has its beginning in the spirit; the spirit is completed in the mind. The spirit precedes the mind. All that is unchangeable belongs to a later period. The spirit alone belongs to a former period. The spirit was complete before the mind, and yet is bestowed with the mind.

Without the spirit the mind is not intelligent. The mind is the abode of reason (理). As to what is said of the mind completing the spirit, the latter is not conscious of being governed by the mind. The spirit does not act, but the mind acts. The spirit is silent and unmoved; the mind is moved upon and comprehends. Hence righteousness, benevolence, propriety and knowledge have their source in the mind. Is not the spirit in the mind?

The spirit is unconscious. The mind is self-conscious. By meditation and repose the spirit is perfected. Is not the mind within the spirit?

Though the spirit precedes the mind, it yet dwells within the mind. Though the mind came after the spirit, it yet is within the spirit.

Though you distinguish one by the name mind and the other by the name spirit, still you must first have mind, then you may nourish the spirit, and nourishing the spirit must come from using the mind. Therefore mind is not spirit, and yet they are united; spirit is not mind, and yet spirit and mind harmonize. So after all they are really one and the same.

Chap. VI—*Purity and Peace* (清寧).—Heaven is pure, earth is peaceful. The pure will certainly be peaceful; the peaceful will certainly be pure. If the purity be continued it is lasting purity, and out of it arises peace. If peace be continued it is lasting peace, and within it abides purity. Ever increasing purity is ever increasing peace. Pure peace is peaceful purity.

Chap. VII—*Ghosts and Men* (鬼人).—This, as may readily be seen, is the most remarkable of the series. As the Chinese are most sincere believers in ghosts, we might expect something more

than ordinary in their ghostology, and we are not disappointed, as appears from the following translation :—

A ghost is the corrupt part of man, and man is the pure part of a ghost.

A man can be a ghost, and a ghost can be a man. The man and the ghost are mutually related. Why separate man and ghost?

The ghost becomes a man, then man must become a ghost.

If a man does not become a ghost, he will surely be able to perfect manhood.

It is difficult for a ghost to become a man, because it has fallen to ghosthood, and because it has lost manhood.

A man is a ghost ; a ghost is a man, but all men are not ghosts. neither is every ghost a man.

COMMENTARY.

In the universe there is only one producing energy, which is either collected together or scattered. The sun comes out and growth stops, and the energy comes together producing form. The sun goes down and the energy is dissipated, because the perfect must return to its source. For this reason the ghost is the vapor of *ying*, which is impure; and when the *yang* in man ends, and the *ying* is complete, he must become a ghost.

Man is the vapor of the *yang*, which is pure. When the *ying* of the ghost reaches its limit, the *yang* arises, and he must become a man. The impure part of man descends to become ghost. This is what is meant by a man becoming a ghost.

The pure part of the ghost ascends and becomes man, that is, "a ghost may become a man." Given a certain kind of man and he will become a ghost; given a certain kind of ghost and he will become a man.

If it is a man, he is the beginning of a ghost ; if it is a ghost, it is the winding up of a man. What need is there for distinguishing one from the other? When the vapor in the man rises and does not depart, he continues to breathe without difficulty. But if he lives a hundred years, he cannot escape dying and becoming a ghost. Is not the doctrine that if a ghost becomes a man, the man must become a ghost, established?

But there are men who do not become ghosts. Those who can be respectful without feeling ashamed, who can be submissive without deception, who can obey to perfection the rule of life and are able to preserve their natural force unabated, secretly cherishing growth, will become Buddhas or Genii and not ghosts. The ghost may become a man, but why is it said to be difficult? It is certainly because of the fall of the ghost. When it was a man, it was

depraved and stingy, breaking over laws and relationships, and thus became a fallen man; then it became a fallen ghost. It must certainly make for itself a million merits before it can return to manhood. *Here lies the difficulty.* When it says, a man is a ghost, a ghost is a man, it means that the two change places with one another. Since if man fulfills his manhood, he rises above the common level and does not stop with manhood; how then can he become a ghost again? If a ghost is unable to escape from ghosthood, he continues a ghost, till finally his identity is destroyed; and if he gets so low that he cannot be a ghost, how can he become a man again? The dividing line between man and ghost may be in a single thought or in the smallest possible transgression.

How dare you then be careless!

This chapter points out the road to perfection, which leads men upward. Will they still fall away and become ghosts? Who, except *men*, are able to fully observe the above lessons?

Begin with the doctrine of motion and rest, practise sincerity and clearness, be strong in diligence and perseverance, perfect yourself in the human relationships, correct your mind and spirit, fulfill the ends of purity and peace and have a reverent fear of men and ghosts, and you will find a pure and peaceful road to the end."

CONCLUSION.

What insight into Chinese modes of thought and Chinese religion and morality do we get from reading such a book as this?

1. We are struck with the unbounded credulity of the Chinese and the lack of anything like a love for the truth. There is nothing too absurd for them to believe, and nothing too false for them to defend. The authors of these writings profess to reconcile all the vagueries of the three religions and claim for them equal respect and credence.

There is an utter disregard of historical accuracy; facts, so called, being manufactured wholesale. Many of the imperial edicts, purporting to have been written by former Emperors are, as we have strong reasons to believe, pure forgeries, hatched out of the fertile brain of unscrupulous scholars and incorporated in this collection without the least compunction of conscience.

2. We find no god here, but deified man or deified nature. Heaven, earth and man are the three highest powers known to the Chinese. Their cosmogony is a jumble of words which begins with chaos and ends in confusion. The absence of the logical faculty and a painful lack of discrimination are conspicuous features in all their discussions.

3. As in most Chinese literature, so here, the staple commodity is the threadbare subject of filial piety. This is the one centre around which all thoughts revolve. It is filial piety hashed and rehashed and served up in the same tasteless humdrum way from the days of Yao and Shun to the present. The chief end of man is (according to Chinese notions) to worship *his parents*, that his parents may enjoy *him* forever. I wonder that there is a boy or girl in China who does not hate the very mention of filial piety.

4. We notice that the "Wen-chang Ti-kyün," around which these 18 volumes of fable and falsity, vanity and vaguery, are grouped, is the patron saint of the Chinese literati, the men who turn up their noses at Western philosophy and ethics and religion as being beneath their high-toned natures to investigate.

5. We may well be thankful that in preaching Christ to this people we do not follow cunningly devised fables, but a system of truth that shines out clear as the sun at noon-day, a light which is able to dispel the thick cloud of intellectual and moral darkness which hangs like a death-pall over China's millions.

We need not be ashamed of the gospel regarded simply as a system of philosophy. It is the only wisdom that can satisfy an inquiring mind, and its Christ crucified, the only way of peace and purity. And we will continue to preach it till the "shadows flee away."

"And when the autumn winds blow bleak
And the autumn moon grows pale
Then the true Christ we find to be,
"Not a mere passing guest," but one who leads
On forever; nor yet in endless circles bare
But through fields of thought untold
Ever changing, EVER NEW, EVER GLORIOUS."

The Archimandrite Palladius.

A BIOGRAPHICAL NOTICE.

THE unveiling of a statue is often an occasion for bringing into view the facts of the life of its subject. A monument less perishable than marble has just been erected to the memory of this eminent scholar, on the completion of his dictionary by Mr. Paul Popoff, First Interpreter to the Russian Legation in Peking. It is a large work of over twelve hundred folio pages, and sixteen years of life, eight for each of its author's, are embodied in it. It was printed at the press of the Imperial College in Peking; Russian type, paper and compositors being imported for the purpose,

and the expenses being defrayed by the Russian Government, which finds its interest in promoting the learned labors of Russian scholars.

It was Mr. Popoff's privilege to accompany the Archimandrite on his homeward voyage, twelve years ago, and by kindly services to comfort the last hours of the distinguished missionary. The unfinished dictionary he accepted as a kind of legacy, and instead of appropriating the labors of his predecessor, as some would have done, we see him consecrate eight years of toil to the completion of the task, and then with noble disinterestedness ascribe the whole honor to the original author. Filial piety may wrong itself, but the world, when informed of the facts, will not be unjust in its judgment. While honoring the memory of him who laid the foundation, it will not forget what is due to the architect who completed the superstructure. *Finis opus coronat.* With the general learning of the one are combined special studies of the other, which result in a complete whole, the value of which Russians only can properly appreciate. Though both names appear on the title page, Mr. Popoff accepts for himself the humbler office of editor, conceding to Palladius the honors of authorship; prefixing to the work a copy of his likeness, and devoting a long introduction to a narration of the facts of his life.

It is from this introduction that I derive the contents of the following pages. The easy task of abridgment I undertake with the more pleasure, as for many years I enjoyed the friendship of the worthy man whom they commemorate. I first met him in 1858 at Tientsin, during negotiation of the treaties, when he was acting as special interpreter for the Russian legation as I was for that of the United States. He was ten years my senior, and in my youth and inexperience I looked up to him with great reverence, a sentiment that was augmented rather than diminished by the more intimate acquaintance of succeeding years.

Among the Russian sinologues of recent times, says Mr. Popoff, one of the most prominent places belongs to the Archimandrite Palladius, late chief of the Ecclesiastical Mission in Peking.

His laic name was Petre Ivanovitch Koporoff, and he was born on the 17th of September, 1817, in the province of Kason, where his father was a parish priest. The young Petre, having received the elements of a sound secular education, resolved to enter the service of the Church, and with this view obtained admission to the Ecclesiastical Seminary of Kason. Here he soon distinguished himself, and as a reward was sent to pass the last year of his curriculum at the Theological Academy in St. Petersburg. Just

then the twelfth mission to China was in process of organization, and Petre Koporoff, whether from zeal for the propagation of the faith, or from a desire to advance his Oriental studies, it is not easy to say, expressed a wish to join the mission.

Becoming a monk, he took the name Palladius and arrived in Peking in September, 1840. Here he gave himself to unremitting study, and being possessed of unusual powers of acquisition his attainments were prodigious. In the department of Buddhism alone, as Professor Wassilieff informs us, he read through no fewer than 750 volumes of Chinese books, comprising in fact the entire literature of the subject.

Owing to his extraordinary proficiency in learning, taken in connexion with other high qualities, Palladius was selected as a candidate for the headship of the next decennial mission.

Returning to Russia, he was raised to the dignity of Archimandrite in June, 1848, and arrived in Peking as chief of the new mission in October, 1849.

Here he labored with exemplary fidelity for ten years, winning fresh distinction in his three-fold character of ecclesiastical chief, diplomatic representative and Oriental scholar. By recommendation of the Foreign Office, His Majesty the Emperor of Russia conferred on him an order of St. Anne of the second class, and that of St. Wladimir of the third class, together with a life pension of 2,000 roubles.

Such was his reputation as a scholar and as the successful chief of a mission which required tact and ability that he had before him the most tempting offers of ecclesiastical preferment. The dignity of Bishop was in fact offered to him, as also the post of superior in one of the richest of Russian monasteries, but averse to pomp and splendor and perhaps fearing that they would withdraw him from his favorite studies, he declined both.

In August, 1860, he was appointed chaplain to the embassy in Rome, and during the four years spent in the eternal city, he not only mastered the Italian language, but spent much time in studying the antiquities of the Christian Church. The results of these investigations appeared in a series of letters published in the pages of a Russian Ecclesiastical Review. A jewelled cross from the Imperial cabinet was conferred on him as a mark of approval of his services in Rome.

Meanwhile the period having come round for a new mission to China, the position of chief was offered to Palladius and by him gladly accepted; his choice of a post no higher than the one which he had held ten years before showing how strong was his attach-

ment to the mission. On its religious side it fulfilled the aspirations of a pious soul, while in its scientific aspects it presented invaluable facilities for extending his Oriental studies.

It was in April, 1865, that he entered Peking for his third mission, and there he remained, with one brief interval, for thirteen years, until age and infirmities compelled him to vacate his post to return no more. The interval referred to was a voyage of exploration, in 1870-71 through the Manchurian provinces of the North-east. Undertaken at the instance of the Imperial Geographical Society of Russia, its results in respect to ethnography and archeology were deemed so important that he was awarded a medal by the International Congress of Geography in Paris in 1875. "The rest of his sojourn in Peking" (from the spring of 1871), says Mr. Popoff, "was devoted almost exclusively to his Chinese-Russian Dictionary—a work which he regarded, not without reason, as a resume of his knowledge of China, acquired by more than thirty years of patient labor. The hand of death which struck him at Marseilles, on his homeward voyage, in the spring of 1878, left the undertaking far from complete. It fell to my lot to finish it, as it had fallen to me to close the eyes of this corypheus of sinology."

As to his character, its leading features show themselves in the preceding outline—an insatiable thirst for knowledge, indefatigable patience in the pursuit of it and conscientious devotion to the duties of his office; but it may not be out of place to add a few words on the same subject.

His spiritual charge consisted chiefly of a small colony of Christian Tartars brought to Peking by the Emperor K'anghi from the town of Albazin, much as the tribes of Israel were carried away by their Babylonian conquerors. It was this colony that gave occasion for the Ecclesiastical Mission, and it was adroitly used by the Russian Government as a means for keeping up diplomatic relations with a shy and exclusive neighbor. Not only did the Archimandrite Palladius show himself a good pastor in providing for the spiritual wants of his flock; he was freehanded and liberal in giving them material aid whenever it was required. A tablet to his memory, suspended in their Church and bearing the inscription 以永終譽, attests their gratitude.

"He was," says Professor Wassilieff, "a man of the utmost modesty. Discreet and kind he treated everybody with Christian indulgence; never condemning anybody and never roused to fanaticism. In a word he was a man whom it was impossible not to love and respect."

Holding a high place in the affections of his own countrymen, he was esteemed and loved by many of other nationalities, and the representatives of other nations sometimes sought his advice on questions of diplomatic importance.

It only remains to append here a list of his principal writings:—

1—*A Life of Buddha*, published in 1852, and afterwards translated into German. It contains a masterly sketch of the philosophic doctrines of India, contemporaneous to Buddha, showing how the doctrines of that great reformer were derived from teachings and conditions anterior to his time.

2—*A Historical Sketch of Ancient Buddhism*.—This is a sequel to the preceding. It presents the reader with a general picture of Buddhism from the death of Buddha to the time of Christ, comprising a period of about six centuries.

3—*An Ancient Mongol Account of Genghiz Khan*.—This is a translation from the Chinese of a very rare book—*Yuen-ch'ao Mishi*—or “Secret History of the Yuen Dynasty.”

4—*An Ancient Chinese Account of Genghiz Khan*.—This is a translation of a rare manuscript containing a biography of the famous conqueror.

5—*Ancient Traces of Christianity in China*.—Besides giving an account of the Nestorian Christians under the three dynasties of T'ang, Sung and Yuen, the author supplies much valuable information as to the Guebers, Manicheans and Jews in China.

Besides the above works, a number of important articles of less extent may here be mentioned:—

1—*Journey of Ch'ang-c'hun, a Taoist monk, to the Court of Genghiz Khan*.

2—*Trade Routes across China and her Dependencies*.

3—*My Peking Diary—a Record of Events connected with the signing of the Treaties of Tientsin*.

4—*Mohammedans in China*.

5—*The Road from Peking to Blagoveschinsk*.

6—*Elucidations of Marco Polo's Travels in North China*.

7—*Historical Sketch of the Usuri Country*.

8—*A Week in a Chinese Temple*.

“This little narrative,” says Mr. Popoff, “exhibits the author's powers of narration to great advantage. Clothed with poetic charms, yet truthful and simple, it gives us a vivid picture of Chinese life and superstition.”

In looking over this double list it is impossible to repress a sigh of regret that the most of these works remain locked up in the Russian language. Would it not be a meritorious performance for

some Russians from the shores of the Baltic to put them into German and so render them accessible to the rest of mankind?

The Dictionary, which he left unfinished, is after all the *magnum opus* of the Archimandrite's prolific pen. Mr. Popoff gives a formidable catalogue of native and foreign dictionaries on which the joint authors have drawn for assistance, and adds that "not one of them gives as such complete, exact and full definitions of all terms connected with the three great religions of China as does this work of the lamented Archimandrite."

In bestowing eight years of patient labor on the completion of that work, Mr. Popoff has not merely erected a monument to the sainted missionary, but added much to his own reputation, and done honor to his country. Happy the author who finds for his literary executor a man of like mind; capable, conscientious, laborious, and far more solicitous to lay immortelles on the tomb of the departed, than to gather fresh laurels for his own brow!

W. A. P. M.

Pearl Grotto, near Peking, 6th August, 1889.

Chinese Law on the Ownership of Church Property in the Interior of China.

BY REV. GILBERT REID, M.A.

(Continued from page 426.)

Section II.—Special Limitations to the General Right.

The political favors that have accrued to missionary work in China are in one sense the outgrowth of international relations, while in another sense they have been the generous action of the Chinese Government, passing even beyond the original and strict interpretation of the Treaties. Of all the nations where extra-territorial jurisdiction has prevailed, we doubt if any has granted as many favors to foreigners as the China of to-day. Not even has Japan under the same condition allowed an equal degree of liberty to foreigners to reside in the interior and purchase property at their pleasure.

Acknowledging the general good attitude of the Government as such towards Christianity, or merely the phase of the ownership of ecclesiastical property, we must likewise observe the many obstacles which stand in the way, some of which are legal restrictions, while

others may be only an ignorant misconception, an ingenious subterfuge or a clever equivocation.

As a minor matter of consideration, we will first notice that foreigners in wording a deed for the transfer of property should, under certain circumstances, avoid the words "sell" and "purchase," if only used by themselves. To be sure the legality of the use of such words is beyond all doubt at present, both from the official statements of the Tsung-li Yamên and from the many precedents of the past; and yet there are certain innate prejudices of the people and the Throne that come athwart this liberal understanding. In the ancient sense of China all the land was understood as belonging to the Emperor, while the people were only the tenants. Hence in an ancient book it is said, "All in the empire is the king's land."* In the Chinese code of laws,† though the one word to "sell" is sometimes used, more often there is coupled with it the word to "lease" or "mortgage."‡ In the Treaties this feature is still more noticeable. While the Russian Treaty uses the word to "purchase";§ the British Treaty uses the word to "hire" or "lease";|| the American and German Treaties to "rent" and to "hire" or "lease";¶ and the French Treaty, even in its famous clause, the two words "lease" and "purchase" joined together.** Hence the missionary at times may well adopt an expression which gives no offence, and yet may mean in actuality as much as a stronger expression. One may even adopt the phrase "perpetual lease,"†† and add the words "for a possession forever,"‡‡ certainly a strong enough expression for even the most orthodox. Also as a slower method one may take a lease of a piece of land for a certain number of years, with the agreement that when redeemed, not only the original price shall be restored, but also compensation be given for all expenses in the erection of buildings; and then, when the original owner cannot redeem or is unwilling to redeem, a new deed may be made out for actual sale, this being a regulation of the Chinese code.§§ In case a missionary is more anxious for residence in an important place united with peace and goodwill, it is oftentimes more advisable to rent than purchase, at least until the sanction and support of the officials or gentry are secured. In fact we believe that missionary work should frequently be prosecuted

* 普天之下莫非王土。

† 大清律例。

‡ 典賣。

§ 置買地畝。

|| 租地。

¶ 租賃民房或租地。

** 租買田地。

†† 永遠典租。

‡‡ 永遠爲業。

§§ 例云若賣主無力回贖許覓中公估找帖一次另立絕賣契紙

more slowly rather than energetically, at least in the matter of property speculations. When, however, a favorable opportunity comes, there should then be no hesitant move, but action determined, as well as moderate and reasonable. The Church merely waits to enter the open door, whatever be the time or the circumstance.

A still more important limitation, and of great resource to the Chinese, has been Article XII. of the American Treaty of 1858. There are five points capable of supporting the anti-foreign and conservative spirit. First, there is the clause, "citizens of the United States, residing or sojourning at any of the ports open to foreign commerce"—a clause which grants no right to Americans in the interior. Secondly, there is the clause, "shall be permitted to rent houses and places of business or hire sites"—a clause which grants no right to *purchase* property. Thirdly, there is the clause, "some objections offered on the part of the inhabitants"—a clause which places power not merely in the hands of the adjoining neighbours, but of any or all of the people of the place. Fourthly, there is the clause, "respecting the place"—a clause which in Chinese plainly yields to the geomantic superstitions of the Chinese.* Fifthly, there is the clause, "shall not unreasonably insist on particular spots"—a clause which places the foreigner in the attitude of apparent illegal resistance, if objections are raised by the inhabitants of the place.†

These clauses have frequently been incorporated in anonymous placards in the interior, not only where Americans have been concerned, but also as the strongest means for resisting the missionaries of other countries. It is evident that if missionaries relied for action on the apparent meaning of this one Article, they would be limited to the ports, and that, too, in a very restricted sense. How is it, then, that Americans as well as others are found in so many places away from the ports, and are successful in the location of residence and the purchase of property? To understand this anomaly, we offer a few explanations on the bearings of the Article to-day.

First, American missionaries do not rest their action on this Article at all, but on Article XXX., which insures that "should China grant at any time to any nation any right, privilege or favor," "such right, privilege and favor shall at once freely enure to the benefit of the United States." Since the Treaties of China with other powers, or the special negotiations that have been made, contain no such restrictions to missionaries, but rather the most liberal toleration, it is evident that Americans participate in all such advantages. Secondly, while the Article refers only to the ports of trade, there is no clause prohibiting Americans from residence in

* The last two clauses read—碍民居不關方向.

† The clause reads—勿許强租硬占.

the interior. Thirdly, it is plain that as foreigners utterly disbelieve in any geomantic influence, no such idea could really have been intended in a Treaty, especially where two learned missionaries like Drs. Williams and Martin were acting as interpreters. Hence the English rendering contains no such idea, and the Chinese phraseology need not necessarily be confined to that idea but may merely be a concise expression concerning the bearing of the location. Fourthly, it is clear that if objections are raised, they must be reasonable and must in some way concern the real welfare of the people. Hence the Chinese expression literally translated reads, "if there is no hindrance to the dwellings of the people." If the people remain as before uninjured, the basis for objection would be no other than that of mere personal feeling. Hence the Treaty of Norway and Sweden, Art. XVII., while in many points the same as the American Treaty, yet in one particular makes a change, reading thus: "Having due regard to the feelings of the people."* This leads us to make the fifth explanation, viz., it was evidently intended that Americans in purchasing property should consider the feelings of the people. This is implied in the expression, "shall not unreasonably insist on particular spots," as well as in the general tenor of the whole Article. But granting this, it was never implied or supposed that the duty of considerate and courteous action rested only with the foreign guests. Hence immediately after the expression above cited occur the words, "but each party shall conduct with justice and moderation."† If one party fails to carry out the compact by acting immoderately, it is by no means improper for the other party to maintain an unyielding position, until the feelings of both parties are fairly considered. On the other hand the French Treaty of 1860, Art. VI., grants the missionaries the right to purchase and build "at pleasure."‡ A similar idea occurs in the German and Spanish Treaties.§ Even the Treaty with the United States of 1868 recognizes "free immigration" "for the purposes of curiosity, of trade, or as permanent residents."¶ Americans, therefore, while legally insisting on the rights that accrue to them from similar rights accruing to others, need never resent the principle of the earlier Treaty of 1858, though doubtful perhaps of its particular phraseology.

A third limitation to foreign missionaries in the purchase of property is that mentioned in the previous section, viz., that all property purchased in the interior of China must not be purchased in the name of foreigners, but in the name of the Church. To be sure

* 體察民情擇定地基

† 務須各出情願以昭公允

‡ 租賃田地建造自便

§ 皆聽其便

¶ 或願常住入籍或隨時來往聽其自便不得禁阻

there have been cases where foreigners in their own name or in the name of a foreign Church or society have succeeded in purchasing property, but this was probably due to the ignorance both of the foreigner and the local official, each alike knowing that some right existed, but not knowing the special regulations. These regulations, as agreed upon by the Tsung-li Yamên, have already been published by H. E. Li Hung-chang in a very valuable book containing the chief law and law-cases of China with foreigners, a book which is largely used by high Chinese officials as a guide in the management of foreign affairs.*

A fourth restriction is the requirement to inform the local official.† In accordance with the agreement of the Tsung-li Yamên with the French Minister in 1865, this duty rests with the seller and prior to effecting the sale. That this part of the agreement has frequently been neglected by missionaries, it is needless to prove. In Peking, resting under the shadow of the Legations, the deeds are even unstamped, nor are the officials informed even after the sale. That there are some who still oppose all consultation with officials in the matter of securing property, is also true. That there are oftentimes obstacles placed in the way for securing property, when once an official is informed, is already current knowledge. Nevertheless, we are inclined to think that as our right to live in the interior and prosecute our work as missionaries has been so magnanimously granted us by the Chinese Government, we should not ignore a particular regulation, merely because in certain cases we may apparently be frustrated in gaining our desires. Our work is more that of teaching truth and practicing righteousness, than that of securing property. In accordance with the French Treaty of 1858, Art. X., the Treaty with Norway, Art. XVII., and the Austrian Treaty, Art. IX., the local official and the Consul are to consult together about the site and purchase of property at the ports. So in the interior, the missionary either by letter or interview should first consult with the officials, and at least secure the general sanction. Such a matter can oftentimes be better accomplished by the missionary than by any native willing to sell. Acting on such a basis there are several advantages: first, the action would be in accordance with law and more creditable to the honesty of the missionary; secondly, in case of opposition and litigation there would be the greatest probability of ultimate success; and thirdly, though engaged in an unpleasant task, there yet would be a rare opportunity from first to last to urge with the most influential the demands of fairness, reason and propriety. For missionaries to make

* The title is—通商章程成案彙編.

† 賣業之人須令於未賣之先報明該地方官請示應否准其賣給.

laws of their own and ignore the clear demands of "the powers that be," merely to 'get ahead' of officials and people in the purchase of property, is to our mind a short-sighted policy, and not for the ultimate good of religion or the honor of foreign diplomacy.

Closely connected with this regulation is the prohibition of a sale that is clandestine.* While the principle just stated requires that the seller of property shall first report for action to the local official, the principle of the law-code of China requires that on completing the sale, the case shall be reported to the official, the deed stamped, the proper fee paid, and the name recorded on the registry for the payment of the taxes in the future.† To purchase property without the knowledge of the official is contrary to strict law, and is liable to punishment. The offence is supposed to be of two kinds, one against the official for not paying the fee required for a stamped deed, and one against the people for not paying in person the regular taxes of the land. In a great many places a custom prevails of transferring property by an unstamped deed (one called a white deed), the taxes still to be paid by the original owner; but such a custom hardly indicates a permanent transaction or an out-and-out sale, and still less so when tried by the foreigner. If the transaction is to be still more secure, it is advisable to follow the general custom, though incorporated in no written law, that he who wishes to sell a property shall first give the refusal of it to the original owner, then to his own relatives and adjoining neighbours, and in case all decline to purchase, that he should gain their consent to sell to outside parties. Still further, though not absolutely necessary, it is well, if possible, to secure from the leading relatives and adjoining neighbours not only a general consent but a consent for the particular transaction. The greater the support, the more probable the success.

With the prohibition of a clandestine sale there is closely linked the prohibition of a sale by fraudulent appropriation.‡ The fraudulent act as noted in the code is of nine kinds: first, the sale of property belonging to another person; secondly, the exchange of one's worthless land for the good land of another; thirdly, the encroachment on land or houses belonging to another; fourthly, the insertion in the deed of a fictitious price; fifthly, the sale of official or Government property; sixthly, the sale by an individual of land used as a family burying-ground; seventhly, the sale of land set apart for the use of ancestral sacrifices; eighthly, the sale of buildings used for a long time as an ancestral temple; and ninthly, the sale

* 不得經將己業私行賣給如有私賣者立加懲處。

† The commentary on the Code says—稅契者典買之契當報官照價納稅。

‡ There are three expressions used—盜買盜賣, 偷買盜賣, 盜買私賣。

of land set apart for charitable purposes.* Evidently from the use of the particular term there is an intimation of a crime somewhat of the nature of a theft, and from its association as well as its general character there is also implied the element of stealth. The only security is a stamped deed, showing on its face the rightful owner. Relying on the Treaties, the missionary is especially hampered by the clauses in the American Treaty; while relying on the distinctively native code, he is especially troubled by the dangers to fraud and stealth. In the one case it is only necessary to point out the real intent or present application of the Treaty clauses; while in the other it is incumbent that he avoid faithfully the particular illegalities indicated in the code. While he may not believe every charge of fraud that is raised against him; it is well amid emphatically a litigious people to build strong on every side his defences, and to rest his action not only on the authority but the very phrases of the law.

Such, then, are the leading limitations to the purchase of property by the missionary. The law in its general character, and as including the Treaties, edicts and special conventions, is all that missionaries may reasonably expect at present for the favorable prosecution of their work. The fault in China, as in many other countries, is not with the law, but with the execution of the law. Officials, while acting in the name of the Emperor, too often subvert his gracious will, over-ride the people, and resist the progress of reform, civilization and liberty. It is for the missionary not only to nourish the religion of prayer and praise, and to bring into the Kingdom new names and new adherents, but quietly to develop new forces of justice, truth and honor that may touch the plain practical issues of life; and here and there to bring into action that new and mighty life of a divine and yet human Christianity, that may reach out in buoyant and hopeful expansion for the security and awakening of China as a nation, and make the powers that be to be in reality the ordinances of God and the joy and enlightenment of the people. Oh !

“ If once all the lamps that are lighted
Should steadily blaze in a line,
Wide over the land and the ocean,
What a girdle of glory would shine !
How all the dark places would brighten !
How the mists would roll up and away !
How the earth would laugh in her gladness,
To hail the millennial day ! ”

*1 盜賣他人田宅。2 將己不堪田地換易。3 侵佔他人田宅。4 虛寫
價錢實立文契。5 盜賣官田宅。6 捏賣祖墳山地。7 盜賣祖遺祀產。
8 盜賣歷久宗祠。9 盜賣義田。

*The Contrast between Buddhism and Christianity.**

BY SIR MONIER M. WILLIAMS, K.C.I.E., D.C.L., LL.D.,

Boden Professor of Sanskrit in the University of Oxford.

(Reprinted by request.)

“IT is one of the strange phenomena of the present day that even educated persons are apt to fall into raptures over the doctrines of Buddhism, attracted by the bright gems which its admirers cull out of its moral code and display ostentatiously, while keeping out of sight all the dark spots of that code, all its triviality and all those precepts which no Christian could soil his lips by uttering. It has even been asserted that much of the teaching in the Sermon on the Mount is based on previously current moral precepts, which Buddhism was the first to introduce to the world, 500 years before Christ. But this is not all. The admirers of Buddhism maintain that the Buddha was not a mere teacher of morality, but of many other great truths. He has been justly called, say they, ‘the Light of Asia,’ though they condescendingly admit that Christianity, as a later development, is more adapted to become the religion of the world.

“Let us, then, inquire for a moment what claim Gautama Buddha has to this title, ‘the Light of Asia.’

“Now, in the first place, those who give him this name forget that his doctrines only spread over Eastern Asia, and that Mohammed has as much right as Buddha to be called ‘the Light of Asia.’ But was the Buddha, in any true sense, a Light to any part of the world? It is certainly true that the main idea implied by Buddhism is intellectual enlightenment. Buddhism, before all things, means enlightenment of mind, resulting from intense self-concentration, from intense abstract meditation, combined with the exercise of a man’s own reasoning faculties and intuitions. It was only after such a course of meditation that the so-called Light of Knowledge burst upon the man Gautama. It was only then that he became Buddha, the Enlightened One. We read in the *Lalita Vistara* that at the supreme moment of this enlightenment, actual flames of light issued from the crown of the Buddha’s head. Of what nature, then, was this so-called Light of Knowledge that radiated from the Buddha? Was it the knowledge of his own deep depravity of heart, or of the origin of sin? No; the Buddha’s light was in this respect profound

* This speech was delivered at a public Conference in 1888, and has been revised for the Institute by the author.

darkness. He confessed himself a downright Agnostic. The origin of the first evil act was to him an inexplicable mystery. Was it, then, a knowledge of the goodness, justice and holiness of an Omnipotent Creator? Was it a knowledge of the Fatherhood of God? No; the Buddha's light was in these respects also absolute darkness. Here, too, he acknowledged himself a thorough Agnostic. He knew nothing of the existence of any Supreme Being—of any Being higher than himself. What, then, was the light that broke upon the Buddha? What was this enlightenment which has been so much written about and extolled? All that he claimed to have discovered was the origin of suffering and the remedy of suffering. All the light of knowledge to which he attained came to this: that suffering arises from indulging desires; that suffering is inseparable from life; that all life is suffering; and that suffering is to be got rid of by the suppression of desires and by the extinction of personal existence. You see here the first great contrast. When the Buddha said to his converts, 'Come, follow me,' he bade them expect to get rid of suffering; he told them to stamp out suffering by stamping out desires. When the Christ said to His disciples, 'Come, follow me,' He bade them expect suffering. He told them to glory in their sufferings, to rejoice in their sufferings, nay, to expect the perfection of their characters through suffering. It is certainly noteworthy that both Christianity and Buddhism agree in asserting that all creation travaileth in pain, in bodily suffering, in tribulation. But mark the vast, the vital distinction in the teaching of each. The one taught men to aim at the glorification of the suffering body, the other at its utter annihilation. What says our Bible? We Christians, it says are members of Christ's Body, of His flesh and of His Bones, of that Divine Body, which was a suffering body, a cross-bearing body, and is now a glorified body, an ever-living, life-giving body. A Buddhist, on the other hand, repudiates, as a simple impossibility, all idea of being a member of the Buddha's body. How could a Buddhist be a member of a body which was burnt, which was dissolved, which became extinct at the moment when the Buddha's whole personality became extinguished also? But, say the admirers of Buddhism, at least you will admit that the Buddha told men to get rid of sin, and to aim at sanctity of life? Nothing of the kind. The Buddha had no idea of sin, as an offence against God, no idea of true holiness. What he said was, 'Get rid of the demerit of evil actions and accumulate merit by good actions.' This storing up of merit—like capital at a bank—is one of those inveterate propensities of human nature which Christianity alone has delivered men from.

"Only the other day I met an intelligent Sikh from the Punjab, and asked him about his religion. He replied, 'I believe in One God,

and I repeat my prayers, called Jap-jee, every morning and evening. These prayers occupy six pages of print, but I can get through them in little more than ten minutes.' He seemed to pride himself on this rapid recitation as a work of increased merit. I said, 'What else does your religion require of you?' He replied, 'I have made one pilgrimage to a sacred well near Amritsar; eighty-five steps lead down to it. I descended and bathed in the sacred pool. Then I ascended one step and repeated my Jap-jee in about ten minutes. Then I descended again to the pool and bathed again, and ascended to the second step and repeated my prayers a second time. Then I descended a third time and ascended to the third step, and repeated my Jap-jee a third time; and so on for the whole eighty-five steps. It took me exactly fourteen hours, from 5 p.m. one evening to 7 a.m. next morning.' I asked, 'What good did you expect to get by going through this task?' He replied, 'I hope I have laid up a great store of merit, which will last me for a long time.' This, let me tell you, is a genuine Hindu idea. It is of the very essence of Brahmanism and Hinduism. It is equally a Mohammedan idea. It is even more a Buddhist idea. Buddhism recognizes the terrible consequences of evil actions, but provides no remedy except the accumulation of merit by good actions as a counterpoise. The Buddha never claimed to be a deliverer from sin. He never pretended to set any one free from the bondage of sinful acts and sinful habits. He never professed to provide any remedy for the leprosy of sin, any medicine for a dying sinner. On the contrary, by his doctrine of Karma he bound a man hand and foot to the consequences of his own acts with chains of adamant. He said, in effect, to every one of his disciples, 'You are in slavery to a tyrant of your own setting up; your own deeds, words and thoughts in the present and former states of being are your own avengers through a countless series of existences. If you have been a murderer, a thief, a liar, impure, a drunkard, you must pay the penalty in your next birth; either in one of the hells, or as an unclean animal, or as an evil spirit, or as a demon. You cannot escape, and I am powerless to set you free.' 'Not in the heavens' (says the Dhamma-pada), 'not in the midst of the sea, not if thou hidest thyself in the clefts of the mountains, wilt thou find a place where thou canst escape the force of thine own evil actions.' Contrast the first sermon of Christ, 'The Spirit of the Lord is upon me, because He hath sent me to proclaim liberty to the captives, and the opening of the prison to them that are bound.' Yes, in Christ alone there is deliverance from the bondage of former transgressions, from the prison-house of former sins; a total cancelling of the past, a complete blotting out of the handwriting, that is against us; the opening of a clear

course for every man to start afresh ; the free gift of pardon and of life to every criminal, to every sinner—even the most heinous.

“But here, again, I seem to hear some admirers of Buddhism say:—‘We admit the force of these contrasts, but surely you will allow that in the law of Buddha we find precepts which tell us not to love the world, not to love money, not to show enmity towards our enemies, not to do unrighteous acts, not to commit impurities, to overcome evil by good, and to do to others as we would be done by?’ Yes, I admit all this ; nay, I admit even more. I allow that some Buddhist precepts go beyond corresponding Christian injunctions ; for the laws of Buddha prohibit all killing, even of animals for food. They demand total abstinence from stimulating drinks, disallowing even moderation in their use. They bid all who aim at the highest perfection abandon the world, and lead a life of celibacy and monkhood. In fine, they enjoin total abstinence, because they dare not trust human beings to be temperate. How, indeed, could they trust them, when they promise no help, no Divine grace, no restraining power ? The glory of Christianity is, that having freely given that power to man, it trusts him to make use of the gift. It seems to speak to him thus : ‘Thy Creator has endowed thee with freedom of choice, and therefore respects thy liberty of action. He imposes on thee no rule of total abstinence in regard to natural desires ; He simply bids thee keep them within bounds, so that thy self-control and thy moderation may be known unto all men. He places thee in the world amid trials and temptations, and says to thee, ‘My grace is sufficient for thee, and by its aid thou mayest overcome them all.’

“And, believe me, the great contrast between the moral precepts of Buddhism and Christianity is not so much in the letter of the precepts as in the motive power brought to bear in their application. Buddhism says : Be righteous by yourselves, and through yourselves, and for the final getting rid of all suffering, of all individuality, of all life in yourselves. Christianity says : Be righteous through a power implanted in you from above ; through the power of a life-giving principle, freely given to you, and always abiding in you.’ The Buddha said to his followers :—‘Take nothing from me, trust to no one but yourselves.’ Christ said, and says to us still :—‘Take all from Me ; take this free gift ; put on this spotless robe ; eat this bread of life ; drink this living water.’ He who receives a priceless gift is not likely to insult the Giver of it. He who accepts a snow-white robe is not likely willingly to soil it by impure acts. He who tastes life-giving bread is not likely to relish husks. He who draws deep draughts at a living well is not likely to prefer the polluted water of a stagnant pool. If any

one, therefore, insists on placing the Buddhist and Christian moral codes on the same level, let him ask himself one plain question : Who would be the more likely to lead a godly, righteous and sober life—a life of moderation and temperance—a life of holiness and happiness ; the man who has learnt his morality from the extinct Buddha, or the man who draws his morality and his holiness from the living, the eternal, the life-giving Christ ?

“Still, I seem to hear some one say, ‘We grant all this, we admit the truth of what you have stated ; nevertheless, for all that, you must allow that Buddhism conferred a great benefit on India by setting free its teeming population, before entangled in the meshes of ceremonial observances and Brahmanical priestcraft.’ Yes, I admit this ; nay, I admit even more than this. I admit that Buddhism conferred many other benefits on the millions inhabiting the most populous part of Asia. It promoted progress up to a certain point ; it preached purity in thought, word and deed (though only for the accumulation of merit) ; it proclaimed the brotherhood of humanity ; it avowed sympathy with social liberty and freedom ; it gave back much independence to women ; it inculcated universal benevolence, extending even to animals ; and from its declaration that a man’s future depended on his present acts and conditions, it did good service for a time in preventing stagnation, promoting activity and elevating the character of humanity.

“But if, after making all these concessions, I am told that, on my own showing, Buddhism was a kind of introduction to Christianity, or that Christianity is a kind of development of Buddhism, I must ask you to bear with me a little longer while I point out certain other contrasts, which ought to make it clear to every reasonable man how vast, how profound, how impassable is the gulf separating the true religion from a mere system of morality, founded on a form of pessimistic philosophy. And, first of all, let us note that Christ was God-sent, whereas Buddha was self-sent. Christ was with His Father from everlasting, and was in the fullness of time sent by Him into the world to be born of a pure virgin, in the likeness and fashion of men. Buddha, on the contrary, by a force derived from his own acts, passed through innumerable bodies of gods, demi-gods, demons, men and animals, until he reached one out of numerous supposed heavens, and thence by his own will descended upon earth, to enter the side of his mother, in the form of a white elephant. Then Christ came down from heaven to be born on earth in a poor and humble station, to be reared in a cottage, to be trained to toilsome labor as a working man. Buddha came down to be born on earth in a rich and princely family ; to be brought up amid luxurious surroundings, and finally to go forth as

a mendicant, begging his own food and doing nothing for his own support. Then, again, Christ as He grew up, showed no signs of earthly majesty in His external form, whereas the Buddha is described as marked with certain mystic symbols of universal monarchy on his feet and on his hands, and taller and more stately in frame and figure than ordinary human beings. Then, when each entered on his ministry as a teacher, Christ was despised and rejected by kings and princes, and followed by poor and ignorant fishermen, by common people, publicans and sinners; Buddha was honored by kings and princes, and followed by rich men and learned disciples. Then Christ had all the treasures of knowledge hidden in Himself, and made known to His disciples that He was Himself the Way and the Truth, Himself their Wisdom, Righteousness, Sanctification and Redemption; Buddha declared that all enlightenment and wisdom were to be attained by his disciples, not through him, but through themselves and their own intuitions, and that, too, only after long and painful discipline in countless successive bodily existences. Then, when we come to compare the death of each, the contrast reaches its climax, for Christ was put to death violently by wicked men and died in agony an atoning death, suffering for the sins of the world at the age of thirty-three, leaving behind in Jerusalem about one hundred and twenty disciples after a short ministry of three years; whereas Buddha died peacefully among his friends, suffering from an attack of indigestion at the age of eighty, leaving behind many thousands of disciples after forty-five years of teaching and preaching. And what happened after the death of each? Christ the Holy One saw no corruption, but rose again in His present glorified body, and is alive for evermore. Nay, has life in Himself ever-flowing in life-giving streams towards His people. The Buddha is dead and gone for ever; his body, according to the testimony of his own disciples, was burnt, more than 400 years before the Advent of Christ, and its ashes distributed everywhere as relics. Even according to the Buddha's own declaration he now lives only in the doctrine which he left behind him for the guidance of his followers. And here again in regard to the doctrine left behind by each, a vast distinction is to be noted. For the doctrine delivered by Christ to His disciples is to spread by degrees everywhere until it prevails eternally. Whereas the doctrine left by Buddha, though it advanced rapidly by leaps and bounds, is, according to his own admission, to fade away by degrees, till at the end of 5,000 years it has disappeared altogether from the earth, and another Buddha must descend to restore it.

“Then that other Buddha must be followed by countless succeeding Buddhas in succeeding ages, whereas there is only one Christ, who can have no successor, for He is still alive and for ever present with His people. ‘Lo, I am with you always, even unto the end of

the world.' Then observe that, although the Buddha's doctrine was ultimately written down by his disciples in certain collections of books, in the same manner as the doctrine of Christ, yet that a gulf of difference—a fundamental difference of character—separates the Sacred Books of each, the Bible of the Christian and the Bible of the Buddhist. The Christian's Bible claims to be a supernatural Revelation, yet it attaches no mystical talismanic virtue to the mere sound of its words. On the other hand the characteristic of the Buddhist Bible is that it utterly repudiates all claim to be a supernatural revelation; yet the very sound of its words is believed to possess a meritorious efficacy, capable of elevating anyone who hears it to heavenly abodes in future existences. In illustration I may advert to a legend current in Ceylon, that once on a time 500 bats lived in a cave where two monks daily recited the Buddha's law (the recitation being called 'Bana'). These bats gained such merit by simply hearing the sound of the words that when they died they were all re-born as men and ultimately as gods.

"But, again. I am sure to hear the admirers of Buddhism say—Is it not the case that the doctrine of Buddha, like the doctrine of Christ, has self-sacrifice as its key-note? Well, be it so. I admit that the Buddha taught a kind of self-sacrifice. I admit that it is recorded of the Buddha himself that on one occasion he plucked out his own eyes, and that on another he cut off his own head, and that on a third he cut his own body to pieces, to redeem a dove from a hawk. But note the vast distinction between the self-sacrifice taught by the two systems. Christianity demands the suppression of selfishness. Buddhism demands the suppression of self, with the one object of extinguishing all consciousness of self. In the one the true self is elevated and intensified. In the other the true self is annihilated by the practice of a false form of non-selfishness, which has for its final object the annihilation of the Ego, the utter extinction of the illusion of *personal* individuality.

"Then note other contrasts. According to the Christian Bible, regulate and sanctify the heart's desires and affections. According to the Buddhist, suppress and utterly destroy them if you wish for true sanctification. Christianity teaches that, in the highest form of life, *love* is intensified. Buddhism teaches that, in the highest state of existence, all love is extinguished. According to Christianity, go and earn your own bread, support yourself and your family. Marriage, it says, is honorable and undefiled, and married life is a field on which holiness may grow and be developed. Nay, more. Christ Himself honored a wedding with his presence, and took up little children in His arms and blessed them. Bud-

dhism, on the other hand, says, Avoid married life; shun it as if it were a burning pit of live coals; or, having entered on it, abandon wife, children and home, and go about as celibate monks, engaging in nothing but in meditation and recitation of the Buddha's Law, that is, if you aim at the highest degree of sanctification. And then comes the important contrast, that no Christian trusts to his own works as the sole meritorious cause of salvation, but is taught to say, I have no merit of my own, and when I have done all I am an unprofitable servant. Whereas Buddhism, on the contrary, teaches that every man must trust to his own merits only. Fitly do the rags worn by its monks symbolize the miserable patchwork of its own self-righteousness. Not that Christianity ignores the necessity for good works; on the contrary, no other system insists on a lofty morality so strongly, but only as a thank-offering—only as the outcome and evidence of faith—never as the meritorious instrument of salvation.

“Lastly, I must advert again to the most important and essential of all the distinctions which separate Christianity from Buddhism. Christianity regards personal life as the most precious, the most sacred of all possessions, and God himself as the highest example of intense personality, the great ‘I am that I am,’ and teaches us that we are to thirst for a continuance of personal life as a gift for Him; nay, more, that we are to thirst for the living God Himself and for conformity to His likeness; while Buddhism sets forth as the highest of all aims the utter extinction of personal identity—the utter annihilation of the Ego—of all existence in any form whatever, and proclaims, as the only true creed, the ultimate resolution of everything into nothing, of every entity into pure non-entity. What shall I do to inherit eternal life? says the Christian. What shall I do to inherit eternal extinction of life? says the Buddhist. It seems a mere absurdity to have to ask, in concluding this address, Whom shall we choose as our guide, our hope, our salvation—‘the Light of Asia,’ or ‘the Light of the world’? the Buddha, or the Christ? It seems mere mockery to put this final question to rational and thoughtful men in the nineteenth century:—Which book shall we clasp to our hearts in the hour of death—the book that tells us of the extinct man Buddha, or the Bible that reveals to us the living Christ, the Redeemer of the World?”

The English Language in Chinese Educational Work.

BY C. D. TENNEY, M.A.

MR. Pilcher has put the readers of the *Recorder* under great obligations by his two articles upon "The New Education in China."

While agreeing in general with the opinions and the conclusions expressed in those articles, the present writer is prompted by the concluding paragraphs on the use of English in the new education to add a few words, giving his own views upon that subject.

In every country there are two kinds of education being aimed at, which you may call popular or common school education and higher education. In the new education in China there will be the same distinction. In the West it may be thought wise to omit Latin and Greek, German or French, from the common school course; but no one would seriously maintain that all of them should be omitted from a college course. Mr. Pilcher says that nine-tenths of those engaged in educational and evangelistic work agree that the Chinese language is sufficient for all necessary requirements in teaching Western science. If by this is meant all necessary requirements of common schools, the present writer would not question the statement. The Chinese language is no doubt capable of expressing with sufficient clearness the terminology of mathematics and the general principles of most of the modern sciences. The importance of translating and promulgating these in Chinese cannot be overestimated. If, however, Mr. Pilcher means that the Chinese is considered sufficient for a higher and finished education, that is, that the modern sciences can be studied through the medium of the Chinese language with as good results as through the medium of English, the writer, for one, must take his place with the dissenting one-tenth. It is, in his view, impossible for scholars who are ignorant of any European language to attain any such excellence in modern sciences as to enable them to bear comparison with the finished mathematical and scientific scholars of Europe and America.

We may mention three particulars in which the student who approaches the study of modern sciences through the medium of English has decidedly and overwhelmingly the advantage.

1. He has a medium of thought which is immeasurably superior to Chinese in precision and clearness. It needs no argument to prove this. Every one who is acquainted with both languages must

admit that the above is a very moderate statement of the case. The many beauties of Chinese are cheerfully admitted, and the adaptability of the language to the expression of the rather vague philosophy of ancient China is not questioned; but for the expression of modern science and philosophy it is exceedingly cumbersome as compared with any of the European languages.

2. The English-speaking student has open to him on any subject a vast field of collateral literature which does not exist in Chinese, and which will not exist at any time in the visible future.

3. The English-speaking student is in a position to keep up with the times in any department of modern thought, whereas the student who depends only upon the medium of Chinese must content himself with such meagre scraps of information as are doled out to him by translators. His relation to the world of modern thought is analogous to that of a blind and deaf person in the West, whose only source of knowledge is the few and slowly increasing volumes of raised type letters which make up the libraries of the blind.

Entirely aside from the question of the advisability of a Chinese youth's studying foreign sciences in English, there are many advantages connected with the knowledge of English which might be urged as a ground for including it in the curriculum of Chinese schools. To urge these advantages, however, is not within the scope of the present article. The remarks above are intended to apply solely to the question of the advantage of using English as compared with Chinese in the study of modern sciences.

The writer is not one of those visionaries who imagine that English or any other European language is destined to supersede Chinese in this great empire. It is only maintained that the educated class of China, those who are to represent the college-bred men of the West in new China, must have a practical knowledge of a European language, and must pursue their studies to a large extent in that language. The progress of the Anglo-Saxon race and the spread of the English tongue throughout the world, seem to indicate unmistakably that the English will be the language most convenient.

Those who claim that learning English takes too much time out of the young scholar's life, speak unadvisedly. In what country of the West is a man of one language considered an educated man? Why should what is assumed as a matter of course in foreign countries be regarded impracticable for the Chinese? There is no real difficulty in the way. A bright Chinese boy of eight years, devoting two hours a day to English, will be ready to study mathematics and the sciences in English as early as an English boy

ought to do so. A lad of fourteen or fifteen who divides his time equally between Chinese and English for three years, will be able to go on profitably with scientific studies in English at the end of that time.

It is a real objection which is raised by Dr. Mateer, that a Chinaman learning Western science through the English is still unable to express or communicate its facts and principles in his own language. If pursuing scientific studies in English tends to isolate the scholar from his countrymen and deprive him of the power of communication with them, this would be a strong argument against the plan. To guard against the possibility of this, I would have the elementary stages of every study conducted simultaneously in English and Chinese; and it will be found, I am confident, that little or no more time will be necessary for the pupil to learn the Chinese terminology with the English, than to learn either separately.

In pursuing higher education in a foreign language, the Chinese would only be following an old example. During the middle ages, when all the languages of Europe were in a rude and imperfect state, the Latin became the language of culture and continued to be the medium of philosophy and all the higher branches of learning, until the national tongues had been made fit to bear the burden. The Chinese language is not rude in the same sense that English was rude at that time, but though highly polished and perfected for certain uses, as the vehicle of the 19th century learning it is still rude and unformed. Moreover, it lacks the adaptability and pliancy of a phonetic language, so that its perfection, as a medium of modern thought, will be much slower. It may be doubted if it will ever meet the wants of science so far as to allow the ambitious scholar to dispense with the foreign language, without serious loss.

The fact that English is being adopted so generally through the world, not only as the commercial language, but also as the language of scholars is a good omen of the times. By its means the world is destined to be more closely united than ever before in intellectual and moral sympathy. The progress of the world will be more uniform. Every investigator will be able to announce the results of his work to the kindred spirits of all nations simultaneously.

In conclusion let it be said that though the writer is especially interested in English educational work, he would by no means countenance invidious comparisons between the importance of the work of the educators in the vernacular, and that of those who are pushing education in English. Both should be recognized as necessary, and as part of the same great movement, the awakening of China.

Conversion of Mr. Li.

“**MR.** LI is a man of forty-two years of age, of respectable parentage, a scholar and a schoolmaster. During the life of his father, his parents endeavoured according to their knowledge to lead an upright life, and by deeds of goodness and self-denial to make some preparation for the life to come.

“After his father’s death, his mother was careful to train her children to follow in his footsteps.

“The family was resident in Pien Liang San, the capital of the province of Honan, a distance of 1,200 li (400 miles) from Hankow.

“About eighteen months ago, Mr. Li visited the leader of a Vegetarian sect, in the hope that he might be able to supply him with literature on the subject of Human Merit, and directions as to the soul’s salvation. Mr. Li’s friend, however, had no books but such as his visitor had already seen, with the exception of a little pamphlet, which he gave him on leaving, saying, ‘I am sorry I cannot help you as I could wish, but here is a little book I bought a short time ago, it seems to bear on these matters, you had better take it and see if you can make anything out of it.’ On examining the gift, Mr. Li found it was a mutilated copy of the Sz Tu Shin Chwan (Acts of the Apostles), and having never heard Christian doctrine before, he was from the first much impressed by the teachings set forth. He read the book again and again, and made enquiries of his friends as to the novel doctrine contained therein. They could only tell him that men who sold such books came from Hankow. From that time he formed the resolution to go to Hankow to search into the matter. His friends endeavoured to dissuade him; his mother too was strongly opposed to such a course; and a difficult journey of twenty days or more was not to be lightly undertaken by one who had never in his life before been more than thirty miles from home. Again and again he put the thought away from him. At last, however, his mother yielded, and after the Chinese New Year, he set off on his long journey. He reached Hankow, and took up his abode in an inn outside the West Gate. Next morning, after breakfast, he strolled along the street, hardly knowing what was to be done next, when his eyes were caught by the gilded characters over the door of our chapel, and of course at once associated them with things he had learnt from the Acts. On entering, he read the notice at our guest-room door, stating that interested persons were invited to enter and talk over the doctrine with the assistant in charge. After a short conversation there he was brought into the chapel, and heard for the first time Christian preaching. Mr. Wang, a young man supported by the York Priory Street

Apprentice Class, was speaking, and I followed with a short address, after which Mr. Li was introduced to me.

"After eliciting the above facts in his history, I asked if he had learnt to pray. He said, 'No, as a sinner he dare not pray to God,' and it was only after a little hesitation that he followed the example of Mr. San and myself, by kneeling down whilst we commended him to the Lord in prayer. After rising from our knees, he seemed for a moment or two lost in thought, and then said, 'Do you really mean to tell me I have a right to pray?' I replied, 'Your feelings on this point are in themselves perfectly correct, we are all sinners, and have no right of access to God in ourselves, but since the Saviour has come, we have the right through His merit of intercourse with God.' 'Yes,' he replied, 'I know Christ was a Saviour, but he was a Jew, and I had not realised before that we Chinese had a right to trust in Him for salvation.'

"During the next ten days he attended constantly, and made remarkable progress in Biblical and religious knowledge. Mr. Prothero, of the lay mission, had been delayed at home through illness, and kindly devoted a large portion of the time thus thrown on his hands to training the man. After a while, however, he told us his funds were beginning to run short, and he expressed his intention of returning at once to his home. Our rule is not to baptize until after at least three months' candidature, but this seemed a case where the rule might very properly be broken. The man could not be expected to make a second long journey in a few months' time, and as Honan lies outside of the sphere of our society's operations, it might be long enough before he could be visited by a pastor in his own home.

"In examining his knowledge of Christian truth, and his personal experience, I found not only a much clearer intellectual grasp of the truth, but a profession, apparently sincere, of personal salvation. On his way to Hankow his mind had been filled with doubt and perplexity; now he had found peace and rest through faith in Christ. He referred especially to a sermon preached by Mr. Mitchil, on the subject of Christ a Saviour from the *power* of sin, and from that time he seems to have been enabled to accept Christ as a living power into his heart.

"I found that he had some time before abandoned idolatry, and induced his mother to do the same, having been led to do so, as I afterwards learnt, by St. Paul's Athenian discourse. I agreed to baptize him, but it was eventually decided to invite him to remain with us for a fortnight's further study. On our last Sacrament Sunday, he was received into the Church. At my request, he gave a short account of his past life, and the history of his conversion.

"He was troubled as to the Sabbath. The idea had occurred to him that by selecting such passages from the Confucian classics as bore upon moral duties for the subject of his Sabbath teaching, he might by this means satisfy his conscience, and keep open his school seven days a week; he had, however, decided on a better course, to close altogether on the Sabbath, and accept reduced fees from his scholars.

"One of his great characteristics was the desire for a family religion. When asked what passage in the Acts had most forcibly moved him, he referred to the account of the Philippian jailor, and to the words, Thou shalt be saved, thou and *thy house*.

"Such the first-fruits of Pien Liang San, the capital of Honan, unto Christ. As he parted from us the day after his baptism, he went, followed by our prayers. May the prayers of English Methodists unite with those of their Chinese brethren that Li Wan-chin may, through the grace of God, abundantly fulfil the expectations we have formed that through him many in that place may turn unto the Lord. 'Taught of God,' as we believe he is, into God's hands we commit him, his family, and the heathen city in which he lives."—*The Illustrated Missionary News*.

Hobeana.

BY MISS GERTRUDE R. HANCE.

AS I stand on the verandah of the missionary's house in Umvoti, and look far away across the river to the hills beyond, I can see a small bright spot gleaming out in the vivid green of the foliage. It is the roof of one of my out-station school-houses. As I recall to-day the little building, with its many associations, there is one face and figure that stands out from the dusky crowd. Some years ago, as I was visiting this school one day, I saw a bright-faced, bright-eyed, intelligent-looking old man about seventy years of age—one whom we might call a splendid old heathen. His name was Hobeana. I was surprised to see him there, and as soon as I had an opportunity I said to him, "Why, Hobeana, how do you happen to be here?"

"O," he said, "I am coming to Church."

This was such an unusual thing for one of his age and position to do I wondered what his motives were, and asked, "What are you coming to Church for?"

"I want to find out what Christianity is."

"But why do you wish to find out what Christianity is?"

"I've had a dream."

"A dream! What did you dream?"

"I dreamed that I must come down here and find out what Christianity is. I didn't wish to do any thing slyly, so I called all the chief people together and said, 'I am going down there to find out about Christianity.'"

"What did they say?"

"O, they consented, and so I've come."

"Well, what have you found out about Christianity?"

"I haven't found out, but I'm going to. I come to every service, rain or shine, and I'm coming right along."

He kept his word, and did come to every service. A few months from that time I saw Hobeana one day, and I said to him, "Well, Hobeana, have you found out what Christianity is?"

"No; but I'm going to," he answered.

Then followed quite a long conversation. He talked about his dream, some of the innumerable superstitions of his people, and a little of what he had learned in the Church. He mixed it all up together, and I wondered if there could be any place in his mind for the real light; but I believe God was speaking to him, although the light was like a leaf in the air, seeming to have no place to rest.

Some weeks later I again saw Hobeana, and he had on his first garment. He was sitting on a bench, his elbows were akimbo, and he did not quite know what to do with his hands and feet. Often when the natives first go into a civilized house they do not understand about the furniture and other things they see. They do not dare trust themselves to the chairs, for fear they will fall; so when they first sit on a bench they are not quite sure of the foundations.

As soon as Hobeana saw me he said, "You see I'm going to be a Christian, Inkosazana."

"In what way are you going to be a Christian?" I asked.

"Why, don't you see I'm dressing now? I'm going to have clothes. I'm like other people who wish to be Christians."

"O no, Hobeana; clothes do not make you a Christian," I answered. "God will hear you when you pray to him and will help you in your native costume just as well as he will if you have this garment on. You want some clothing for the heart. I can't make you understand all this, but God can. He can make you understand away down here;" and I placed my hand on my heart as I spoke; but Hobeana's face was sad—he couldn't understand me.

A few months passed by, and when I saw Hobeana again he had on a second garment. He was sitting up straight and dignified

on the bench. His elbows were down by his body. He said, "Inkosazana, now you see I am going to be a Christian."

"How are you going to be a Christian?" I asked, as before.

"Why, don't you see I'm dressed now?"

"O, but, Hobeana, still you want a garment for the heart, away down here," again touching my heart.

Hobeana put his hand to his mouth native fashion and shook his head slowly and silently. He couldn't understand; he was perplexed, distressed, to find that these things made him no better Christian. He must have clothing for his heart. What was this clothing, and how was he to get it?

His next step was to have his ring cut from his head. A Zulu, when old enough to become a soldier, has a ring, made of some glutinous substance, fastened on the top of his head. He thinks a great deal of this ring. To him it is like a diploma to a young man when he comes out of college. He wears it all his life. It was this ring that Hobeana had cut off. I said "Hobeana, why have you had this ring cut from your head? You thought so much of it, and it looked so nice."

"O," he said, "I am going to be a Christian."

Again I had to tell him, "Even this won't help you any to be a Christian. If you wish to have it cut off, that is all well enough; if you want to wear a hat you can wear it better with this off than on, but it won't make you any the better Christian."

Again Hobeana was greatly perplexed and distressed. He said, "I am truly going to be a Christian." Again he talked about his dream and what he heard in the Church, and by this time he had really learned a great many Bible truths. He was still very regular at service, and we felt that he was improving—that the real truth was taking root in his heart.

It may have been two years later that I met Hobeana dressed in a fine suit of broadcloth clothes. They were very nice. His linen and all parts of the suit were quite perfect. I said, "Hobeana, where did you get this splendid suit of clothes and the linen?"

"O, my daughter went down to the station and learned to wash and iron, and she takes care of my clothes, and brushes them, and folds them and puts them in a box, and I shall only wear them when I go to Church and when I go down to see you. I see other people who are Christians wear nicer clothes on Sunday than on any other day." Then he straightened up and said, "Now Inkosazana, I am a Christian."

Now, friends, don't you see the same human nature in Africa as in America? People go to Church, put on their best clothes, sit comfortably back in their seat, find the right place in the

hymn-book, and say, like Hobeana, "I am a Christian." Sometimes this very thing is like an armor—harder to penetrate than real heathenism. We didn't want Hobeana to have this armor; and, painful as it was, again I had to tell him that all these things didn't make him a Christian. O how distressed he looked! "But," said he, "I look just like other people who go to Church, don't you see?" and he smoothed down the broadcloth. More and more we felt convinced, however, that the real truth was dawning in his heart, and one day he said to me, "Inkosazana, we have prayed at our kraal—we have had prayers."

"How can you have prayers?" I asked. "Do you know how to read? And your sons and grandsons—what do they say about it? Will they come in to prayers in your kraal?"

The feeling of filial respect is very strong among the Zulus, and immemorial custom makes it still stronger. Hobeana seemed astonished that I should ask whether his grown-up sons were respectful. "O," he said, "they come in, unless they can make an excuse to stay away, and they sit still and they listen, but yet they don't want to be Christians. I repeat something that I have heard in Church. And I have learned the Lord's Prayer; and Inkosazana, I've learned, too, some words of my own to say to the Lord."

So, month by month, Hobeana improved, always coming to every service, till at last we felt that he had the clothing for his heart that was so necessary. He applied for Church membership, but there were difficulties to be overcome. In the first place, Hobeana had three wives. I shall never forget the day when he came to talk this matter over with me. We knew it was coming. I had said to him: "Hobeana, I have advised you about many things, but now I have no advice to give you; only God can help you. These wives are the mothers of your children; you took them in heathenism—it is your duty now as a Christian to provide for them, and if separated, to be separated in a Christian way; only God can help you, and we must both be very earnest in asking him to guide you."

By this time Hobeana had learned to take the truths of the Bible as direct messages from God to himself. He often said, "They are like a letter from God to me." He took them to his heart and believed them, and prayed, believing that God would hear and answer him. And God did.

Strange as it may seem, the answer came through heathen customs.

There is a Zulu custom that, when a man is first engaged, he gives a certain number of cattle to the father of his betrothed. They are not married young; engagements often continue for

several years, and the rest of the cattle are given at the time of the final marriage ceremony. All this time the girl is at her father's kraal. We had supposed that Hobeana had really taken his youngest wife to his kraal—that the final ceremony had been performed; but we found that she was still living with her father. Without wishing to help Hobeana to be a Christian—in fact, we think it was because he was a Christian—she was determined the engagement should be broken. It was a very unusual thing to break an engagement, and it is almost impossible for a heathen woman to separate from her husband and be married again; but the girl urged her heathen father until at last he consented to return the cattle to Hobeana. The engagement was broken, and Hobeana was separated from his young wife; but there were two still remaining. Another Zulu custom is, that when a woman has a grown-up son who is married, and wishes his mother to come and live with him, heathen law allows her to do this, but not marry again. One of Hobeana's wives had a grown-up son, who was opposed to his father's becoming a Christian, but who very much wished to have his mother to come and live with him. She did so, and thus all was pleasantly arranged. Hobeana was very happy in the thought that it had all been done without any unpleasantness; that he was free to live with his first and best-beloved wife. Again he applied for Church membership, but there was another difficulty.

Some people in America may think the action of the mission of which I am to speak was very narrow, but if they knew all the difficulties we had to contend with they would modify their opinions, I am sure. There is a native beer, made from corn, of which the Zulus are all very fond; and among the social customs in which they take great delight are the large beer drinks, sometimes composed of three or four hundred people. All that is vile, and much that hinders Christian work, goes on at these beer drinks. Aside from other evils, the beer itself injures them physically, making them stupid and indolent. Our missionaries have done all they could to influence our Christian people to give it up; but the Zulus are born lawyers, and they can plead their cases well, bringing up strong arguments in favor of their beer. They say: "It is our food; we have not the variety of food that white people have, and then our beer does not intoxicate like the white man's rum and brandy." Many of our best people were determined not to be convinced that they should give it up. Ten years ago our mission held a meeting of several days to try and talk over this question. In many respects it was a very trying meeting. All of our native pastors, the chief native christians and the missionaries came together. After much talk and prayer the people were induced to

take a vote that in future whoever came into our Churches should give up the native beer. I felt almost sorry this rule was made. I feared it would tear our Churches in pieces, and for a year we did not have the communion at our Church. It was like a great wave of trouble, annoyance and anxiety. But it passed, and there came a wave of blessing such as we had never known before. I sometimes felt that we could only stand and see what the Lord would do. We had almost grown to feel that we could not have a revival in our Churches; but it began first in Umvoti, and went through our whole mission, and the last five years or more have been like a steady and constant revival. In a letter I received from dear Mrs. Tyler, written just before she went to heaven, she said: "This last year has been the most blessed of our mission, and we feel we owe so much to the temperance movement, and the stand we took as a mission in regard to that and other heathen customs which were creeping into the Church."

This rule was made before Hobeana applied for Church membership. He was an old man, seventy years old, or more, when he wished first to become a Christian. He had never been a drunkard; he did not go to lager-beer drinks; but he felt he could not give up his beer. I shall never forget one of our preparatory lectures, when he stood in all his native dignity and pleaded his case. He said: "I'm old; my teeth are gone; I have not a variety of food; I walk a long way to go to Church; I have never been intoxicated; I do not wish to go to beer drinks; I have given up my heathen customs; I have given up my ring; I have given up my wives—but how can I give up this little cup of beer that I need?" (*Ipikile encane engaka.*)

Our hearts had grown very tender toward Hobeana. I wished so much he could have come into the Church before this rule was made. But it had been made. I knew it was a great blessing to many of our Churches, and I saw no way but that Hobeana must suffer for the good of others. The missionary asked Hobeana to reconsider, and wait until the next communion. The next communion came. Hobeana had seen many who seemed to have made this a test question, and he had come fortified with new arguments. We knew that he was a Christian; we felt that he had sacrificed much, and that really he could not see how he was to glorify God by giving up his beer. "No," he said, "I will never give up my beer."

The missionary's heart yearned over him, and he said to the members of the Church: "It may be that we are asking too much. We know that Hobeana is a Christian, and that he seems unable to understand the necessity for this sacrifice. If we make an exception and allow him to come into the Church, we here will all under-

stand it, and perhaps our other Church members will. We will vote upon it; and if you, as a Church, decide that he can come in, I shall say nothing more against it."

The Church voted to admit Hobeana to Church membership, and the next Sunday Hobeana came to his first communion.

Two or three weeks after that I was standing on the verandah, I saw Hobeana coming, resplendent in his broadcloth suit. As he came near me he took hold of the side of his coat, and said, "Inkosazana."

"Well, what is it, Hobeana?"

"Inkosazana, I want that little blue ribbon put right here in my buttonhole."

"What do you want of the blue ribbon? You say you can't give up your native beer."

"O," he said, "Inkosazana, to think that I am a child of God, that I have come to the table of the Lord, and can't give up a little thing for Christ's sake—can't give it up for him who has done so much for me! I said that my teeth were gone, and that I couldn't get on without my beer; but I'm old, and I can't get on without my sleep, and I can't sleep nights when I think that I can't do this thing. Can't give up a thing that I love when he has done so much for me! Now, I've tried to give it up, and for two or three days I have not touched a bit of beer;" and he straightened up and said: "I've walked all the way, seven miles, down here, and I'm not hungry, and I'm not over-tired. It was just an excuse. If I haven't teeth, there are other things that I can eat. Don't you see how well I am? and yet I haven't had a bit of beer for several days; I can do without it. Now get the ribbon, quick! I want it in this buttonhole, so that all the world may know that Hobeana can do this thing for Christ's sake."

That was a year before I came to America. I often saw Hobeana, and I would say to him sometimes: "Well, Hobeana what about the beer? When you get home sometimes and are tired, and you smell it, and see great pots of it, don't you wish you could have some?"

"O, no!" he said, "Sometimes I go and I look at it, and I smell it, and I say: 'Hobeana, now don't you wish you had some? It is nice; it would taste nice, smells nice,' and I say, 'No; if it is nice, I am glad I can give up nice things—a thing that I love—to him who has done so much for me.' No, no, Inkosazana; a thing that I love for his sake."

Only three weeks ago I had a letter from one of our native Christians, and he said, "Hobeana is as usual, growing more and more to know and to love the Lord."—*Life and Light for Woman.*

Correspondence.

The Editor of

"THE CHINESE RECORDER."

DEAR SIR:—The article by Rev. T. Hatton on Irving's Orations is a sorry specimen of writing. Respect for the subject he treats rather than for his treatment of the same, prompts me to send you a few remarks, not in any sense in the way of criticism on Mr. Irving's Orations, but rather as a protest for the way Mr. Hatton has treated his subject. He evidently rushed into print without considering seriously what Mr. Irving's Orations contained. If Mr. Hatton had taken the advice he gives to his readers to heart, we should surely have had something different from the article in the *May Recorder*. Reasonable and sensible criticism from any quarter must be welcome to all, and I for one should have been most glad to see sensible remarks on Mr. Irving's charge against modern missions.

Personally I think Mr. Irving has taken the commands of Christ too literally. He has lost sight of the spirit in too great respect for the letter.

But it is not my intention to discuss Mr. Irving's sermon, but rather touch on one or two points in the strange letter of his critic.

1st. *Mr. Hatton has misapprehended the aim of the sermons.* Mr. Irving did not attempt to substitute the gospel of works for the gospel of grace, but rather how might the messenger best prepare himself to carry the 'gospel of grace' to 'dying men.' In a word, what did the words of Christ mean on the subject. This surely is the drift of the sermons, and one begins to wonder whether Mr. Hatton ever read what he attempts to criticize.

Then we gather from his statements the astounding fact that we did not come here to preach the

Kingdom of Heaven, etc. Then what did we come here to do! I came, and I hope we all did, including Mr. Hatton, to tell this poor people that the Kingdom of Heaven has come near them, and invite them to enter it. Jesus did this too, and he commissioned His disciples to take up the Baptist's message, "Repent," etc. Jesus did more; He expounded to us the nature of the Kingdom of Heaven. Does Mr. Hatton never preach "The Manifesto of the King" to the Chinese! He must, and when he does, he but expounds the laws of the Kingdom of Heaven, which he says he never came here to preach! The kingdom of course has a king, and when we preach we cannot but tell of "Our King" and all he has done and is doing for us. The kingdom contains all Mr. Hatton wants and much more. Mr. Hatton can easily refer to the passages. His concordance here will prove useful.

By borrowing Paul's phrase, "Let him be accursed," Mr. Irving only did it to emphasize the subject in hand. This is a thing that is done daily. For instance, suppose Mr. Hatton in the course of a sermon were to employ the quotation, "By winning words to conquer willing hearts" to emphasize a certain sentence. No reasonable hearer would look on and substitute Milton's contest for Mr. Hatton's own idea.

It is a pity Mr. Hatton ventured to attack the word "imagination." To say the least, if there was nothing of more importance in the book, he might have left this, for his own sake, untouched. Mr. Irving was a rhetorician, and as we know, these folk generally go a round about way to express their thoughts.

When the Bible says that the imaginations of men are evil, it does not thereby imply that they

are incapable of good. Such statements tend to bring the Bible into disrepute.

God has given us imagination as well as everything else, and this faculty is not the least of God's many beautiful gifts to us.

The man who finds all his imaginations evil is to be pitied.

It is never profitable to call men who stand head and shoulders

above us in the spiritual life, deluded, poor. Mr. Irving's intellect led him perhaps to an extreme in certain things. But men who in the main tenor of their life follow Christ, cannot surely be deluded. Nor can they who have the Holy Spirit be held to be poor.

EVAN MORGAN.

TAI-YUEN FU.

Our Book Table.

Journal of the China Branch of the Royal Asiatic Society, Vol. XXIII., No. 2, 1888. Issued at Shanghai, May, 1889.

THIS very valuable number of the Journal of the Asiatic Society of Shanghai shows that China is becoming much better understood than formerly. We know for instance that the land tax brings to the government about eight million pounds sterling. If we add to this the five million pounds collected by the Customs Service we have before us the two largest items of the revenue. In this book many facts are collected which throw light on the question how the land tax is collected. Just as rents are in many localities paid by the tenant farmer in the rice he has grown, so the government in very many cases receives the land tax in the form of rice or millet. The district magistrate does not in many cases pass forward what he receives of rice, copper cash or silver to the government, on the contrary he pays a fixed sum to the provincial treasury every year, and his private accounts are not examined. The surplus is in his own hands. He is lord and master in his district, paying his collectors, legal assistants and personal retinue out of this surplus. He must also secure the favor of the high officials of his province by presents. Should there be an outbreak of famine caused by floods

or drought he reports the circumstances, and the government then remits part or the whole of the taxes due from the district.

In the purchase of land the difference between white and red deeds is here explained. The red deed is registered in the Yamên. It is stated here that the whole amount paid for land is the sum of the separate amounts entered on the white and red deeds. This is done to avoid paying a tax of three per cent on the purchase money. I doubt if the practice in the North is quite the same as this.

By the frequency of rebellions and famines land often loses its owners. Any one is welcome to occupy such land on paying regular taxes. This is because the land reverts to the Emperor and he desires only the taxes from it. The Emperor's right does not divest the people of their right in the land. The people's right is to the whole of the land, with the exception of the amount of its produce due for taxes. Mr. Jamieson does not state this distinctly, but it appears to be the case. The first occupier is the owner. To this the government makes no objection if only he will pay his taxes. They claim nothing beyond taxes. The first comer may occupy, and he does not need a grant from the government.

There were large grants of land made by the Manchu Emperors to their followers who received titles

with these gifts and undertook to render feudal service. This is the old Asiatic feudalism. But beyond the exercise of this imperial privilege the people own the land throughout China. Here the democratic right enters, and this arises from the long inheritance of the land by the nation and from the moderation and wisdom of the conquerors, who knew that to seize the people's lands would be to alienate the minds of the owners so thoroughly that tranquillity could never be restored. There is a great power in Chinese democracy which acts as a counterpoise to the theoretical despotism of the government.

The land of a proprietor is subdivided among his sons. This leads to small proprietorship in the old provinces. When a son becomes a merchant or scholar he receives a less share of the produce of the land, or he leaves it entirely to his brothers who remain devoted to agriculture.

The tenant of land in some localities pays half of the produce as rent. At Ninghia Mr. Burnett says the landlord receives 1,700 cash per *mow* from the tenant. The average produce per *mow* is worth 3,500 cash. This shows that the landlord enjoys half the produce, while the Emperor receives about 60 cents per *mow*. Thus the Emperor's right amounts to one-sixth of the produce (this is unusually large), while the landlord receives one half. The tenant keeps a third of the produce in return for his labor and to support his family. In Kiang-si, Mr. Jamieson states that the land tax is only 25 cents a *mow*, or \$1.50 for an acre. There, however, the landlord also receives half the produce. In Hupeh, Mr. Boden says that good rice land produces a yield of four piculs, which sells for 3,400 copper cash. Of this, 1,400 cash go to the landlord and 300 to the government. Thus the government receives one-

twelvth and the landlord four-tenths. At Foochow Mr. Phillips states that the rice harvested from one *mow* is worth \$10.66. The Emperor receives 20 cents or one-fiftieth of the produce. There is a supplementary tax of rice paid in kind, but it is only two *sheng* per *mow*, which is $\frac{1}{100}$ th, supposing the *sheng* to be large. The landlord should receive half the crop, but he obtains no part of the secondary crops which the tenant may raise. In Kiang-su, Mr. Oxenham tells us that one *mow* sown with rice produces \$5.60, and out of this the Emperor receives one-eleventh and also $\frac{1}{100}$ th. At Shanghai, rice will produce \$8 a *mow*, and cotton \$10. The landlord receives \$3 and the Emperor 50 or 60 cents. The collection by the government of one-sixteenth on the incomes of small proprietors seems high for a fertile region like the plain of Shanghai, and amounts to fifteen pence in the pound. But the people can make profit by trading. This impost is a tax on farm labour only, which does not occupy the whole time of the people.

The Council of the Asiatic Society is to be congratulated on the success of this effort to obtain valuable information on the state of the rural population in China.

There is in addition to these special contributions a translation of a Latin treatise by a Chinese priest upon Legal Ownership. This is full of particular information on the subject for those parts of this province with which the author was acquainted and on the question generally. It is very useful to have this in English, and it will form a guide book on the subject of taxes, deeds, registration, buying and selling land and leases. This and a reprint of papers formerly published in the *Cycle* on Land Tenure and Succession give completeness to the treatment of the whole subject.

The Rev. Peter Hoang's treatise was printed in 1882 at the Press

of the Jesuit Mission at Zi-ka-wei. The Latin title is *De Lagali Dominio Practicae Notiones*.

— J. EDKINS.

WE are authorized by the Rev. H. C. DuBose to state that the price of the "Dragon Image and Demon" to missionaries is now reduced to \$1.65. The second edition of Mr. DuBose's Street Chapel Sermons is now in press.

REV. William Campbell while at home has had printed two books for the blind—one of the Gospels and one the tract, "Talks with a Temple-keeper." He tried different methods, different kinds of type, etc., and gained much valuable information and experience, of which doubtless those who are at work for the blind will be glad to avail themselves.

REV. J. C. Hoare sends us two volumes of "Notes on Theology," which will be welcomed by those who are already familiar with Mr. Hoare's Notes on Ephesians and other works. They are divided into three books, the first being on "Systems of Doctrines," the second on "Systems of Duties," and the third on "The Future State." On white paper. Price 30 cents for the two volumes.

Miss Spencer, of St. John's College, has prepared a very useful Primer for Chinese beginning to learn English. It is the outgrowth of experience, and though at first sight it might appear too simple and easy, it is not so when viewed from the Chinese standpoint. We believe Miss Spencer expects to follow this with a higher graded one by and by.—46 pages. Price 20 cts.

Editorial Notes and Missionary News.

MR. R. C. Forsyth, of the English Baptist Mission, writes, September 6th:—"The floods are subsiding, and the government is doing relief work at present, so we have left it to them. When the winter comes the distress will be most severe and all we can do will be needed."

THE following, by Rev. Cyrus Hamlin, D.D., taken from *The Missionary Review of the World*, is a good illustration of the manner in which figures may be made to give a wrong impression, as well as furnishing a reply to some of the extravagant statements of Canon Taylor:—It is admitted that the natural increase of the heathen population far exceeds the number of conversions to Christianity. The Canon says in the *Fortnightly Review* that for every Christian convert added to the Church 180 heathen are added to heathendom! Hence he infers that missionary effort to convert the world is just as absurd as the race of a tortoise with a

railroad. The longer it continues the farther apart they become. Now we have nothing to do with his numbers but only with the absurdity of his view, which a decent regard to his reputation should have made him ashamed to utter. It is just like this. Suppose two brothers begin business, one with \$100,000 capital and the other with \$1,000. The elder with his \$100,000 engages in a business which yields him six per cent. annually on his capital. The younger begins a business which yields him fifty per cent. At the end of the first year one has gained \$6,000 and the other only \$500. Now the Rev. Canon Taylor contends that it will take the younger brother twelve years to reach the first year's interest of the elder brother's business. If he had only a schoolboy's knowledge of arithmetic he would easily find that in twelve years the younger would have just about the capital with which the elder started and in twelve more, having passed up into the millions, would

leave the elder so comparatively poor that he would not be able to invite him to his table to dinner, as the world goes.

But if we suppose that the learned Canon had forgotten his arithmetic and knew nothing of the laws of compound interest which govern populations still he had the facts before him in the published statistics of his subject. He knew, or should have known, that Christianity is increasing at a much higher per cent. than heathenism and that makes the Canon's reasoning ridiculous. He knew, or should have known, that native Protestant Christians in India increased from 91,000 in 1851 to 492,882 in 1881, more than five-fold, and the number of communicants in the same time nearly ten-fold, the native ministers twenty-seven-fold, and the number of lay preachers six-fold. If only this rate is kept up India will be christianized in less time than it took to christianize the Roman Empire. Canon Taylor claims that it can never be done; that missions are a miserable failure. He ridicules their work.

WE receive regularly from Japan a paper called *Romaji Zasshi*; it is well printed on good paper, but beyond this we dare not express ourselves, for though printed with roman letters there is scarce a word that we can recognize. We have an impression that it is the organ of the promoters of romanization in Japan. It looks simple, and would be much more readily mastered one would suppose than the hieroglyphics of the Chinese and Japanese. Rev. William Campbell, author of the interesting work "An Account of Missionary Success in Formosa," who recently passed through Shanghai on his way to his field of labor in Taiwanfoo, informed us that in Amoy they have a monthly paper published in Roman letters—quite an advance, certainly, in this line.

We should like to see the thing tried in Shanghai. Of course it would not do to romanize Wen-li, it must be mandarin or some local dialect. But we feel confident that with very little teaching the Chinese would take to it readily.

WE omitted to notice in our last issue the departure of Dr. Talmage for the United States on the 18th of July, on account of ill-health. Rev. Mr. Pitcher writes us that he had been up and down nearly all the spring and the beginning of the summer, and although the doctors had advised his going home early in the spring, yet Dr. Talmage hoped to recover and be able to spend another summer in China. In this, however, he was disappointed. News has been received of his safe arrival in San Francisco, "feeling much better."

MANY will hear with deep regret of the death of Mrs. Thomson, wife of the Rev. E. H. Thomson, formerly of Shanghai. The news came by cablegram, and so particulars are not yet to hand. We have received a very appreciative notice of her life, which came to hand too late for the present issue, but it will appear in our next. After all the work done by her in Shanghai it will be eminently true of her that "She being dead yet speaketh."

WE are indebted to Dr. Edkins for the following information:—At Soochow an anonymous author has reprinted the attack on Christianity and on Adam Schaal, published two centuries ago by Yang Kwang-sien. To this are added some other more recent pieces, including the hostile manifesto of certain Hunan graduates. Pecuniary help is asked to finish printing the volume. The spirit manifested is bitter, and old charges of immorality are recklessly repeated without attempt at proof.

Missionary Journal.

MARRIAGES.

At Chefoo, China, September 3rd, 1889, by Rev. John L. Nevius, D.D., assisted by Rev. Alx. Williamson, LL.D., Rev. HUNTER CORBETT, D.D., to HARRIET R. SUTHERLAND, of the Canadian Presbyterian Mission and eldest daughter of John Sutherland, Esq., Cobourg, Ontario, Canada.

At Chefoo, September 4th, by Rev. P. Bergen, assisted by Dr. Nevius, Rev. PERCY BRUCE, to Miss C. MARSHALL, both of the English Baptist Mission.

At Shanghai, September 4th, by the Rev. H. C. Hodges, M.A., GEORGE MILLAR, to Miss M. MITCHELL, both of China Inland Mission; also, same date and place, ERIK FOLKE, to Miss A. GRAM, China Inland Mission.

BIRTHS.

At Shanghai, September 3rd, the wife of the Rev. W. B. BONNELL, Methodist Ep. Mission (South), of a daughter.

At Swatow, August 20th, the wife of the Rev. J. S. NORVELL, Am. Bap. Missionary Union, of a daughter (Evangeline Helen).

At Su Chau Fu, Szechüan, August 13th, the wife of JAMES McMULLAN, China Inland Mission, of a son.

At Soochow, September 21st, the wife of Rev. H. C. DuBOSE, Am. Presbyterian Mission, of a son.

At Ningpo, Sep. 25th, the wife of Rev. J. C. HOARE, C. M. S., of a daughter.

DEATHS.

At Liu Ching, July 24th, MADELINE GERTRUDE, daughter of Rev. J. Goforth, Canadian Presbyterian Mission.

On September 8th, DOUGLAS KING WINCHESTER, infant son of Rev. A. B. and Ephemie Winchester, A. B. C. F. M., aged 13 months.

NEAR Philadelphia, U. S. A., on Thursday, the 19th September, Mrs. ELLIOT H. THOMSON, for thirty-five years a member of the American Episcopal Mission at Shanghai. Aged 58 years and 6 months. (By cablegram).

At Soochow, September 21st, infant son of Rev. H. C. and Mrs. PAULINE McALENE DuBOSE, American Presbyterian Mission (South).

At Shanghai, September 21st, WILLIE B. second son of Rev. W. B. and Mrs. A. W. BONNELL, of the American Methodist Episcopal Mission.

ARRIVALS.

At Shanghai, September 9th, Dr. and Mrs. J. GOLDSBURY, A. B. C. F. M., Shansi; Dr. and Mrs. McBRIDE and two children, for same Mission, Kalgan; Dr. B. C. ATTERBURY, Presbyterian Mission, Peking (returned.)

At Shanghai, September 21st, Rev. G. W. and Mrs. CLARKE and two children, for China Inland Mission (returned); also Miss DUNN, for same Mission.



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How one Man can preach to a Million.

BY REV. TIMOTHY RICHARD.

An Address for the Annual Meeting of the North-China Tract Society, 1889.

BEFORE commencing with the subject I must thank the Committee of the North-China Religious Tract Society for the honor which they have conferred on me by asking me now three times to speak at their annual meeting. Distance in the first instance, and absence in the second, prevented me from doing what I would have very willingly undertaken before. Notwithstanding absence this time, I venture to write what I would have said if present, and the Secretary has kindly promised either to read the paper for me or get some one else to read it. I write for this Society with more than usual heartiness, because it was in consequence of a few of us—not one of whom I believe is in Peking—writing strongly to the Religious Tract Society of London on the great need of more work done in this line that the London Committee sent Dr. Murdock out to organize Tract Societies for China.

Happily the same idea seemed to be in the minds of many others, hence the heartiness with which the matter was taken up by the American Tract Society and much work was done in a very short time.

Still I believe we are only *beginning* to use one of our mightiest engines for the overthrow of the citadels of ignorance and superstition. Or, in other words, I believe we have in the Tract Society a power like the sun, whose beneficent rays will some day carry light and life and untold blessings to the millions of China; and that, when we are ready to faint at the idea of a few of us being able to reach the hundreds of millions of China, or a fourth of the inhabit

ants of the globe, the Tract Society rises in our minds like a vision from heaven and gives us great faith, great hope and great joy, especially when we think that it is possible by the instrumentality of the Tract Society for one man to preach to a million.

I would not disparage the inestimable blessings conferred on the Chinese by medical work, by personal intercourse, by public preaching, by schools, or by any other means. All of them are doing immense service for the advancement of Christ's kingdom. But it seems to me that we have not been sufficiently alive to the enormous effect that would be produced by a fuller development of the resources of the Tract Society. This I will illustrate by a remark of a friend of mine made more than fifteen years ago. He said that the Lord's command was to preach the Gospel to every creature. He then asked himself how he could best carry out that command in a land like China. He would consider carefully what message he had to tell the Chinese if he should stand up to preach before them. If he succeeded in putting the glad tidings of great joy clearly to his audience, so that they might fully appreciate it, then the next course would be to *print* that sermon, so that instead of having made known the message to 50 or a 100 he might put it within reach of thousands, hundreds of thousands and even of millions. This he conceived was the most effectual way of obeying the spirit of the command to preach the Gospel unto all nations, and this work lies within the province of the Tract Society.

To emphasize the great possibilities within the scope of the Society I shall proceed to dwell on Secular Methods to reach millions, Religious Methods to reach millions and the application of these to China's needs to-day, so as to reach *its* millions.

I—*Secular Methods*.—Among these, four great centres of government at once present themselves to one's mind in thinking of antiquity and mediæval times, viz., Shansi, Babylon, Egypt and Bokhara. When all the regions on the banks of the Yangtszekiang were held by people as wild perhaps as the inhabitants of New Guinea and Central Africa to-day, there was a company of people under Yao and Shun in Shansi, who had pledged themselves to certain rules, which were made known by knotted cords and other methods. The people had pledged themselves to be guided by men of virtue. When the one man issued instructions, his ministers repeated them to their subordinates throughout their various districts. Thus by the speech of one man millions were edified. Babylon is proverbial as the university of nations. Histories taught there on *terra cotta* libraries were translated by surrounding nations into their respective languages until now these histories are to be found in all the chief languages—Asiatic and European.

Later on Egypt became a centre where the learning of Babylon had been added to its own. There the Greeks studied the various subjects of knowledge considered important then. These in turn became the teachers of the Romans in early times, and after the fall of Constantinople became the teachers in most of the European universities; transmitting the accumulated knowledge of Egypt and Asia to Europe, and through it again to the new Continent of America.

Whilst this spread of knowledge was going on in the West, Bokhara had become a great Mohammedan centre, where Indian, Egyptian, Grecian and even Chinese education met, and from this centre whatever was thought most important was utilized for the service of the Mohammedan world. Thus we find the various governments of the world gathering together the learning of the world, and thus making the views of a few men on certain congenial subjects as widely known as the world of men interested in such subjects.

Again, it is within the memory of many now living how a little band of comparatively young but brilliant men started the *Westminster Review*, overhauling the current opinions of philosophy, politics, education and religion. They also took possession more or less of other leading periodicals of the day. The foundation of some of the existing institutions being shifted, a new crop of literature sprang up, advocating a reorganization in many departments of Society on new principles. Thus arose the modern conflict of opinions between the new men, positivists and agnostics on the one hand, and the leading Christian men fighting no longer for old methods, which were only meant to be adaptations to old times, but for the old principles of God and salvation through Christ being still the only hope of the world, however modified the methods might be to meet new times and new circumstances. Thus by a few vigorous bold minds a great tide of intellectual activity has rolled over the whole world, making itself felt indirectly in almost all the literature of the day.

Before this tide of English and German thought there was another upheaval, which reached millions and millions of our fellow men. The French had been groaning under feudal tyrannies, which it would be difficult to parallel in the history of the world. The Protestant Huguenots had striven hard to deliver the French. But the power of the Romanists triumphed and sided with the monarchy for the oppression of the people. Though it was a failure, the very attempt had lodged in the minds of thoughtful men the idea that this oppression was unnatural. And as men professing themselves to be godly supported this oppression, a few lawyers and literary

men conceived the idea of changing the whole course of affairs by a new method. Working directly they would not be tolerated by either State or Church. But they decided to bring out a grand Cyclopædia of all knowledge. This was a new thing in those days. A general feeling in its favor arose everywhere. But the chief writers in the great Cyclopædia had a far more practical and immediate object in view than mere distribution of ordinary knowledge. Diluted as it was with much that all classes wanted, the most interested in keeping up the old order of things did not discover the political and religious dynamite that was deposited between the leaves of the volumes until it was too late. The book had penetrated into every region where there was a thinking man in France. Then it was that burst upon Europe that fearful French revolution that seemed to threaten the destruction of the world according to the opinion of monarchists and the Romanists of those days. Many of the views propounded then were taken up by men in other countries, and the republican views of Europe and America have all much connection with the work of those cyclopedists of Paris. This is but another instance of a few men exercising influence on untold millions of their fellow men.

These cyclopedists have produced an off-spring—the socialists of modern days—whatever name or form they may assume in different countries. The kingdom of Christ, when fully established, is to give peace, plenty, education and justice to all men on the face of the earth. Men are equals morally, and if the Church of Christ in its eagerness to save the souls of men forgets their present conditions and needs, God will raise other men, though they should be Nihilists and Anarchists, to do the work, for it is not His will that there should be *any* oppression or any monopolies for the rich or any other class. The socialists—like Henry George—feeling strong in the utter unrighteousness of these monopolies, have started under Carl Marx and Hyndman in England and under various leaders in Europe and America, a series of periodicals which have shaken the foundations of governments in two continents. Unless Christian socialists come to the rescue we may look for another reign of terror any day. But all the governments have for some years and are now still considering measures most revolutionary, all in consequence of the determined perseverance of men who feel that there is justice on their side. They have spoken and hundreds of millions constitute their audience.

Nor is this activity peculiar to Europe and America. The Asiatics who were once supposed to be particularly conservative have astonished the world by bloodless revolutions which surpass in rapidity even the go-ahead Americans. Thirty years ago Japan

was a sort of antiquated mummy. But the Emperor, though buried alive, for practical purposes, for many centuries, or even a millenium, was still alive. A few bold men left their country at the peril of their lives, visited every land, learnt everything about the strength and weakness of nations, and then came back and whispered the secrets they possessed to a few of the leaders. These studied the situation, and in a few years succeeded in restoring the Emperor to his true position. Then followed one of the most remarkable instances on record of a whole nation being transformed by the combined influence of their government and the use they made of the newspapers. All the chief centres of Japan had papers started in them, and these were like so many beacons in the darkness around them. Light was thus given to every town and village in the land. Finally education has been generally established, and thus, like a new sun rising in the heavens, has been ushered in a day of progress such as Japan has never seen before. But this vast and peaceful revolution that astonishes the world was brought about by a few speaking to the millions of their fellow country men.

The same power to reach the many can be most wonderfully illustrated in the mercantile department. When in England three years ago I visited two factories—one in Leeds and one in Rochdale. The manager of the Rochdale factory had invented machinery by which he could work up the refuse silk thrown out on the dust heaps of China into the most beautiful silk plush that I ever set eyes on. By means of agents at the different ports of China, this refuse silk is collected from all parts, and hundreds of thousands of women and children gather it to send away in dirty bales. After being made up into the most lovely patterns and colours that art can devise, it is again distributed to the business houses of the various nations and through them into the palaces of the world. A similar use is made in Leeds of the refuse of wool and cotton, and out of apparently most useless stuff are made every week tons of material for clothes for the poor throughout the United Kingdom. Thus by two factories there is a junction where millions of rich and poor meet.

The advertisements, attractive, periodical, universal, are so well known in so many thousands of instances in all departments, and are so conspicuous that they need not be more than mentioned.

All these show how marvellously a certain idea can be kept constantly before one's mind, how by touching the right springs a thousand wheels may be moved, and how by certain happy junctions new channels of communication in receiving and giving may be opened up that will confer benefits on millions of our fellow men.

Another common instance of influencing millions occurs during elections. A certain political question is raised, one perhaps that has never been before the public before. The leading papers take it up and discuss it *pro* and *con*. From these the local papers take the infection as from a fever and discuss it *pro* and *con*. Public meetings are held. The public gets excited. The subject is talked about the first thing in the morning, the last thing at night. The knowledge of ten thousand minds is turned upon it, and under this fierce light everything that can be known about it is brought out, and at last the people feel that they understand it, and then they vote with as much confidence and authority on it as if it were a question about their ordinary daily work. This is not waiting for a generation to see the result, in a few months of work the whole question is settled.

In such an important work as we have in hand, and *may* have in hand in connection with the Tract Society, it is well for us to remember the great extent of the usefulness of the press. Great Britain last year had 1,600 different papers and periodicals in circulation. The United States and Canada together had 15,000. Japan two years ago had 240. If we take the average of newspapers and periodicals circulating in England, France, Germany, Russia and Japan, we find that there are 61 for every million of inhabitants. The circulation of each copy varies from a few hundred to the enormous number of nearly a million per day, as in the case of *Le Petit Journal* in Paris. Add to this again that each copy has many readers, we shall see how stupendous is the influence exercised by means of the press over the leading nations, and through them over all races in the world.

When one considers the unique facilities even now afforded in China by the same characters being intelligible to so many millions of people to influence the rise and progress of a third or fourth of the human race, is there not an opportunity to make, if that were possible, even the angels of heaven envious of us?

But, dear brethren, with the opportunity there comes the great responsibility. There is yet practically a virgin soil before us. God has put his missionaries first in possession of this unique opportunity. Oh for the light of heaven to guide us that we may guide this people. O for divine wisdom to present to them some truth that like a bright motto will attract them, attract the whole Mongolian race and lead them onwards and heavenwards until with us they reach our Father's home on high and share our everlasting rest.

These thoughts spring up in the contemplation even of the Secular Methods of reaching the millions.

II.—Now we proceed to consider the Religious Methods of reaching millions. Here again, as in the Secular, we can only single out a few instances, so as to impress upon ourselves the thought of the vast possibilities before us, if we only had the mental and spiritual qualifications for our task. Think of the sacred books of the East lately published. They represent the faith of at least 800 millions of our fellow men. Add to this the millions of every age since these books were written, and then we have before us an amazing amount of results from principles, which can be packed together in a small box. We talk of the terrible power in small compass of dynamite. But what is dynamite compared with this? It is indeed a most violent agent, rending the eternal rocks into shreds. But in a moment its force is all spent. Not so with these apparently innocent volumes. Their power indeed is not destructive. Theirs is to help men. So far as they went they were powers to save in their day. And their force instead of being momentary in its effect, like the physical force of dynamite, has been constant like the growth of a tree, or of a man. More than that, it results in moral and spiritual growth, such as it is, and there lies its power, a power that will remain moulding unseen the lives of untold millions of our fellow men until we give them the higher power of the Christian religion.

Take again the Bible. When Moses led a nation out of Egypt he could not do everything himself, however willing. His father-in-law Jethro taught him to delegate his power to the chiefs of the tribes. This was the beginning of organized effort. As he could not teach all the tribes personally, the ten commandments were engraved on tables of stone, so that the people might learn from those. Thus government and education became possible for one man over a whole nation.

Later on came the burdens of the prophets one by one, first to the rulers of Judah and Israel and then to the people. Nehemiah collected the former teaching, and at the restoration reorganized the whole religious part of the Jewish people, and thus, though he appointed many teachers, he had but one book, and it was taught among the people as if he personally gave the lessons to each. In New Testament times one Gospel was written out after another, so as to give a complete account of the life and teaching of our Lord, and the Epistles were lessons to individual men and Churches, not messages to the heathen nor to the Jews as such. Though the primary object of the Bible teaching was gained by addressing those for whom its several parts were originally meant, still the principles imbedded in the history of God's providence over the nations and over the Jews and early Christians in particular were

such as to establish Christianity and indirectly produce Mohammedanism, which now unitedly rule over two-thirds of the population of the earth.

But the Bible has had another singular mission in the world. When Christianity was nominally accepted by all the nations of Europe, Romanism commenced to look more to its temporal interests than to the spiritual welfare of those whom God had in His providence once committed to its charge. Instead of the doctrines of heaven, as taught by Jesus Christ, the Roman hierarchy adopted the maxims of the world and far surpassed any heathen government in their persecution of the true followers of Christ. In those days, when the teachers of religion were more anxious to uphold the Pope than Christ, Rome than heaven, a man rather than God, and tradition more than truth, the man did not know what true Christianity was. It was in these dark days that Wickliff translated the Scriptures into the vulgar tongue. Then the new views of Christianity which were discovered were made known as far as Bohemia. Huss and Jerome arose, and at their back a whole nation that defied Popes, Councils and Emperors. Later on, catching the spirit and using the same weapons, Luther translated the Bible into the vulgar tongue of Germany, which set Northern Europe in a blaze against the hypocrisy of the Roman Church. Even here in China some of the teachings of the Bible were imperfectly understood by Hung Hsiu-chu'an, the leader of the Taiping rebellion, but had some strange vitality in them when thirteen provinces ranged themselves under his banner at one time. This in China seemed to be like another Mohammedan form of Bible truth which had formerly arisen in Western Asia. But what concerns us more in these very interesting inquiries is that a few truths of the Bible, circulated by a few men, created great revolutions amongst the millions of Europe and Asia. In view of all, we might say that even half the world was at one time profoundly agitated by these few men.

It is said by some of the greatest authorities that when the Roman Empire fell, the new Empire which was aspired after by such Popes as Hildebrand and Innocent III., was outlined by Augustine's City of God. It is well known that whatever light existed during the dark ages of Europe was kept alive by the teaching of a few authors. Their works were copied first by the monks, and then by the Brethren of the Common Lot in Holland, and Loyola's Spiritual Exercises is said to have converted in a comparatively short time after its publication as many men as there were letters in the book. Mr. Gladstone speaks of the influence of a book called the "Serious Call," written by Law, Gibbon's private tutor, as one of

the greatest in comparatively modern times. He attributes largely the rise of Evangelicalism through Wesley and others on the one hand, and the High Church movement through the Tractarians and others on the other hand, to the influence which Law's 'Serious Call' had on the minds of serious people in the Church. In this class of books we might perhaps include the Tracts of Liang A-fa, a disciple of Robert Morrison in China, which were the means of converting Hung Hsiu-chu'an. This will sufficiently show what other books than the Bible are capable of doing, exercising lasting influence over millions of our fellow men and able to reproduce it from age to age.

We have now regularly organized the Bible Society, the Tract Society, the Christian Vernacular Education Society for India, and the Society for Propagating Christian Knowledge, the first two and last are universal in their operations, and the other exercising wide influence over the millions of India. The Bible Society of England alone has distributed up to 1888 no less than 116 millions of Bibles and portions of Scriptures in 286 languages. The National Bible Society of Scotland has distributed since 1861, when various minor Societies were united, no less than 10 million copies. The American Bible Society at the close of its seventy-first year reported 48 millions of copies circulated.

The London Religious Tract Society in 1887-1888, one year alone, distributed 76 millions of its publications in 191 different languages, giving for twelve Tract Societies in India and Ceylon £3,700, or an average of £300 each, and for nine Tract Societies in China and Japan £1,005, or an average of £100 each. Since 1832 it has issued 42,000 libraries, varying from 25 to 500 volumes. The American Tract Society's grants in 58 years up to 1883 amounted to £129,000, aiding publications in 146 different languages.

The Christian Vernacular Society of India has an income of £8,000, and the Society for Propagating Christian Knowledge makes annual grants to at least half that amount.

The Emperor of Russia, at the beginning of this century, seeing the beneficial effect of Biblical Christianity, was anxious that the Bible should be distributed throughout the empire, and encouraged the establishment of Bible Societies everywhere. But when some of the fruits were born, threatening to upset some of the darling prejudices of Russia, the Bible Societies were suppressed, especially those under the direction of British influence. The objections to the circulation of Scriptures in Roman Catholic countries is getting less, as Rome is reforming itself and becoming less painfully un-Christian in its dealings with other branches of the Christian faith. This we may fairly put down largely to the influence of the circulation of

the Scriptures, as well as to general enlightenment, together with the influence of the 76 millions of publications of the Tract Society and other Christian influences at work. Although we may not be able to gauge each of these influences and estimate their results, still it is patent to every one that a flood of light and love, such as is given by these publications throughout the world, cannot but bring peace, goodwill and manifold blessings to mankind which, left without it, would be barren of good works and sleep on in the conservatism of ages, or be a constant scene of strife, each nation caring only for self and nothing for others.

Thus when we consider the Religious Methods in non-Christian and in Christian lands and throughout the world, we find that there exist organizations, by which, vast as the population of the world is, all the millions of it can yet be brought within reach of religious influence from a few centres.

III.—This brings us to consider what further special methods may be adopted in China *now*.

I emphasize *now* because China has commenced to move along the line of progress. We think it slow while waiting year by year. Still we should not forget that steamers, railways and telegraphs are now in operation; that colleges also are established, important books translated, and that a mission of enquiry has gone abroad, the precursor of more, each of which will recommend many changes in the civilization of China. Indeed the thought has occurred that China may be progressing even more than we missionaries ourselves are. It is true that we have had immense reinforcements during the last twenty years. All the provinces are more or less occupied, and the ports are being filled more and more with missionaries. With the greater readiness of the Chinese to receive new suggestions and the staff of missionaries increased greatly in all the missions, the question arises, What have we done *afresh* during the last dozen years to meet China's awakening? If we speak of work in the interior of China, *that* existed before. If we speak of schools—day schools, boarding schools, theological schools—we had them before. If we speak of medical missions, we had them before. If we speak of Christian newspapers, we had them twelve years ago as well as to-day. If we speak of itinerating over the empire, *that* had been done by the early pioneers before I had arrived in China. It is true we have to some extent re-organized the Religious Tract Society. But has it met the expectations that were raised at its formation? Let no one misunderstand me. I do not wish to disparage the hard work already done. That is not my object, but to try to keep up before us a high ideal such as God would have us keep, in view of the new openings

in China and in view of the new men, both foreign and native, competent to produce new literature. With the increase of missionaries and the increase of Christian natives, we should, if we followed the growth of our converts, have increased the operations of our Society *many fold*. There is behind this the fact mentioned above that the Tract Society in London gives three times as much for India and Ceylon as it does to China and Japan. It is not because the Society cannot or will not help us more, but because hitherto our arrangements have not been as satisfactory as those in other lands.

Further, as China is beginning to feel that there are many dangers before it unless it goes in for many reforms, works written by experienced missionaries or translations from some of our best living Christian books at home would have a fair way of paying for themselves. That time *has* come in Japan. We must get ready for it here. The Christian Churches which sent us out will expect it of us. The Chinese Christian Church will expect it of us. The Chinese scholars will expect it of us. Who but the scholars of the West can lay the matter clearly before them? The Christian leaders of the past did these things for their day and their countries. Why should the Chinese government and mandarins go so much to other men than missionaries for advice? Is it because the Chinese do not yet know where to get advice, or is it that our cisterns contain too little of that refreshing water that will quench man's natural thirst?

This is not the place for going into details, still I venture to suggest that each of the four or five Tract Societies in China should take measures for the production of Christian literature as rapidly as possible, for without it every department of work is crippled every day. In the school, in the chapel, in the home, in the shop, in the country, everywhere we need books. They might be produced on a plan similar to that adopted for the School and Text Book Series. But instead of having all China under tribute, let each centre draw up a list of books most desirable for its use, and then ask the most literary men in each mission to lend a helping hand in producing them. In this way we should probably increase our literature much faster than by having the work all done in one centre. We have grown so much of late that we might most assuredly now multiply our number of publications by five at least. We need standard historical reference and devotional books, standard class books, high class publications on important topics of every kind. It is high time also that each centre should stimulate each other by a healthy rivalry.

Supposing we had our periodicals and that each one exerted himself to obtain subscribers for them. If these papers met the

daily needs of the people they would soon win their own way among them and would become heralds of the many other forms of Christian service. Supposing we had our books, then in China it might become possible to do what many do in India and some already in China, viz., hold periodic examinations of schools that would use these Christian books, granting payment to the teachers according to the results. Such a method, well carried out, would bring an immense number of scholars to study Christian literature with the minimum of oversight, one man reaching many thousands. If we had the books and periodicals we might work on a large scale.

China has, *generally* speaking, two examinations for the Chinese, equivalent of our B. A. degree every three years, one examination for their M. A. degree every three years and one examination for their Lit. D. degree every three years. Thus there is at least one important examination every year.

One has 200,000 candidates in 200 centres for their B.A.

One has 200,000 candidates in 20 centres for their M.A.

One has 10,000 candidates in 1 centre for their Lit. D.

By circulating suitable Christian literature at these centres during the examinations, the leading men in the whole empire would be easily reached. Twenty-five men given wholly to this work could reach the whole empire. For the greatest efficiency, besides the preparation of the choicest literature that the world can produce, there would be required the systematic working of every centre by highly qualified men. These would be included in the twenty-five mentioned above. With an opportunity unique even in the history of a nation with annals of six thousand years, it behoves us to be extremely careful to avoid mistakes, for the consequences would be most serious. Yet by so working at a B. A. centre the picked men of two millions could be reached! At an M. A. centre the picked men of twenty millions could be reached!! At the Doctor's centre the picked men of 400 millions could be reached!!!

This is the way one man may preach to a million.

Who will try it? Let him that has ears to hear, hear, and with God's blessing we may yet see a nation born in a day.



*What Lessons can we learn from the Experience and
History of Roman Catholic Missions in China,
as bearing on our Work?*

THE object of this essay calls for a brief historical outline of these missions.

We will make two periods by drawing a line through the point that marks their highest success, *i.e.*, about the year 1700.

Period 1.—Where shall we look for the beginning? This is like looking for the sources of a river. We find, however, one prominent date—1245—when in the first council of Lyons, Innocent IV. decreed to send missionaries to the Tartars.

There is no doubt that these barbaric hordes from Siberia, led by the descendents of Genghis Khan, needed “missionary effort.”

Four years before at Liegnitz they are said to have made up nine sacks of ears cut from the heads of the Germans. Those were not very hopeful parishioners, and it is not strange that the Pope should have adopted a different policy from that which would to-day be laid down by one of our foreign secretaries. Innocent sent two friars armed with a letter directed to “The King and People of the Tartars,” having apparently misplaced the specific address of the commander-in-chief.

The letter was bold and direct. . . . “We therefore after the example of the Prince of Peace, desiring to unite all mankind in unity and the fear of God, warn, beseech and exhort you henceforth to desist wholly from such outrages and especially from the persecution of Christians.” . . . They were exhorted to do suitable penance for their sins and to become Christians.

As might be supposed the friars weakened in the presence of the Khan, so that he probably had good reason to reply, “You have sent by your messenger sure and certain letters for the purpose of making peace with us.” And the command was to come to the Khan and the Pope should have “our answer and our will.” The Mongol, too, could use the name of God. “We adore the name of God, and in his strength will overcome the whole earth from the East to the West.”

Several such “missions” or letter bearing companies were sent to these vandal tribes, and all with the same results, which are well summarized in the words of the noted traveller—Ruburquis—accredited by Louis IX. to the Tartar Prince—Sastach—but sent on by him to Mangu, at whose court on the Volga he was allowed to stay five winter months. “I took my congé of him, thinking that if

it had pleased God to grant me the grace to perform the miracles that Moses did of old I should have converted him."

All this courier service was of course no more than the preface to real missionary work. This we seem to reach in the life and labors of John of Monte Corvino, the great Apostle of the Mongols. Such men are born and not made. They have the *missionary genius*. Because of his successes in Persia with Mongol tribes he was sent to China, where under Kublai, the grand-son of Genghis, they now held the empire under the name of Yuen, and they were the "first" foreigners to rule the Chinese.

In 1293 John reached Kambalu, the city of the Khan or Peking. We extract one sentence from the brief record of his life—"I was eleven long years quite alone in this pilgrimage without a companion," and as he says further, without any letters or word from Europe. How "long" those eleven years were only one who has lived in China can begin to imagine, but equally long were they as measured by their works. Writing of thirteen years of labor he says he had baptized about 6,000 persons, bought 150 boys, whom he had instructed in Latin and Greek and the Church service; built a Church with a tower and three bells, and above all, translated into the Mongol the New Testament and Psalms.

He also writes of his being able to "preach openly and freely the testimony of the law of Christ," from which it appears that we Protestants can claim this missionary quite as justly as can the Romanists. We know more of this one man's work than of that of the seven priests sent to assist him or of the 26 sent after his death.

The cause of the utter destruction of this great enterprise need be searched for no farther when we remember that this dynasty of Mongols lasted but 89 years. Kublai's weak descendents were pushed back to their plains, and no traces of the work of either Nestorians or Catholics seem to have survived. After the fashion of those days the missionaries attached themselves to the reigning house, and the fall of the house meant the destruction of everything under the eaves.

Now follows a lapse of over two centuries, during which no missionary appears to have attempted to enter China. Such attempt would most likely have failed. Even the great baptizer Xavier, who had in a short time baptized 10,000 persons in the peninsula of India and who had more recently founded a Christian community in Japan which flourished during a hundred years, endeavored in vain to land upon the coast and died sick of body and sick at heart on the shore of Shang Ch'uen, thirty miles out of Macao. This was in the year 1552. Twenty years later on we may see Valignani, the superior of the Jesuit missions in the Indies,

walking over the rocky hills of Macao and exclaiming as he looks over the mainland, "Rock, rock, when wilt thou open?"

And now at last the rock was to be struck in earnest. With his trained pupil Ricci began that splendid but unsound work of the Jesuits, which reached its acme at about the date already proposed as the end of the first period—1700. Soon after Ricci, there followed from Europe a not small number of men of first-class ability, such men as Schaal of Cologne, Verbiest, the Dutchman and especially many distinguished and brilliant Frenchmen—Gerbillon, Bouvet, Gartour, the clock-maker, Parennin, "who was perhaps the most dazzling genius of the French Academy of Sciences" and many others almost equally worthy of mention.

Now of theology some of these men know much and others not very much, but nearly all of them had such a knowledge of mathematics or astronomy or some of the physical sciences that they soon made themselves useful or even indispensable to the Emperors, who used them as astronomers, architects, geographers, painters, in fact whatever expediency or caprice demanded.

Schaal held the position of Superintendent of the Imperial Calendar under three successive Emperors of the Ming and two of the Tartar dynasty. He had the privilege of free access to the founder of this dynasty—Shun Che—and was honored by visits from him at four stated times each year. He was appointed tutor to the young Emperor—Kang Hsi. It was Schaal who obtained an edict authorizing the building of Catholic Churches and the liberty of preaching throughout the empire. Verbiest worthily and successfully succeeded Schaal as both Imperial instructor and astronomer. He made six astronomical instruments for the Peking Observatory, which says Professor Russel "are almost perfect of their kind and will remain a lasting memorial of the industry and genius of the devoted missionary." He could of course do anything and so had to cast cannon and succeeded in turning out 440 pieces of excellent ordnance with the name of a saint on each one.

Pantoja was employed in finding the latitude of the chief cities. It was several years after the year 1700 that the great work of surveying the empire was begun and it was a labor of ten years.

By the year 1636 these busy men had published 340 treatises in Chinese, partly religious, but chiefly in natural philosophy and mathematics.

By 1700 one hundred Churches had been established, of which 39 had been erected by the zealous Candida, daughter of the no less famous Sü. From the Annals of the Faith we understand that there were in the region of Nanking alone some 100,000 converts.

No wonder that Europe began to hope that China was about to embrace Christianity. In France Louis XIV., when not too busy with dissipation or persecuting the Huguenots, showed his royal favor by providing for the training, sending and supporting of missionaries who were well received by Kang Hsi, one of the most liberal and fair-minded of all the Chinese Emperors.

To show his appreciation of the success of Gerbillon and Pereyra who had cured his fever with their Peruvian bark, he appointed them for their residence a large house within the walls of his palace and also furnished the means for erecting a fine Church which Louis XIV. honored with rich presents—a good argument one would say for medical work and certainly for the particular moral—Don't be sparing of quinine when you have the Emperor for your patient.

Our Protestant Churches of to-day would run over with delight to see her missionaries enjoying(?) but a modicum of the Imperial favor shown to the Jesuits during those balmy days.

Period 2.—So much for the work of this busy period. Then came the trial day. Long before it had been written by a wiser man than Ricci or any of his successors, "If any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble, each man's work shall be made manifest, for the day shall declare it, because it is revealed in fire." The fire in this case was kindled by their neighbors—the Franciscans and Dominicans—each of which orders represented a much higher type of morality and theology than that of the Jesuits, whose level then was not essentially different from what it was before and has been since.

When Ruggiero and Ricci were trying to get into Chao Ch'ing they told the Viceroy that "they had at last ascertained with their own eyes that the Celestial Empire was even superior to its brilliant renown. They therefore desired to end their days in it and wished to obtain a little land to construct a house and a Church, where they might pass their time in prayer and study, in solitude and meditation, which they could not do at Macao on account of the tumult and bustle which the perpetual activity of commerce occasioned."

A Roman Catholic writer charges Ricci with allowing converts to worship in temples, provided there were a cross secreted in flowers or tied behind some part of the furniture. On matters in which missionaries have sometimes been in doubt it hardly needs be stated that he was altogether indulgent. The temple and funeral rites paid to Confucius and deceased ancestors were allowed as being civil honors and not religious rites. Of course the Chinese terms T'ien and Shang Ti were retained as fit terms for the Supreme Being.

Against these several practices the two societies protested and no Protestantism has ever been more bitter than was theirs. The controversy waxed hot and broke into a flame, which burned for a century, both in the East and the West. This was the trial by fire, in which much of the stubble in the building of the Jesuits was burned up.

The Popes, as a rule, sided with the prosecutors. Out of six Papal judgments, only two—those of Alexander VII. and Clement II.—were in favor of the Jesuits. The Bull of Benedict XIV. dealt the dire blow, from which the order never recovered. But this has brought us well on past the year 1700, which we set up as the boundary between the period of advance and decline. Necessarily any such date must be quite artificial, and yet again we must notice that these two words apply most fully to the order of the Jesuits. The successes before this time were largely theirs, while after this time the other orders gradually came forward into prominence. On the whole, however, the opinion of Williams is probably correct, *i.e.*, that after the edict of Yung Ch'ing in 1724, prohibiting every effort to propagate the Roman Catholic religion, the various orders decreased in numbers and influence down to the year 1858, when the treaties with the four powers, in which definite rights of both missionaries and adherents were acknowledged, were drawn up or rather forced down at Tientsin.

We find that in 1754 there were in the whole empire and including all orders but about 7,000 Roman Catholic members. We must give a moment's attention to the question—What caused this decline?

Going back to 1665 we find much hostility followed by an edict of proscription and expulsion, under which Schaal and several high officials were degraded, twenty-one Jesuits banished and a number imprisoned. This edict was the result of a memorial sent in to the four regents under Shun Che, and of its complaints one was that the disputes of the Dominicans, Franciscans and Jesuits for half a century in Peking showed that their religious principles were of secondary importance to their political objects. Again in 1700 the Jesuits obtained from Kang Hsi a decision that Heaven, *i.e.*, Tien, does mean the true God and that the customs objected to were political, while the opposing parties obtained four years later from Clement XI. a decree absolutely rejecting Tien and Shang Ti, or more exactly that Tien must have added to it Chu, thus producing the term now used by all Catholics and many Protestants—Tien Chu—the Lord of Heaven.

Thus early began to appear in contrast the will of Rome and the will of China, and, what was worse, there could have been but

few men of influence who saw in the former more than in the latter the will of Heaven.

We shall notice below further reasons for this collapse, and here bring to a close this brief review of the history of Roman Catholic missions by appending a few statistics.

According to figures given in a table published in 1887 by the Congregation de Propaganda Fide, we learn that the total number of native Christians in China, Manchuria, Mongolia, Tibet and Corea was 539,215, and of foreign missionaries 553. Of the many missions only two are now conducted by the Jesuits, *i.e.*, those of Kiangsu and S. E. Chihli. In Peking, the place of their early triumphs, they appear to have nothing. In the two provinces they total 138,345 members and 120 foreign missionaries.

From figures of the same year, published in Catholic missions, there were then in the 18 provinces 281 native priests, 2,429 Churches and chapels, 1,779 colleges and schools with 25,219 scholars; also 33 seminaries with 654 students.

These figures give nearly 1,000 converts to one foreign priest and about two foreign priests to one native priest. Nineteen members furnish to the schools one scholar, which is perhaps as well as our converts do.

Only two seminaries to a province seems to us a small number. Perhaps the most noticeable feature is the small number of native priests. After 300 years of labor less than 300 natives are found in the sacred office. The conditions of the priesthood do not seem to be popular in China.

But it is high time to attack the central point of the question proposed—What may we learn from these long toils of these many toilers?

In all our estimates of their work a very liberal margin must be allowed for probable error. They have in their work used too much the dark lantern, making it not easy to get an inside view of what they have done. And besides, questions are involved about which the wisest men have differed as long as you please.

Our task then is this. Looking at their work, as we do at our own, as a composite of human error and divine truth, we are to attempt a rough analysis separating and pointing out each kind.

Noting then a few of the most conspicuous errors we mention:

1st.—A tendency to regard the Christian religion as a scheme of salvation, which is to be recommended to all men by any means righteous or unrighteous.

Thus we have seen how Ricci and his companion used the art of lying in getting a home inland. This was a not uncommon method as any one will see who takes the trouble to peruse the accounts of Ripa, Huc and others.

One of the bishops of Szechuen has given us an account of how the parents of a girl broke up a betrothal by insisting that her sister who died was the one betrothed, and says of it, "I think the faith of the parents and the purity of their motives will readily excuse them before God for the sin of lying."

Such men in their devotion to a theology have forgotten that religion is a binding of the soul to God and that one of God's names is righteousness.

Place any one of such men on the mountain where the devil offers the rule of the world for one act of transgression and there is little doubt how the battle would go. In their zeal to grasp a supposed good they lose the only thing worth striving for. Here, as everywhere else, let the teaching and example of our Lord over-ride all human theologies and let there be clearly written on all the banners of the Church the motto—The kingdom of God must be established by truth and righteousness.

2nd.—A tendency to regard the Christian religion as a scheme of salvation by magic, that is, through a privileged Church with its monopoly of holy water and consecrated bread rather than as a revelation of the will of God such that all who obediently follow it must necessarily find the kingdom of God.

The Protestant theory (or theories) of the relation of vital Christianity to the Christian Church is not, we grant, very definite, but our contention is that the Roman Catholic theory is far too definite to agree with the many sided teachings of our Lord. It comes to Salvation by Monopoly. "Are these things like the words of Christ?" asked a lady missionary of a priest, referring to the conduct of some of his converts. "Oh yes, I know, madam, but we can't get very much of that into these heathen. They are in the Church and will get to Heaven all right in the end." We need not seek far for testimony that this sort of men must be altogether too abundant wherever the Roman Church gathers converts. And is this not largely a result of its doctrines of the force of Church rites? Take the doctrine of baptism. We would allow the broadest theory of baptism consistent with a reasonable interpretation of Scripture. We remember the Old Testament practice of general circumcision and the New Testament baptism of this man "and all his house." We will make no objection to the baptism of all who evince sincerity in seeking for the truth, provided it can be followed up with continued instruction and discipline. But we claim that the rite of baptism has in Roman Catholic practice sunk into a contemptible superstition which shows itself in their anxiety to baptize and their glorying in the baptism of cast-away children and moribund infants.

We quote a few paragraphs from the report of the Chiang Hsi mission, given in the Annals of the Faith of 1880. "The Association of the Holy Childhood marvelously aids in propagating the faith."

"The good which is doing at present at On Tcheng must be attributed entirely to a Christian woman. In spite of her poverty she every year gets hundreds of pagan children baptized, whom she thus sends to Paradise. Let us hope that these little angels efficaciously pray for their relations."

"Besides the 4,000 to 6,000 pagan infants we baptize annually in *periculo mortis* we receive many female orphans." These are but fair samples of the regard for this rite which obtains throughout all the missions, apparently. We quote only one more which, though from India, is too typical to be omitted, "Like a great many other missionaries and in consideration for some trifling alms Father Trineal had the famishing pagan children brought him, and under pretence of blessing them, he baptized those whom he saw in danger of death. For these at least said he" "the famine is not an evil since it opens Heaven for them."

Has anything more absurd ever been believed by heathen Buddhists? Need we wonder why heathen superstitions so slowly give place to such a superstitious type of Christianity? Or that Confucianism with its high ethics and its dignified though too satisfied agnosticism should be very reluctant to be invaded by a religion which holds as one of its choicest gifts the supposed ability to give to expiring infants a free pass to eternal glory by surreptitiously touching their heads with water from a bottle.

It may seem that Protestant missionaries hardly need to be warned against such over-ripe superstitions. But the temptation to play the quack with men's souls is no less than it is to do it with their bodily diseases and comes no doubt in some form to us all.

There is, or was two years ago, in India a missionary working under one of our American societies, who carried water with him as he visited the fairs and then and there baptized any one who would declare his repentance and faith in Jesus.

As to this matter and kindred questions why may not Protestants boldly adopt the decision of St. Paul in regard to circumcision that neither is baptism anything nor unbaptism, but a *new creature* and take no satisfaction in anything less than this product?

(To be continued.)

Lieutenant Wood on Missionaries in China.

BY THE REV. S. L. BALDWIN, D.D.

STATEMENTS have recently appeared in a number of newspapers throughout the country—perhaps originating with the *Washington Post*, as most of the papers we have seen acknowledge the *Post* as their authority—purporting to give the testimony of Lieutenant Wood, of the United States Navy, now stationed at Washington, in regard to the work of American missionaries in China and Corea.

This gentleman is reported as saying: “It is not extravagant to say that the work of the missionaries in China and Corea is absolutely without any result, except to hold them up to the ridicule of the natives. It has before been stated, and I concur in the belief, that there is not a Chinese convert to Christianity of sound mind to-day within the entire extent of China.”

This opening statement is enough in itself to show the utterly unreliable character of the report which is made by this naval officer. When a man, in face of the facts connected with the missionary work in China for the last forty years, allows himself to say that the work of missionaries in that empire “is absolutely without any result, except to hold them up to the ridicule of the natives,” he at once puts himself out of the pale of sympathy from intelligent men who have made themselves at all acquainted with the work of missions during this period.

When the Presbyterian Church has a Synod in China composed of several Presbyteries, and in those Presbyteries a number of native preachers distinguished for their zeal and earnestness in the promotion of Christianity; when the Methodist Church has a fully organized conference, with between forty and fifty native ordained ministers; when the Reformed Church of America, in connection with the English Presbyterian Church, has a large Presbytery, or Classis, with over a thousand members; when the Baptist Church has strong and flourishing missions in different portions of the empire; when, in all these Churches, there have been men and women who have not hesitated to risk their lives, and in some cases have freely yielded them up for their faith in Christ, as their Redeemer, and when these facts are known to thousands of intelligent Christians, and to many people who have no particular relation to Christian Churches, it is a very poor time for Lieutenant Wood to come out in the public press with such statements as these.

It is represented that he was asked: "What about the list of converts we hear of in this country?" And that he answered: "They are merely the menials employed about the quarters of the missionaries who have a salary of \$4 per month to become converts, but when they are discharged there is no further evidence of a 'change of mind.'"

To any person having any acquaintance whatever with missions in China, this statement is also so absurd on its very face, and has so evidently the animus of malicious opposition to missionary work, that it is self-destructive. There are at present 35,000 communicants in the Protestant Churches of China. If they are paid at the rate of \$4 a month, they cost \$140,000 monthly, or \$1,680,000 annually. As this sum is considerably more than double the amount spent by all Protestant Missionary Societies in China, including the salaries of all the missionaries, the building of Churches and parsonages and schools, the printing of books, the supply of drugs and surgical instruments for the hospitals and all other matters of expense, it will be seen at a glance how perfectly self-destructive this statement is. The fact in the case, as any traveler who has a desire to get at the real truth can easily ascertain, is, that while a few servants of missionaries are members of the Christian Churches—just as servants in the households of ministers in this country are often connected with the Church—they bear but a small proportion to the whole number of the membership, which includes in its ranks persons of every class in society; not, as yet, very many of the ruling and high literary classes, though not without its representatives among these, but very large numbers of merchants, store-keepers, farmers, artisans—in fact, of the same classes as make up the bulk of the membership of the Church in the United States.

What would Tiong Ahok, the wealthy Christian merchant at Foochow, who gave \$10,000 to our Anglo-Chinese College, think of the accusation that he is a menial hired at \$4 per month to be a Christian? What would his excellent wife, the daughter of a mandarin and a highly educated lady, think of being classed in such a category? What would Sing Ching-ting have thought, when his back was bared to the cruel lash, and he was enduring without flinching the terrible ordeal, of being hired for \$4 per month to be a Christian?

This witness goes on to affirm that "the missionaries do not mix with the natives to any considerable extent, and many of their meetings are not only in English, but with the missionaries themselves as audience." If this "unprejudiced observer" had made it his business when he was in China to visit the meetings and become

acquainted with the missionaries and examine their work, he could not have made any such statement without deliberately perpetrating a falsehood. Had he entered upon such unprejudiced observation he would have found Dr. Ashmóre, of the Baptist Mission at Swatow, and his colleagues spending weeks at a time in visiting cities and villages within a distance of a hundred miles from that port, staying with the natives for days, preaching in their chapels, visiting them at their homes, bringing consolation to them in their hours of trial, and instructing them, not only in religious doctrine, but in general knowledge. Had he sought to know anything about the work of such missionaries as Dr. J. V. N. Talmage and L. W. Kip and Daniel Rapalje, of the Reformed Church at Amoy, he would have found them constantly mingling with the natives, both in Amoy and in the region round about, and he would have found that there are no men who are held in higher respect on account of their ability and also for their sympathy for the Chinese people and their general helpfulness to them, to those who are not Christians as well as to those who are, than these very men.

Had he made any observation of this character at Foochow he could not have failed to learn that such men as Dr. C. C. Baldwin and Charles Hartwell, of the American Board, and Nathan Sites and N. J. Plumb, of the Methodist Mission, are widely known and respected by the natives, over a territory extending more than three hundred miles from that port, on account of their diligent efforts in behalf of the Chinese people. He would have learned the same thing of such missionaries of the Baptist Church at Ningpo, as the late Dr. Knowlton and the Rev. Mr. Goddard. He would have learned something at Shanghai of the excellent work of the Rev. J. W. Lambuth, and of the esteem in which such a missionary as the Rev. Young J. Allen, LL.D., of the Methodist Episcopal Church, South, is held by the mandarins, with whom he has been intimately associated, as well as by many of the common people.

In Central China he would have learned something of the work of such men as the Rev. Dr. V. C. Hart, Drs. Beebe and Stuart and others. Had he pursued such investigations in North China he would have learned something of the high esteem in which the Rev. Dr. C. W. Mateer, of the Presbyterian Church, is held by all classes of society, not only for his grand educational work, but for many other services rendered to the people. Had he asked who was chosen by the Imperial Government as the president of its college established at Peking to train its best young men in the Western sciences, he would have found that it was no other than the Rev. W. A. P. Martin, LL.D., formerly of the Presbyterian Mission at Ningpo. He would have also learned something of the high posi-

tion in the regard of the Chinese people occupied by such men as the Rev. Dr. Henry Blodget, of the American Board, the Rev. H. H. Lowrie and Dr. L. W. Pilcher, of the Methodist Episcopal Church and others. He would have also acquired some knowledge of the grand work of the lady missionaries in different parts of China. He would have come to know something of the visits of Miss A. M. Fielde, of the American Baptist Mission at Swatow, to hundreds of women in all that region, of the large class of women trained by her in Christian and general knowledge who are now a working force of great power, instrumental in leading large numbers of their country-women to faith in Christ and, at the same time, elevating them greatly in general knowledge.

He would have learned something of the self-denying work of such teachers as the Misses Woolson, Miss Fisher and Miss Jewell at Foochow, and also of the grand medical and surgical work accomplished by such physicians as Drs. Sigourney Trask, Kate A. Corey and May Carlton at Foochow, and of Dr. Lucy A. Hoag in Central China. He would not have failed to know of the great influence acquired by Dr. Leonora Howard over the great statesman of China, Li Hung-chang, when she cured the wife of that eminent mandarin, after her case had been given up as hopeless by the native physicians. He would have learned that the directors of the Jeho Silver Mines, of whom Li Hung-chang is the chief, expressly asked for a medical missionary to be sent as the physician and surgeon of that mining company, and that the Missionary Society of the Methodist Episcopal Church has sent such a missionary in response to their request.

He would have learned that the Chinese Government is so well satisfied with the work done in the Medical School of the Methodist Episcopal Mission at Peking, as to promise immediate positions in the Chinese army and navy to the graduates of that school. Had he ever been inside of any one of the four Churches of the Methodist Episcopal Mission at Foochow at the time of public worship, he would not have been able to talk of "meetings in English, with the missionaries themselves as audience." He would, in some cases, have seen hundreds of Christian natives singing the praises of God in their own language with joyful hearts, as many intelligent men from this country, either residing in China or visiting there, have done. There are in this city at the present time two gentlemen who have had much service in China, and who know the contrary of these statements. I refer to the Hon. George F. Seward, late United States Minister to China, who was Consul-General at Shanghai several years before he became Minister, and to M. M. De Lano, Esq., who was for nine years Consul at Foochow. Neither of these

gentlemen, as I understand, is a member of any Christian Church, yet they are fair-minded men, who have had far better opportunities for becoming acquainted with missionaries and their work than this lieutenant could have had in making a trip to that empire.

It was our pleasure frequently to see Mr. De Lano in large meetings of the Chinese Churches and to hear his expressions of satisfaction with the progress of the work and the manner and bearing of the Chinese preachers and the reverent character of the audiences.

The records of the Department of State bear abundant testimony from Mr Seward and others of our Ministers to China, of the high character and great usefulness of the American missionaries in that empire.

These facts will enable any one to judge of the degree of credence which is to be attached to Mr. Wood's further statement that the missionaries "are looked upon about as is the Salvation Army in America, only to a degree ten times as great." This gentleman is further represented as saying: "You will understand with what feelings they regard translation of the Bible the missionaries have prepared for them, when you know that this is in a lingo which stands in the same relation to the mandarin tongue, or classical language of the country—which is used in court, and is the official language of the country—that an obscure Negro dialect of Louisiana stands with the classical English." This sentence is a remarkable exhibition of the ignorance of the person uttering it of all the facts in the case. Had he taken any pains whatever to ascertain the truth in the matter, he would have known several things which he does not now appear to understand.

First, that several translations of the Bible have been made by the missionaries into the classical language of the country; and that one of those versions, at least, is acknowledged by the best scholars of the empire as being in very excellent Chinese style. He would have known that the mandarin tongue and the classical language are not the same, as he implies in his statement, but that the mandarin dialect is one among many dialects of the country, though having a far greater range than any of the others, and being the dialect in use as the official language. He would have known that, in addition to the classical translation the missionaries have also prepared colloquial translations in this mandarin dialect and in the other dialects of the country. He would have known, moreover, that instead of these dialects bearing any such relation as that of an "obscure Negro dialect" to the "classical English," they are the only language in which the people speak, and the classical

language is simply a written language, and that when a person reads from a book printed in the classical language to the people he translates it into the colloquial dialect as he reads.

It is further represented that this gentleman was asked the question: "How did it happen that this mistake (of using colloquial instead of classical language) was made?" And he is represented as answering: "Simply because, when the missionaries located in Foochow, they learned the language of that locality, and, of course, could use no other, either in speech or to write in making a translation."

Why the missionaries at Foochow are singled out in this instance as beginning this great mistake of translating books in the colloquial instead of the classical language it is not easy to understand. This "unprejudiced observer" ought to have known that the first translation which was made of the Bible by the learned Dr. Morrison, the first missionary to China, was made in the classical language, and that many other works were printed in the classical language before colloquial translations were made, and the reason for making them was not at all that which he states—as the missionaries in Foochow and elsewhere were freely reading and making great use of books in the classical language, but, because the vast multitudes of the people were unable to read and understand books printed in the classical language, it was deemed advisable to prepare books in colloquial which hard working men and women could learn to read in a few weeks, and some of the most eminent scholars in China have been engaged in putting the Scriptures and other books into the colloquial for this purpose.

This "unprejudiced observer" seems to have failed to learn that astronomical, geographical, mathematical, surgical and medical works of the very highest order have been translated by these very missionaries, whom he describes as being "ten degrees lower than the Salvation Army," into the classical language of the empire; works that are used to-day by the highest officials of the Government, and with which many of them have expressed the greatest satisfaction.

In conclusion, we wish to say that it is amazing that reputable papers, with sources of accurate information open to them, should continue to publish such absurd twaddle, as if it were testimony worthy of the attention of the American people.

The New York *Sun*, for instance, in publishing this account, editorially says: "We are surprised that at a mass-meeting of the friends of missions, in Denver last Monday, Lieutenant Wood was denounced in the severest terms for what he said as the result of

actual observation. Vast sums of money are expended annually for the conversion of the Chinese, and it is desirable that the givers of the money and the directors of the methods should get all obtainable facts as to the progress of the work, whether favorable or unfavorable. Possibly Lieutenant Wood may be wrong, but he is all the more worthy of attention because he is an unprejudiced observer."

Why should *The Sun* be surprised that Lieutenant Wood should be denounced for what he said as the result of "actual observation," when his statements are at variance with all the facts in the case, and could not possibly have been uttered by an honest man who had had any such observation whatever? It occurs to us that denunciation in severe terms is exactly appropriate to such a flagrant offence against truth, and to such depreciation of some of the noblest men that this country has ever given for a self-denying and philanthropic work in a distant empire. The directors of Missionary Societies are only too glad to get all obtainable facts, and are accustomed to look at all facts "unfavorable as well as favorable in the progress of the work." In the Methodist Episcopal Church our mission fields are frequently visited by our own Bishops, who take pains to ascertain all that bears on the condition and progress of the work. They have been visited by intelligent laymen, who have spent much time in looking thoroughly into their workings and their results. They have been visited by tourists, and the uniform testimony of those who have made actual and patient investigation into the work is in the highest commendation and approval.

What possible reason has *The Sun* for calling Lieutenant Wood an "unprejudiced observer" in face of the wildly absurd statements made by him and of the evident animus against missions which pervades his whole statement? The probability is that, like some other men who visit those distant lands, he never took the pains to visit a mission Church, to see a Christian congregation in session, to go on a circuit trip with any missionary—all of whom would have been glad to give him the facilities for doing so—but that he received his views and made up his report from association with men whose lives are in constant conflict with the teachings of Christianity, and who look upon the missionaries as a nuisance which they would gladly get rid of.

No details are given of Mr. Wood's statements about Corea; but his assertions are as groundless as in regard to China. Protestant missions in Corea are of very recent date, but a good beginning has been made. The workers there are men and women of high personal character and worthy of the confidence reposed in them.

Programme of the General Conference of 1890.

IN the January number of the *Recorder* for the present year there was published a Programme of the Subjects selected by the Committee of Arrangements for the General Conference of 1890, together with the names of those who had been invited to prepare papers on them. The responses to these invitations have generally been favorable; yet various reasons compelled quite a number to decline and others were appointed to their places. The following list gives the results of the labors of the Committee during the past year. All the writers here mentioned have accepted the subjects proposed. Two or three, from whom definite replies have not yet been received, may be added subsequently. A few verbal changes in the form of their subjects may be made by some of the writers. But the programme, as given below, is substantially that which will be presented for the adoption of the Conference.

The Committee are profoundly grateful for the many expressions of sympathy and interest in the forthcoming Conference which they have received. They invite all who are interested in the progress of Christianity in China to engage in frequent and earnest prayer that this gathering of Christian workers, coming together in the name of the Master and seeking his benediction, may receive rich spiritual blessings and give an impulse that will be wide and lasting to every form of Christian effort in this mighty empire.

J. R. GODDARD,
Secy. of Com. of Arrangements.

PROGRAMME.

First Day.

Sermon.

- (2) Organization of Conference.
- (3) The Changed Aspect of China—Rev. Y. J. ALLEN, D.D., LL.D.

Second Day.—The Scriptures.

- (1) Historical summary of the different versions, with their terminology and the feasibility of securing a single standard version in *Wen-li*, with a corresponding version in the Mandarin Colloquial—Rev. W. MUIRHEAD.
- (2) Review of the various colloquial versions and the comparative advantages of Roman letters and Chinese characters—Rev. J. E. GIBSON, Rev. S. F. WOODIN and Rt. Rev. Bishop BURDON.

- (3) The need of brief introductions, headings, maps and philological, historical, geographical and ethnological notes—Rev. A. WILLIAMSON, LL.D.
- (4) Bible Distribution in China: its methods and results—Rev. S. DYER.

Third Day.—The Missionary.

- (1) The Missionary: his qualifications, introduction to his work and mode of life—Rev. J. HUDSON TAYLOR.
- (2) Lay Agency in Chinese Missions: to what extent desirable and on what conditions?—Rev. D. HILL.
- (3) Historical Review of Missionary Methods, past and present, in China, and how far satisfactory—Rev. J. L. NEVIUS, D.D.
- (4) Preaching to the Heathen in chapels, in the open air and during itineration—Rev. B. C. HENRY and Rev. H. H. LOWRY.

Fourth Day.—Women's Work.

- (1) General View of Women's Work in China and its results—Miss A. C. SAFFORD.
- (2) Girls' Schools—Miss HATTIE NOYES and Miss HAYGOOD.
- (3) Best Methods of reaching the Women—Miss C. M. CUSHMAN and Miss C. M. RICKETTS.
- (4) Feasibility of unmarried ladies engaging in general evangelistic work in new fields—Miss M. MURRAY.
- (5) The Training and Work of Native Female Evangelists—Miss A. M. FIELDE.
- (6) The Christian Training of the Women of the Church—Mrs. A. H. SMITH.

Fifth Day.—Medical Work and Charitable Institutions.

- (1) Medical Work as an Evangelizing Agency—Dr. H. W. BOONE and Dr. A. W. DOUTHWAITE.
- (2) Medical Missionary Work in China, by Lady Physicians—Dr. M. NILES.
- (3) Orphanages, Asylums for the Blind, Deaf and Dumb and other Charitable Institutions—Rev. F. HARTMANN.
- (4) Value and Methods of Opium Refuges—Dr. H. T. WHITNEY.
- (5) Statistics and Resolutions on the Evils of the Use of Opium—Dr. J. DUDGEON.

Sixth Day.—The Native Church.

- (1) Method of dealing with Inquirers, Conditions of Admission to Church Fellowship and best Methods of Discipline—Rev. R. LECHLER, D.D. and Rev. H. CORBETT, D.D.
- (2) Deepening the Spiritual Life and stimulating the Church to Aggressive Work—Rev. R. H. GRAVES, D.D.
- (3) Best Methods of developing Self-support and Voluntary Effort—Rev. G. L. MASON.
- (4) How far should Christians be required to abandon Native Customs?—Rev. F. OHLINGER and Rev. H. V. NOYES.

Seventh Day.—Education.

- (1) History and Present Condition of Mission Schools and what further plans are desirable?—Rev. N. J. PLUMB.
- (2) How best to adopt Christian Education to the present state of Chinese mind and life.—Rev. D. Z. SHEFFIELD and Rev. C. W. MATEER, D.D., LL.D.
- (3) The best method of selecting and training efficient Native Assistants (preachers, school teachers, &c.)—Rev. M. SCHAUB and Rev. J. LEES.
- (4) The place of the Chinese Classics in Christian Schools and Colleges—Rev. A. P. PARKER, D.D.

Eighth Day.—Literature.

- (1) Report of School and Text Book Committee: what has been done and what is needed—Rev. A. WILLIAMSON, LL.D.
- (2) Scientific Terminology: present discrepancies and means of securing uniformity.—J. FRYER, Esq.
- (3) Christian Literature in China: its Business Management. A discussion of Dr. J. Murdoch's Report (published at Shanghai 1882)—Opened by Rev. E. FABER, D.D.
- (4) Christian Periodical Literature—Rev. J. M. W. FARNHAM, D.D.
- (5) Current Chinese Literature: how far is it antagonistic to Christianity?—Rev. J. EDKINS, D.D.

Ninth Day.—Comity in Mission Work and Relation to Government.

- (1) Division of the Field—Rev. J. W. STEVENSON.
- (2) Co-operation—Rev. J. MCCARTHY.
- (3) Relation of Christian Missions to the Chinese Government—Rev. T. RICHARD.
- (4) Ancestral Worship and Kindred Obstacles to the spread of Christianity—Rev. W. A. P. MARTIN, D.D., LL.D. and Rev. H. BLODGET, D.D.

Tenth Day.

- (1) Direct Results of Missionary Work in China and Statistics—Rev. J. W. DAVIS, D.D.
- (2) Indirect Results of Missions—Rev. J. MACINTYRE.
- (3) The Aboriginal Tribes of Formosa—Rev. T. BARCLAY.
- (4) The Chinese in Singapore—Rev. J. A. B. COOK.
- (5) The Chinese in Bahmo—Rev. F. A. STEVEN.
- (6) The Miao-tsü and other Tribes of Western China—Rev. GEO. W. CLARKE.

Subjects for Evening Lectures.

- (1) The Relation of Christian Missions to the Foreign Residents—Ven. Archdeacon MOULE.
- (2) How Chinese view Christianity—Rev. A. H. SMITH.

The following are the rates agreed upon by the steamer companies for persons attending the Conference :—

(Copy.)

We agree that the rates for *Return Saloon Passages* for Foreign Missionaries attending the Missionary Conference in 1890 shall be as under :—

Shanghai to	Chefoo	...	...	...	...	Tls.	25.00
"	"	Tientsin	...	...	...	"	40.00
"	"	Newchwang	...	...	...	"	40.00
"	"	Ningpo	...	...	...	\$	12.00
"	"	Wenchow	...	...	...	Tls.	30.00
"	"	Amoy	...	...	...	"	30.00
"	"	Swatow	...	...	...	"	30.00
"	"	Foochow	...	...	...	\$	25.00
"	"	Hongkong	...	...	...	"	45.00
"	"	Canton	...	...	...	"	50.00
"	"	Chinkiang	...	...	...	Tls.	12.00
"	"	Nankin	...	...	...	"	18.00
"	"	Wuhu	...	...	...	"	24.00
"	"	Tatung	...	...	...	"	28.00
"	"	Ngankin	...	...	...	"	30.00
"	"	Kiukiang	...	...	...	"	32.00
"	"	Wusueh	...	...	...	"	36.00
"	"	Hankow	...	...	...	"	40.00
"	"	Ichang	...	...	...	"	80.00

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In Memoriam.

MRS. J. R. Thomson, wife of the Rev. E. H. Thomson, of the American Protestant Episcopal Mission at Shanghai, died at Ashbourne, Pa., on the 19th September.

The news reached us by cablegram on the 21st and brought sorrow to a very wide circle of friends. Though but little hope of recovery was thought possible when Mrs. Thomson left China for the last time June 29th, 1888, yet the news could not but cast a gloom upon all her friends, and especially upon her fellow laborers and the Chinese Christians who had known and loved her so long.

Mrs. Thomson's connection with our mission for *thirty-five* years—most of them spent here—was of necessity marked by various changes, extending as it did into four episcopates and being the only adult link between 1854 and 1889. Those who knew her in the first period of her work are now among the departed or widely scattered, so that these scanty memorials must perforce only be a brief outline of her life and work.

The writer remembers her landing at the school jetty in Hongkew, as Miss Conover, on April 14, 1854. She was young and full of energy and life. A Chinese student, who returned to China in the same ship, told of the home of wealth and refinement where she was a much loved child and which she had given up, leaving bright prospects and many friends to come to China, then so little known and only to be reached by a long sea voyage. Her parents were slow of heart as to this venture of faith by one so young, but were comforted by the promise that she should make her home and be as a daughter in the household of the first Bishop Boone.

On landing she at once became interested in her pupils in the Boys' Boarding School, where Miss Fay and others also worked. The school stood between Boone Road and the creek in Hongkew, one of the earliest foreign houses built at Shanghai. Here she taught English, studying also the colloquial, so qualifying herself for usefulness in after years. Being a fair musician she helped the Rev. Mr. Nelson to train the boys to lead the singing in the school chapel. Her associates were Bishop Boone and the Rev. Messrs. Syle, Nelson and Keith and their families, with Mr. Points, Miss E. G. Jones, Miss Fay and Miss Catherine Jones. Of these, only Dr. Syle is now living.

In 1860 Miss Conover made her first visit home. When she returned in 1861 she was associated with the Misses Jones in the Girls' Boarding School, Hongkew. Her work was to teach translated books of Western elements, such studies therein as was possible then before the days of Text Book Committees. Throat trouble led to an early return to the U. S. A. Later she was appointed our *first* lady worker for Japan, where Messrs. Liggins and Williams had gone in 1859. The day for woman's work had hardly come, and war breaking out, she was forced to leave.

In 1865, under engagement to the Rev. Mr. Thomson, she returned to Shanghai and was married August 8th. Their Chinese friends made bright their home with lanterns and a band of music. Their departure for the United States in 1869 broke up this home and work in Hongkew. On their return they took charge of the Bridgman Memorial School for Girls at the West Gate and of Christ Church in the city, and later on built Baird Hall for boys near at hand. A sight well remembered in this period of ten years was Mrs. Thomson sitting on the sofa, mending for her children, five of whom never failed of her care up to the last, all the while listening, and keenly alive on all points as her Bible women read out portions of Scripture to her for the explanation of any difficulties or the correction of misunderstandings.

Lastly, but with a prolonged stay at home for her children's sake, while Mr. Thomson was here alone, her home was at St. John's, where her work as she had strength for it was chiefly with and for those whom she had trained in the past years as school girls or Bible women. Yet she gladly helped in the school room and so taught boys who were the sons of her former pupils, and with the same warm interest that both generations remember so kindly.

Mrs. Thomson, while her own Church and its work had the first place in her heart, yet had full sympathy with all missionaries and with Christians of every name and maintained cordial relationship with them. She was a regular attendant, so far as possible, at the Monthly Conference and the Weekly Prayer Meeting.

But disease was developing and she had to undergo a severe operation in the summer of 1887, but all in vain; and in June, 1888, it was deemed best that she should go home to her children and such alleviations of her painful malady as were perhaps to be had at head-quarters. On the day of her departure the scene was very affecting. Foreign friends were there of course, but far more numerous were the Chinese christians, who fairly crowded the steamer, some of whom had come twenty or more miles to say their good byes. Many wept that they should see her face no more.

Hers was a strong character, which impressed all, yet her warm heart bound all to her with loving admiration of her energy and good works. The sympathy of friends in China goes forth across the seas to Mr. Thomson and the children, and we remember them in our prayers to the God of all comfort.

Shall we Study the False Religions ?

IT was said by the late Dr. A. A. Hodge that the half truths of heathen systems are all united and completed in the doctrine of the Holy Trinity. The remark shows a discriminating estimate of the false religions, and aptly states their relation to the Christian faith. And it suggests a line of investigation, whose importance is just now demanding attention.

Our generation has scarcely known what to do with the heathen faiths of the world, and in no other field has scientific classification and comparison been so tardy. Infidel apologists, ever ready to welcome any alliance against Christian theism, have taken the lead by skillfully rehabilitating the Oriental faiths as rivals of Christ-

ianity, while for the most part the Church has ignored them as unworthy of regard, or shunned them as devices of the devil. In this country especially this field of discussion has remained chiefly in the hands of non-Christian or heretical writers. On the other side of the Atlantic, particularly in Great Britain, the conflict of Christian truth with false systems is coming to be more wisely considered. It is deemed rational and prudent to know something of the enemy's country, its strongholds as well as its weak points, and to learn where and in what ways successful conquest may be made. At Oxford, Professor Fairbairn delivers thorough courses of lectures on comparative religion. On the Duff (missionary) lectureship, in connection with the University of Edinburgh, Sir Monier Williams was invited, some months ago, to deliver a course of lectures on Buddhism, which have since been enlarged and published. A returned missionary from India, Rev. Mr. Long, has founded a permanent lectureship on "The False Religious Systems of the East," in connection with the Church Missionary Society, and the Executive Committee of that society (see *Church Missionary Intelligencer*, April, 1886) has warmly endorsed the plan and taken measures to secure the lectures. The missionaries of the same society, at a conference embracing Sindh and the Punjab, adopted the following resolution in relation to the preparation of missionaries for their work among the heathen:—

This conference believes it to be desirable that, from their first arrival in the country, young missionaries, both in their own interest and in that of their work, should systematically study the religions of the country in which they live. And the conference therefore recommends that such missionaries be encouraged to pass an examination in the same within one year of passing their final examination in the vernacular, and that for proficiency a certificate be granted by conference.

The *Intelligencer* adds by way of endorsement:—

This is the experience of a conference of missionaries, including among them not a few men of long standing and wide experience in the field.

But the committee also concur with Mr. Long in thinking that a larger and more accurate knowledge of the great systems of error in which so many hundreds of millions of the human race are still enslaved than is usually at present possessed, and than can be given in the ordinary missionary address or speech, may, under God, be helpful in deepening the interest in missionary work of those who are already the friends of missions. When such friends are able to see in plain outline the debasing and soul-enslaving nature of these religions, it may be expected that they will be aroused to greater effort, from a more intelligent point of view, for the emancipation from them of their fellow creatures. The area of missionary interest may also be extended.

There is another point of view, too, from which the subject may be looked at. False views on some of these religions are to be met with in England at the present day; and skeptics are from time to time found putting forward some of their teachings as evidencing in them a superiority to Christianity. It must be of importance to diffuse, by means of lectures, correct views of the real nature of these religions.

It needs no prophetic sagacity to predict that within the next decade the important relations of this general subject to the work of Christian missions will be much more fully realized, and that

corresponding changes will be made in the training of missionaries for their work. At the same time the general intelligence of Christian people on these subjects should be so increased that even the most timid and doubtful cannot be disturbed by a misleading review article or an Anglo-Indian poem.

One thing is certain. So important a field of investigation, one which the intercommunication of ideas in all parts of the world is bringing into constant and vital contact with Christian belief, should not be left wholly in the hands of those who choose to employ it against the truth, and whose unchallenged misrepresentations are in reality so vulnerable. We have no dread of the mythologies of Greece and Rome, simply because we know all about them, and yet the victory over them was not secured without a struggle. The philosophies and the superstitions which, in league with the empire of the world, confronted the early Church were neither few nor impotent. One has well said that "Christianity enjoyed no privileges and claimed no immunities when it boldly confronted and confounded those ancient and most powerful religions of the world." In the same way, the mythologies which still exist in the Eastern hemisphere, and in regard to which there sometimes seems to be a vague apprehension lest some dangerous rivalry of Christian truth shall be revealed, should be disenchanted by an actual and thorough acquaintance. Our higher theological education requires a knowledge of the speculations of the old Gnostics and Manichæans. How can it afford to ignore the equally subtle systems with which the Church must grapple in the conflicts of to-day?

It should be borne in mind that the forces of heathen error have in recent years rallied to a more desperate resistance and to a much clearer knowledge of the issue. The "revived Aryanism" of India, professedly sloughing off the later corruptions of Hinduism, and enkindling by all possible means a national spirit and the old pride of race, rises up with new energy to the challenge of Christian aggression. The very enlightenment which the work of missions has imparted has quickened the intellectual activity of educated Hindus and Japanese. They have learned our Christian doctrines, not always in a friendly spirit, and under the guidance of European scholarship they have studied their own systems. They have also sat at the feet of our Western teachers of infidelity and learned all the points of attack upon the Christian faith. They have welcomed the panegyrics which European or American apologists have lavished upon Buddhism and kindred systems. They have joined hands with American spiritualism under the new name of Theosophy. "The Light of Asia" has been translated into their various

languages and eagerly read by thousands, and its author has received the special thanks of princes and potentates. How can unfurnished missionaries grapple with such forces? And how can a Church, which looks only with disdain upon the enemy's resources, be fitted for the most stupendous conflict that it has ever been called to wage?

The alliance between the old heathen philosophies and our Western doctrines of evolution is bringing "the war into Africa." We have Buddhist "culture" in Boston and New York. An Armenian graduate of Princeton Theological Seminary had advocated the system of Gautama in Chickering Hall. A Presbyterian pastor of New York has been asked to substitute "The Light of Asia" for the Bible, at a funeral, and the theosophist, Colonel Olcott, has recently announced to the educated circles of Japan that there are already 50,000 Buddhists in the United States. This is a characteristic exaggeration, but it is significant.

The recent apologists of the Oriental systems have consciously or unconsciously woven into those systems all the recent theories of Western scientists. Edwin Arnold, Mr. Sinnett and others have read into the old Buddhism the physical evolution of Charles Darwin and the psychical and moral evolution of Herbert Spencer, and in so ingenious a manner that the old is reinforced by the new, and the new is strengthened by the old; for once the new cloth and the old garment are made to agree. At the same time, these writers, one and all, unhesitatingly clothe heathen systems in the nomenclature and forms of expression which they have borrowed from their Christian training, thus adding many conceptions, of which no Oriental Buddhist ever dreamed. It may in truth be said that many of the best things with which heathen systems are now credited have been read into them by the apostate sons of an early Christian culture.

But it is not merely on the apologetic side that reasons appear for a careful and candid study of the false religions which this generation now encounters. There are motives of an aggressive character. The worldwide history of uninspired religions presents many important facts.

First.—It emphasizes, as nothing else can, the futility of the unceasing and wearisome efforts of mankind to find out God by their own devices. To borrow an illustration from another, these efforts have all been like the puny attempts of children to place ladders against the sky.

Second.—The history of the false religions, as has been most conclusively shown by Ebrard—warmly endorsed by the late Dr. Henry B. Smith—constitutes the most convincing argument against

the modern hypothesis of development in religion—from instinct to conscience and worship, from fetichism to polytheism and Christianity. And here perhaps is the most desperate grapple just now between revealed religion and certain theories which relate to the descent of man. Those theories, dealing mainly with his prehistoric career and reaching conclusions as to his physical development, assume as a sort of corollary, that his moral and religious nature also must necessarily have been an ever upward growth.

But over against these conclusions from unproved premises the actual history of religions reveals the indisputable and universal fact of a widespread and continued deterioration. The development has all been downward. Careful investigations of the various systems, summoning only the testimonies contained within themselves, strikingly corroborate Paul's diagnosis of human apostasy as given in the first chapter of his Epistle to the Romans.

Third.—The history of human religions, many of which abound in lofty ethical maxims, corroborates in like manner the second chapter of the same Epistle, which holds mankind so clearly responsible for the light of conscience. I am aware that quite a different use has been made of these high ethical teachings. Mr. Moncure P. Conway in his "Anthology" has attempted to level Christianity with other systems by grouping the beautiful maxims found in all, thus carrying the implication that all are equally of human origin. But rightly viewed, those maxims only the more completely show that all men are under condemnation by the law written upon their hearts. No one has so strongly and so clearly insisted upon the fact that God has implanted ethical truth in the human understanding and conscience as the Apostle Paul; but ethics may stand quite apart from religions—the one dealing with implanted principles, the other with divine help and fellowship. Atheistical systems like Buddhism, and agnostic systems like Confucianism, are quite as lofty in their ethics as those which claim to be theistic. As a rule, the ethical standards of the Oriental systems are higher and purer than the religions with which they are connected, while the Christian religion rises higher and ever higher than the dimly inscribed law that is still discernible in the disordered human conscience. The lauded ethics of the heathen world bring new proof that mankind are self-condemned in their sins, that only grace can save, *and that missions are necessary.*

Fourth.—A just knowledge of the history of false religions furnishes a strong vindication both of the Old Testament dispensation and of the history and conquests of the early Christian Church. Perhaps nowhere else can be found so clear a justification of the severities of the Jewish theocracy as in a careful study of the

development of heathenism among the Canaanites and the Phœnicians, as traced by Ebrard, De Pressensé and others. Of all the heathen nations of whom history gives us any account, none have compared in degradation and wickedness with those races with which the Hebrew migration came into direct contact. The threefold vices of religious prostitution, sodomy and the cruel and wholesale sacrifice to Moloch of children burned alive, spread westward from the valley of Sodom, until between the time of Abraham and his Canaanitish friends Melchizedek and Abimelech, and the time of Moses and Joshua, it extended over the whole land to the Mediterranean. And ere the Israelitish conquest of extermination was completed, the baneful poison of that unspeakable cult had spread through all the Phœnician colonies—Cyprus, Carthage, Crete and Greece—and had planted the germs which wrought the final overthrow of Grecian and Roman civilization. It is easy for the skepticism of this age to question the wisdom and humanity of the Old Testament history; but the infinite counsels which destroyed the Canaanitish civilization in the East seem to have been repeated in the overruling Providence which subsequently, in the Western colonies, swept away the remaining poison of that same civilization before the half-savage hordes of Northern Europe. It was thus that the divine Providence whose ways are above our ways—higher, broader and more comprehensive in their estimate of what is most merciful on the whole—prepared the way for the new and better civilization of modern times. Even we shrink from the alternative of a Canaanitish civilization spreading forth unchecked as the heritage of the nations and of the ages.—F. F. ELLINWOOD, D.D., in *The Church at Home and Abroad*.

In Memoriam.

MR. GEORGE STOTT.

APRIL 23rd, 1889.—It was my privilege to be with our dear departed brother, Mr. Stott, during his last night on earth, and a few particulars of the closing scene will, I know, be acceptable to you. Slowly, during many weeks of pain, the earthly house of this tabernacle was being dissolved, and on Saturday evening, about 9.30, one of the sisters came over to say that his sufferings had become more intense, and the end seemed approaching . . .

Entering the chamber, I saw our dear brother sitting up in the arm-chair, supported by his dear wife and one of the nursing sisters. It was one of the distressing features of his illness that he was unable to lie down, and all these weary weeks of pain had been

passed sitting, with no possibility of supporting the poor head or giving the body relief, only by occasionally leaning forward.

The strong man was bowed, and poor nature was in a pitiable plight. The props of the tent were being taken away, and the suppressed tones of the sufferer told of the silver cord being loosed and the links being broken which bound the spirit to the earthly tenement.

When he knew I was present, he expressed a decided wish that I would stay with him, which I was only too glad to do; and as I look back on that night, I feel that not for any consideration would I have missed that scene of suffering and of holy triumph. Never before did I know how truly death is a vanquished enemy, its empire overthrown, and its sceptre destroyed.

During eight hours we witnessed the King of Terrors doing his worst. The combat was a fierce one; blow after blow was dealt, strong pains were tearing at the vitals; the anguish of dissolution was there, but not for one moment did the spirit falter. With every moment's respite from pain he collected his little strength to give forth some word of testimony that the Lord was near, and doubt and fear far away. "It is only the poor body that is suffering," he said; "the soul is happy." Early in the evening he said, "I bless God that thirty years ago He washed me from my sins in His precious blood, and now the sun is shining without a cloud." And thus, with unfaltering faith and unwavering hope, he went down into the valley of the shadow.

In this "royal road" we saw him advance, treading down with triumphant faith the powers of sin and death and hell. The word he repeated the most was, "Come, Lord Jesus, come *now*, come *now*," often reaching out his arms to welcome the Lord, who he felt was indeed drawing near. Once or twice, in moments of extreme pain, his cry went up, "O Lord, help me; Lord, have mercy upon me." The Lord heard him in the day of his distress, and strengthened him in the dire conflict. We sought to supply stones for his steps as he forded the dark stream. Words of life came spontaneously to our lips, and it was grand to see how his faith appropriated them. When his dear wife reminded him that he would soon hear the Master's "Well done, good and faithful servant, enter thou into the joy of thy Lord," his soul seemed to revel in the thought. "Enter thou—into the joy of thy Lord—of thy Lord," he repeated again and again; then turning it into a prayer, and stretching out his hands, he said, "Let me enter now—enter now—into the joy of my Lord—the joy of my Lord."

He had feared lest in his weakness and suffering some impatient word should escape him, and he should thus dishonour his Lord.

He had begged his dear wife to put it down to nature's weakness, but her prediction was verified, the Lord's grace was all-sufficient, no murmuring or impatient word passed his lips, while his deep gratitude and affection for the smallest service rendered him were touching and beautiful to see, and every one felt it a privilege to wait upon him.

And thus the hours passed—he fighting the last battle, his dear wife, worn with many watchings, wearied out physically, but wonderfully supported in spirit, with words of faith and hope cheering him as he breasted the billows, and watching for his release. Prayers from many loving hearts in England, China and France were being answered that night. There could be no doubt about it. And the word the memory of that scene calls up spontaneously to my mind is “Mahanaim,” for that chamber of death was then the *rendezvous* of the hosts of God.

It was six in the morning; nature outside was awaking in the first fresh joy of morning. The sun had risen in a sky of cloudless blue. The birds were singing their morning song just outside the slightly opened window, while the carillon of the Easter bells came sounding joyously through the air. Within we were standing on the border-land, close by the gates which were opening to another who, having fought the good fight through Christ, was more than conqueror.

The change had come, the contracted features and glazing eye told that the last struggle was entered on. A hurried “He is going” escaped us. I did not expect to hear him speak again, and as consciousness seemed fading, I said, “The Master is come and calleth for thee.” He took it in, and to my surprise, with a last effort said, “Then lift me up, that I may give another note of praise.” Putting my arms around him, I drew him gently forward. Then as fast as his poor breath came he turned it into praise. “Praise the Lord, bless His Holy Name,” he repeated again and again. It was wonderful to listen to, and I could not help saying to the dear companion of his life and labours, who on her knees, with only half-suppressed cries from the pangs which were rending her own heart, was holding his hands and watching the shadows of death as they passed over his face, “This is a precious legacy he is leaving you.” They were like words of triumph coming out of the very realms of death.

“Do you know me, precious one?” she asked. “Know you, Gracie? It would be strange if I didn’t know you,” was the reply. Then with a strength that surprised me, he added, “We have rallied together around that dish of fruit”—one of their last conversations had been about the fruit of the Tree of Life—“many a time,

and the King in His beauty was there. Farewell, Gracie. Don't speak to me again; I am going in to see the King."

Our tears were flowing fast, though we hardly knew why. He was looking on things which to us were invisible, and hearing sounds our dull ears could not catch. We could hear him say in a low whisper, "Come, Lord Jesus—Lord, take my spirit;" then he said, "Coming, coming—come."

Come! With these last words our beloved brother, George Stott, went in to see the King in His beauty, on Easter morning, at half-past six. Nature's pent-up grief broke forth in brief cries and sobs, but they were happy tears. "I don't mourn for him," said his dear wife. "I mourn for myself. He is happy. He is at rest now." And so we knelt together to praise Him who had given us that night to see thus death has no sting, and the grave no victory. . .

We buried him yesterday, in the Cannes cemetery. The Rev. P. W. Minto conducted the service. A number of Christian friends were present. All who knew him loved him as a true man of God and a faithful servant of Christ. Among those present was Mr. W. T. Berger, his life-long friend. In a few brief but beautifully appropriate words, Mr. Berger spoke of the zeal and love which had animated him in his work for Christ. He addressed words of loving sympathy and consolation to the widow, and reminded us all that for each of us the day was hastening to its close, and that we should work ere the night cometh.—H. WEBBER in *China's Millions*.

Correspondence.

THE USE OF MONEY IN MISSIONARY WORK.

DEAR SIR:—In the May number of the *Recorder* certain questions were asked with reference to the Use of Money, to which I desire to offer the following:—

The missionaries in this part of China live in Chinese houses and find them comfortable and healthful. Care has been exercised within the limits of the privileges granted us by the people in selecting dry locations and houses facing the South with open courts, and such repairs have been made as to render the house light and convenient, but no changes have been

made in the buildings. Where there are women and children some have thought best to put board floors in the rooms which the family occupies, and this is probably a wise precaution.

We find that these houses can be comfortably furnished by using foreign stoves, chairs and beds, without any special incongruity, and that further than these Chinese furniture answers all purposes. The fact that your correspondent lives so far away from the city would seem to be a hindrance to coming into close contact with the people—so necessary to the best success—but it may be only a seeming hindrance.

As to what simplicity demands in the way of furniture, dress, servants, &c., no definite rules can be laid down. The fundamental questions lie deeper and are: Do we need to live more simply? Shall we have such homes as may be imitated by those we teach? and shall we seek to live as simply as the middle classes in China live? I believe the answers to these questions should be in the affirmative, and these answers, once admitted, will determine the answers to all other questions that may arise. The following should be kept in mind:—

1.—Living *as simply* as the average teacher or merchant, does not mean that we live *as they do*. The former is practicable; the latter is impracticable, and therefore unwise.

Some very earnest men have endeavored to solve this problem by living as the Chinese live, eating their food as they cook it, sleeping on their k'ang beds and very closely *imitating* their mode of life, but a part of these, at least, having decided that nothing is gained by such a life and that health and fitness for service are endangered thereby, have returned to a more Western manner of living.

Simplicity is not imitation. We are not Chinese and no amount of imitation will make the people think we are.

2.—Simplicity is not slovenliness. While the Chinese are not specially cleanly—especially the common people—they respect the thrift which clean, neat clothes and homes, show, even though the clothes may be coarse and the furniture common. And besides, if one allows himself to fall into slovenly habits, his own life and character will be unfavorably affected thereby.

3.—Simplicity is not boorishness. Politeness and decorum—the proper observance of certain forms of etiquette—are marks of a gentleman all over the world, and in

China they are very important. It goes without saying that the missionary should treat the various people with whom he comes in contact with that courtesy due their respective positions. To visit the magistrate in an unsuitable style, to make calls in improper dress and to throw off the long gown when going on the street will shock the ideas of respectable Chinese and not add to one's influence as a teacher, and simplicity does not require it.

4.—But it is possible to live so as to destroy the impression that we are lovers of good living (which is not true) and are seeking personal gratification. The envy and jealousy of the people are excited by a conspicuous style of good living and thus the doors to many hearts closed. China must be saved through Christian homes, and our work, if successful, must touch the home, but if we live in a style far beyond the reach of the people to whom we preach we shall shut their homes against us and more certainly arouse their cupidity than stimulate them to follow our example.

The assumed relation of superior to inferior is against us, but if we can show these people that we love them without being condescending, that we sympathize with them without being patronizing and that we are ready to help them without treating them as objects of our bounty, we cannot fail to win them to us and the truth.

We must win their hearts without making them dependents if they are to be *free* to trust simply and solely in Jesus Christ and *ready* to suffer for His sake.

FRANCIS M. PRICE.

F'EN CHOU-FU, September 13th, 1889.

COMMENTARIES AND THEIR
TRANSLATORS.

To the Editor, "Recorder."

SIR:—That the Church in all ages has been edified by the explanatory and practical remarks upon the

Scriptures made by devout men is easily perceived in its history and in the experience of the individual. The Church in China is not an exception, its experience will run on the same line. But the Church of to-day is heir to the Church of yesterday, and the missionary has no greater privilege than this that he can give to the Chinese christians the very best of the fruit of eighteen centuries of Christianity. To the Bible student there is nothing so confusing and uncertain as commentary choosing, where so much that is valuable offers. Perhaps the multiplication of commentaries in other lands, where the Church is not of recent growth, is inevitable, both by reason of supply and demand. But, Sir, should this multiplication of commentaries be encouraged in China, where the Church is yet young, too young to obtain and prepare its own food, and where indeed the desire for books is by no means marked? Surely, it is the duty of the missionary, who feels called upon to add a commentary to the list, to consider carefully which work will best indicate the thought of the text and be most helpful to the Church for which he is translating, if indeed he must translate.

Must our commentaries of necessity be *translated* into Chinese, why should they not be *written* in Chinese? Why should not the missionary obtain from home those works which have the very best repute, carefully select the most appropriate expositions, references and exhortations in each, and combining them in one rich book, do away with the necessity for any other work in that particular Scriptures? What a commentary on John's Gospel might we not have, for example, if Westcott, Milligan and Godet were wisely treated on these lines.

But, Sir, it is submitted for a translation of any single commentary, there is neither excuse nor justification. Hodge on Romans

may be valuable to the average Presbyterian at home, but that name means nothing to a Chinese who wants and needs, not the opinion of one excellent man but the best exposition of the Word of God from whatever source obtained.

It is to be hoped then that the translation of "Hodge on the Romans" will not be followed by a translation of "Hodge on 1st Corinthians," but the best thoughts of Hodge and of Meyer, of Beet, T. C. Edwards, Godet and Evans combined and enriched with the fruits of the writer's own study and experience.

If on the other hand one work only must be used, let it not be that which time and study have long since "antiquated and abrogated."

Faithfully yours,

W. D. M.

—
To the Editor, "Recorder."

DEAR SIR:—With your permission I would suggest to writers of articles for your justly valued magazine that in quoting Chinese words of any kind, phrases, names of places or people, titles of books or of chapters, etc., etc., they should invariably insert the character for each at least once in the course of the paper. Knowing a little mandarin, but being entirely unacquainted with Cantonese, Suchowese or other dialect, I am altogether jogged, for example, by such combinations as "In-tsiawwen," "Pen-yun-kyin," "Lin-yundah," "An-kyih-ling," "Swennyih," "Chong Z-siu," mentioned in Mr. Lyon's paper in your October issue. Verily, the dialects of China are many, but the romanizations are more. Obviously had Mr. Lyon given characters, reference would have been facilitated and the interest and usefulness of an already valuable paper would have been increased. And so with other contributions.

Yours, etc.,

K. Y. L.

Editorial Notes, and Missionary News.

MORE SELF-IMMOLATION BY FIRE AT WENCHOW.

SOME of our readers may feel curious to learn the fate of the priest who at Wenchow announced that he had joined the army of those who sought transformation by fire in the manner described by Dr. Macgowan (*Recorder*, Nov., 1888). This therefore is to inform them that "whole heart," the priest in question, after discounting the anticipated renown of self-cremation changed his mind much to popular discontent. The general disappointment which that failure occasioned has very lately been compensated by the immolation of an aged priest, who belonged to the Fukkien frontier. These facts were ascertained by the Rev. C. R. Grierson, who lately visited the Shinan village, where the immolations which Dr. Macgowan describes had taken place; the ceremonies were the same as on the former occasion.

THE Rev. W. J. McKee has just returned from a trip into the country interior from Ningpo, and writes that there is great destitution among the people, on account of the high water. Many of the Christians are driven to beggary, whilst some are going over to the Roman Catholics, who promise help to all who will join them. The missionaries in the North are also experiencing great trouble from the latter cause. Mr. McKee also says that many of the people are resorting to plunder and violence in their extremity.

The whole country back of Shanghai, for 100 miles and more, is also in a most distressing condition. Rice has nearly doubled in price within the last

few weeks, and the coming winter promises to be one of extensive suffering.

THE new Catalogue of the Presbyterian Mission Press is just completed, and a copy will be sent free to any one on application.

Dr. N. S. Hopkins, Tsnnhua, writes: My work here, although not very large, is very interesting. The part of the evangelical work I put the greatest stress on is the distribution of the printed word. In fact my dispensary work might be said to be carried on for Scripture distribution.

This year I did away with the door fees and made it the price of a book, which they receive with their ticket. This was done, as the book-sellers could sell my tickets but not their books. I think in this way they prize the books, as seemingly they have paid for them. In this way I disposed of about 3,500 volumes, 2,000 of them being Catechisms. I am happier in the thought of this wide distribution than I am in the number healed.

THE Rev. G. B. Farthing, Tai-yuen-fu, writing to a friend, relates an incident which has been handed to us for insertion, in order that the words of encouragement may be shared by our readers. Mr. Farthing says: "Our work is showing signs of maturing and our hopes are high, though submitted to His will who is our common Lord." One man at Ch'i T'sun has just been startled as if it were into new life—the life of the children of God—by finding it possible to obtain forgiveness of sins. For years

he has been groaning in bondage, longing for deliverance, working vainly to remove his burden of guilt, and had well nigh reached despair when the voice of God, through one of His servants, preaching forgiveness of sins through faith in Christ, spoke to him, roused him to interest and made him pass from darkness into light. He feels that he has a message to his brethren, and, in spite of persecution, everywhere testifies to the saving power of Christ. Nor am I inclined to think him anything but sincere. My suspicions are quickly alert, but in a case like this the man has been so prepared for the truth and the truth so fits the man as to allay doubt. Whilst we hope to make speedier and more numerous converts in the day we think will yet dawn, at present we have only to tell specially and decidedly of one here and there.

A CORRESPONDENT suggests that if every missionary expecting to attend the Conference next spring would carefully study the programme and make his list of "notes and questions" on the various subjects, it might help to make the gathering more useful.

"OUR Opportunity" is the heading of an article by Bishop Fowler in the *Christian Advocate*, a condensed epitome of which has been sent us, together with a new circular in regard to the Peking University of the American Methodist Mission. Evidently our brethren in Peking are not afraid to ask for large things, as the different sums specified as needed for the several departments amount to more than two hundred thousand dollars, and the Rev. M. L. Taft, now in the United States, has sent out an appeal for half a million dollars.

We wish our brethren every success in their great enterprise.

Dr. Mills, of Teng-chow-foo, has sent us a box of apples, which we mention here, not to congratulate ourselves or thank Dr. Mills, though we do both, but as showing what may be done by pains and patience in the way of introducing foreign fruits into China. These apples were raised by the Chinese from grafts obtained from trees brought from the United States. They were large, nearly all weighing over a half pound each, fine flavored and beautiful to look at, being of a beautiful golden color. This year Bartlet pears, brought from Chefoo, were to be had in the Shanghai markets. These are not the "fruits" which the missionary most covets, but they are none the less desirable, and are perhaps more appreciated by many who only believe what they can see, or, as in this case, taste. Wherever the Gospel of Christ goes it is sure to carry with it the more tangible fruits of civilization, and so of comfort and better living.

WE have received a copy of the *Chicago Tribune*, containing a reply by the Rev. E. G. Porter—whom many of our readers will remember as having visited China over a year ago in company with Dr. March—to the statements of Lieut. Wood, of the U. S. navy, in regard to mission work in China and elsewhere. We have also received the article by Dr. Baldwin, which we print in this number, and which seems so complete a rejoinder that nothing more need be said.

THE following, from Dr. Mills, in the *Church at Home and Abroad*, sets forth strikingly the attitude of the Chinese mind in general towards those of their fellow countrymen when suffering:—

You will doubtless give your readers thrilling letters from our

friends who are feeding the starving in the central parts of this province. I want to allude to a single point in connection with the famine. It is this: the people here, always excepting the Christians, give nothing to feed their starving countrymen. Some of the mandarins are helping on the work, not all by any means. But the people are simply doing nothing. A friend, speaking to a heathen Chinaman on this subject, reported the following conversation: "We foreigners and native Christians are all helping this famine fund. Are your people doing anything?" "Well, no, we are not doing anything. You see those people have sinned grievously against heaven; hence they are punished with this calamity, and we don't propose to interfere." "Do you mean to say, then, that you have not sinned against heaven?" "Oh no! we have sinned, and doubtless our turn will come yet." I believe this man represented correctly the thought and feeling of the ordinary Chinaman.

IN the August No. of the *Recorder* mention is made of a letter written by the Rev. J. H. Horseburgh, entitled "A New Missionary Order," the aim of which seems to be "cheaper missionaries and more of them." With reference to this subject, which is now receiving a large amount of attention, it may be well to note a few points like the following:—

1. The missionary that uses the smallest amount of money is not necessarily thereby the cheapest agent of the Church.

Commercially, the investment that brings in the largest proportionate returns—the largest percent—is the cheapest. So financially, and every other way, the missionary that accomplishes the largest amount of *efficient results* is, as a rule, the cheapest. By "efficient

results" is meant living, active self-propagating Churches, a wise and earnest native ministry, &c. The missionary that accomplishes nothing is not only expensive but a "dead capital," though he were to use only 100 Mexicans a year; while one using 5,000 in successful work may be the cheapest.

2. By comparing statistics and from general observation we are warranted to say that the man or the society that works with the least proportionate expenditure of money generally accomplishes the smallest or the most inefficient results.

3. Further, those who have done perhaps nine-tenths of the efficient work in China are men that live on comfortable salaries, and nearly all of them live as foreigners in foreign style. Also,

4. It is not the *greatest number* of foreign workers that have accomplished the most, but those who have most largely used well trained native help. For

5. Comparatively a *very small number* of the number of foreign workers now in China have accomplished very nearly all the efficient results so far. It is a notorious fact that several of the smaller societies have done some of the best and the largest work. I conclude by quoting an extract or two from the Rev. John Ross in one of his speeches before the late Mission Conference in London. Referring to his work in Manchuria, he says, "There are somewhere about a thousand who have been baptized. Now I would like to mention this, that of this thousand and of several other thousands who are believers, though unbaptized, those who have been converted under the direct influence of the foreign missionary will not count up to more than a dozen. The rest have been all drawn in through the influence of these few men who were converted by the agency of

the foreign missionary." "Now this touches what I would like earnestly to impress upon this meeting, viz., the absolute necessity of training the natives to carry on Christian work in their own land. It would be impossible for all the Churches in Europe and America combined to send a sufficient number of missionaries even into that one land of China. It is impossible, nay further, I consider it is undesirable. What I am inclined to

recommend as the result of my experience is this: let all the missionary societies pick out, not as many men as they can find, but pick out a few, choice in all respects, spiritually, mentally, intellectually, physically—let there be a few choice men, let these train the natives, and the natives will do the work. It seems to me that this is the only way you can get the work properly done."

A.

Diary of Events in the Far East.

August, 1889.

16th.—A band of 50 pirates attacked the village of Ha-tow, Tonkin, and carried off several women and children.

22nd.—By orders of the French Resident, two Chinese who came to Langson under orders from the Pirate Chief at Caobang, to enlist recruits for the rebel bands, were decapitated.

24th.—A ferry-boat capsized near Nankin, 40 lives lost.

September, 1889.

2nd.—Sharp shock of earthquake at Kobe, Japan.

4th.—About 14 prisoners escape from the chain-gang, Shanghai; many of them have since been recaptured.

8th.—6,000 people visit the newly opened Chinese Gardens, Shanghai; the road blocked with 700 carriages.

18th.—Severe thunderstorm, accompanied by torrents of rain and hail at Peking. The Temple of Heaven destroyed by fire, supposed to have been caused by lightning; burning more than six hours.

20th.—The new waterworks at Hakodadi, Japan, opened with much ceremony.

24th.—The Viceroy at Canton abolishes the coast guard tax in the Liaug Kuang.

25th.—Successful trial trip of the Switchback railway in the People's Park, Singapore.

October, 1889.

1st.—Murder of Captain O'Brien, of the British barque *Sea Swallow*, by one of the crew, in the locality of the Kiutoan Light-ship, while nearing Shanghai.

2nd.—Capture of a number of pirates on board the steamer *Soochow*, running between Hongkong and Hoihow, with all their baggage, containing revolvers, cartridges, knives, nails, gun-powder, stink-pots, etc.

5th.—Departure of General Kennedy, retiring American Consul-General to Shanghai, for Home.

13th.—Daring robbery at Messrs. Mackenzie & Co.'s store, Shanghai; a safe broken open, and \$1,500 and Tls. 190 in notes abstracted. The burglars, coolies, have been captured and most of the money restored.—Serious earthquake in Yokohama.

19th.—An attempt made at Yokohama to murder Count Okuma, Minister for Foreign Affairs, by throwing a dynamite bomb. The Count was seriously injured; the assassin committed suicide on the spot.

21st.—Fall of temperature at Shanghai, 26 degrees, during the last 24 hours.

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MARRIAGES.

ON the 9th October, at H. B. M.'s Consulate, Shanghai, EDWARD JOHN BLANDFORD, of Wu-c'hen, Kiangse, son of George Blandford, Esq., Faversham, England, to JANE GERALDINE AUGUSTA FAUSSET, associate of the China Inland Mission, youngest daughter of the late Robert Fausset, Esq., C. I. R. I. C., Armagh, Ireland.

AT Shanghai Cathedral, October 16th, by the Rev. H. C. Hodges, M.A., Rev. F. A. STEVEN, to Miss F. TAPSCOTT, both of the China Inland Mission.

BIRTHS.

AT Swatow, on the 22nd August, the wife of the Rev. MURDO MACKENZIE, English Presbyterian Mission, of a daughter.

AT Chinkiang, September 6th, the wife of Rev. WM. COOPER, China Inland Mission, of a son.

AT Kiuw'ha, September 27th, the wife of Mr. A. LANGMAN, China Inland Mission, of a son.

AT Ch'ung-k'ing, on Sunday, the 29th Sept., the wife of the Rev. I. WALLACE WILSON, London Mission, of a son.

AT Soochow, October 3rd, the wife of the Rev. H. M. WOODS, Southern Presbyterian Mission, of a son.

AT Amoy, October 16th, the wife of Rev. F. P. JOSELAND, of the London Mission Society, of a son.

AT Kiukiang, on the 18th October, the wife of the Rev. JOHN R. HYKES, of the Methodist Episcopal Mission, of a son.

DEATH.

IN South Africa, Rev. JOHN H. MORGAN, of the C. M. S., Ningpo.—The *Christian*, Sept. 6th.

ARRIVALS.

AT Shanghai, September 18th, Rev. WM. and Mrs. CAMPBELL, of the English Presbyterian Mission (returned); also Rev. DONALD FERGUSON.

AT Shanghai, September 28th, Rev. G. OWEN, London Mission, Peking (returned).

AT Shanghai, September 28th, Mr. and Mrs. E. EVANS, and Miss M. W. JEWELL (unconnected).

AT Shanghai, from Sweden, October 8th, Miss F. HALLIN and Mr. C. H. TRÄDER, to be associated with the China Inland Mission.

AT Shanghai, October 14th, Rev. G. W. PAINTER, Southern Presbyterian Mission, Hangchow (returned).

AT Shanghai, October 21st, for Shantung Mission of the American Presbyterian Mission (North), Rev. and Mrs. E. G. RITCHIE, Rev. and Mrs. C. A. KILLIE, Rev. W. O. ELTERICH; for same Mission, Nankin, Miss E. F. LANE; Hangchow, Rev. J. C. GARRITT.

DEPARTURES.

FROM Tientsin, September 26th, Mrs. J. L. WHITING, Presbyterian Mission, Peking, for U. S. A.

FROM Shanghai, October 5th, J. R. RACEY, China Inland Mission, for Cal., U. S. A.

FROM Shanghai, October 6th, Rev. JOHN and Mrs. HINDS, Methodist New Connexion, for Europe.

FROM Shanghai, October 12th, FRANK MCCARTHY, China Inland Mission, for Cal., U. S. A.

FROM Shanghai, October 18th, Miss MARY REED, China Inland Mission, for Tasmania.

FROM Shanghai, October 25th, Dr. A. P. PECK, A. B. C. F. M. Mission, P'ang-chwang, for U. S. A. via Europe.

THE

CHINESE RECORDER

AND

Missionary Journal.

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No. 12.

*What Lessons can we learn from the Experience and
History of Roman Catholic Missions in China,
as bearing on our Work?*

(Concluded from page 506.)

3. OUR third point is related to those already made, *i.e.*, the under training of the devotional spirit at the expense of the intellect.

We refer to such things as the refusal to translate into Chinese the New Testament and the use of Latin for so large a part of the Church service. The highest authority has clearly informed the world of the reason for this policy. Pope Gregory VII. has explained the matter thus—"In our frequent meditations upon the Holy Scriptures we have discovered that it has been and still is pleasing to Almighty God that His sacred worship should be performed in an unknown tongue, in order that the whole world and specially the most simple may not be able to understand it. In a known tongue the services would soon excite contempt or disgust, or it would happen that the common people, by repeating so often that which they could not comprehend, would fall into many great errors, from which it would be difficult to withdraw the heart of man."* This Pope and all his many representatives would have satisfied the Scotchman who warmly praised his minister, saying that there were few who so mightily "jumbled the reason and confounded the judgment." Almost any one of the unchurched masses would say that the use of means so well calculated to cultivate our native stock of mental and spiritual darkness would not be eminently successful as a preventive of contempt and disgust, if ever the mind, by any accident, became capable of such a high state of mental activity. If the good Pope had carried his reflections far

* *Vence.*

enough he might have seen how the use of this medium for the non-conveyance of thought would be sure to excite the thoughtless and trivial to unseemly comment as *e.g.*, on the Pa Te-hi Chi Fei-liao for *Patri Filioque*, where we have the couplet—

Chi fei liao, tan ta liao

Sui wai kuo jen ti hwa, chin sha liao.

The hen flew, the egg broke

You follow foreigners' talk, become a bloke.

One of the Protestant Popes have also had his reflections, but in none of them does he find the impression of the need of laboring for obscurity as he leads the thoughts (?) of a Sunday congregation. To be sure the average Protestant service sadly lacks in the spirit and forms of devotion, but these may be had without cobwebbing the windows of the mind. The same man who must be taught to love the Lord with all his soul must also learn to love Him with all his mind. What results when the knowledge of God is obscured can be clearly seen in the lifeless forms of Mohammedanism all about us.

We will add, however, that we believe there has been in this Church, owing to a very often observed counter-current, a very fair degree of religious teaching upon certain aspects of the Christian religion. Certainly more and better than would have been the case had their educational policy always followed the pattern cut out by the Pope for the dim-religious-light devotions of the people.

4.—The *imperium in imperio* theory, the principle of Jesuit ultramontaniam, by which Church converts are transferred from the jurisdiction of the State to that of the Church, is a rock of offence which Jesuitism assiduously sets up everywhere, only to fall itself over it, and is one which even Protestantism needs to take pains to go a long way around. "We must protect our converts or we should have none," quoting again from the conversation mentioned above. Or to take another extract from the above mentioned report of the Chiang Hsi Mission—"As to the families . . . but they hardly aid in the propagation of the faith. They are as limited now as they were everywhere in Chiang Hsi thirty or forty years ago. The reason is that this part of the diocese has been a little neglected for want of apostolic workers, and that the people have often failed in law-suits which they have been obliged to bring before the Chinese tribunals."

No one can estimate the amount of gall and bitterness which must be developed among the people, and specially the officials, by the presence among them of foreigners like the French bishop who, in a letter published in the Annals of the Faith, describes himself as moving about from place to place, attended by a retinue that

might follow a high official and exercising "the powers of life and death." "Besides the red parasols, consisting of three tiers of shades, the cavalcades and the cannonades, there was added before my palanquin an escort of three little children, dressed in red and green and carrying crowns composed of precious stone. Here again I signalized my arrival by setting free several prisoners who were confined for offences against our religion." To state it mildly this theory and practice of religion has always deeply exasperated the Chinese. Again it has always amounted to making a bid for the criminal classes, which fact the Chinese have clearly pointed out.

In the memorandum of the Tsung-li Yamên upon the missionary question, circulated on the 9th October, 1871, among the Foreign Representatives at Peking, occur these serious charges . . . , "Since the exchanged ratifications in 1860 the converts have in general not been of a moral class and the religion (R. C.) has in consequence become unpopular, and the unpopularity is increased by the conduct of the converts who, relying on the influence of the missionaries, oppress and take advantage of the common people (the non-Christians), and yet more by the conduct of the missionaries themselves who, when collisions between Christians and the people occur and the authorities are engaged in dealing with them, take part with the Christians and uphold them in their opposition to the authorities. This indiscriminating enlistment of proselytes has gone so far that rebels and criminals of China and such like take refuge in the profession of Christianity and covered by this position create disorder." Following this they explicitly clear Protestantism of all such charges, but state the very obvious fact that Protestantism suffers from the Romanist policy.

We are not ignorant of the answer that a Jesuit would make and how he could point to the multitudes who through this policy have been subjected to religious instruction and discipline. Spite of all this it is our belief that all such gains are bought by essential injustice and therefore by a price which no Christian can ever afford to pay. "My kingdom is not of this world" ought to decide the question. The control of the state in any degree by the Church, harmful as it is when, as in the early Christian centuries, it is the result of a natural development, becomes absolutely bad when it is pushed upon unwilling nations, and can result in nothing but deep hostility. It is not easy for citizens of great countries to live among disrespectful and often hostile people and yet to so carefully remember the word "put up thy sword" as to never draw it out at all, even for the sheep under their care, but it is one of the things that must be done both by Romanist and Protestant. We see no

harm in requesting our officials to secure to us the operation of laws already granted by the central government, but cannot consistently expect them to force upon the government the wishes of the Christian Church, which ought to trust to their own sweet reasonableness for their ultimate acceptance.

But we are more than willing to turn to the other side, by which we declare our belief in the existence of the other side.

We will briefly indicate two or three of their principles or practices, from which Protestantism may perhaps have something yet to learn :—

1.—The Roman Church has always worked on the theory that a truth that is good for its people *via* the ear is also good for them *via* the eye. Why is she not right? “I have made,” writes John de Corvino, “six pictures of Old and New Testament subjects to instruct the novices, inscribed with Latin, Tartar and Persian characters that all may read what they are about.”

We are glad that this principle is gaining acceptance among Protestants, both at home and on the mission fields, and hope for the day when elevating pictures of sacred scenes or of men and women, whose holy lives have eminently graced their religion, shall adorn the Churches as plentifully as they now do the homes of the foreign pastors, and when the cross, the Symbol of the Church's arch doctrine and of that which China most needs shall shed its radiance over every Church and every Chapel.

It is the same principle, the need of representing to the eye the strength and beauty of the mighty gospel, that builds in China as elsewhere those grand structures that, as already in Peking, lift their heads high above all the works of heathenism. The general Protestant opinion on this subject is clearly stated by one of the former secretaries of the American Board, Dr. Anderson: “In fact costly Church buildings are a great drawback and hindrance in evangelical missions among the heathen.” “The world is not to be conquered or held by splendid Church buildings nor by a gorgeous ceremonial but by the plain simple preaching of Christ crucified and by a worship which recognizes God as a spirit to be worshipped in spirit and in truth.”

Much of this is very true and yet is there not danger that false inferences be drawn from it?

Spiritual truth must be preached first and last, but as that truth takes hold of the mind will it not create in that mind the desire to effect an expression in material form? And is not this natural tendency strengthened and developed by practical example? Did not the building of imposing Churches act as one of the strong tractors on the minds of our own barbarian ancestors in winning them

over and holding them to the gospel? And the Chinese are no less human. How can a Chinese convert, as he worships in a Peking cathedral, fail to be confirmed in his belief in the Church that erected it and thus in the teachings of that Church?

Under this head we notice for commendation a custom possibly now extinct but treated of by Du Halde in his interesting General History of China. He gives two large pictures of a cross, covered on both faces with Chinese characters, evidently written by a foreign priest, and this cross, he says, was commonly put into the grave of the Christian. On the one side, at the top, are the three characters 信, 望, 愛*. Upon the arm in larger characters—天主三位一體†. Below the arm and reaching down—仰賴耶穌聖功堅信望罪之赦身之復活常生‡. And upon the base—"By (or making) the sign of the Holy Cross, may God our Lord save us with all enemies, through the name of the Father, the Son and the Holy Spirit. Amen." While the other side reads thus—"I believe that he suffered, was crucified and that he died." And this upon the base—"We have given this man the sacred (baptismal?) name of Kung Ti-ta. He is of Che Chiang, was baptized during the reign of Wan-hi. He departed at the age of 70 in the reign of Kang Hsi. Having received the rites of the Church he now trusts in God's mercy in his peaceful resting place."

Surely the doctrine here is good, and the custom, though not customary with us, differs little from that of enclosing a Bible in the coffin. Such things, if they are aids to faith, should not only be allowed but encouraged.

2.—In the nurture of her children may it not be that the Roman Church is rather more motherly than the Protestant. We would not be too positive here, but does not that Church prescribe more carefully than ours a steady diet for its converts, daily readings and prayers which like lessons are to be *done*? And in spite of common objections to such rules, is not the theory that by prescribed religious duties the mind will be trained toward truth, as valid for converts from paganism as for children in Christian lands? We could quote with much pleasure some of the prayers prescribed for daily use in a little Sheng Chiao Tao Li that has fallen into our hands. They are or ought to be helpful toward worshipping God reverently and rightly. We notice that in none of them is God ever addressed as 你. Here and there may be found the foot-prints of the demon of stupidity in the little awkward

* Faith, Hope, Love.

† Heaven-Lord, three persons, one body. (These are the words we Protestants use when we try to teach the doctrine of the Trinity.)

‡ This faithful believer trusts in Jesus' merit for the forgiveness of his sins and for bodily resurrection and the long life.

Wen-li and generally unintelligible phrases, but on the whole it seems to us to be far superior to the plan of go-as-you-please which prevails so generally among our converts, which plan we fear too often results in not going at all.

The ideal Protestantism will no doubt avoid the blunder of Romanism and kindred isms, which ties the strong tree or the tree that might otherwise be strong, down to the trellis made only for the sapling, but it will also provide that while weak, the sapling will have all it needs of help from system and established forms.

Finally.—The greatest glory of this branch of Christ's Church is just that of the apostolic Church, the unquenchable zeal and fervid devotion of many of its men and women. We do not need to bring into comparison the Protestant and the Roman Catholic missionary. Were we to do so we should be likely to hazard the guess that the one was generally more intelligent, possibly more aggressive and active, while the other was generally far more self-denying. We have been told that the usual salary of a priest in the Western interior is 80 taels per year. But such comparison has nothing to do with the proposition which we wish to make under this head, viz., that every missionary worker will find much to excite his admiration and stimulate his zeal in the life and death of many of the missionaries of this Church in China.

In Yunnan, about 1770, one might have discovered a few small bands of priests "lodging in holes and dens, whose possession they disputed with the foxes" and after the storm of persecution had passed returning to their work.

Or listen to Ferdinand de Capillas as he replies to his judges who have questioned him as to how he subsisted: "I have had no home but the world, no bed but the ground, no food but what Providence has sent me day by day and no other object but to do and suffer for the glory of Jesus Christ and for the eternal happiness of those who believe in His name." He was executed the following year.

As showing how largely the thought of sorrow and suffering enters into the Roman Catholic ideal, I quote from a letter written in 1837 by Isidore Gagelin to his parents on the eve of his execution:—

"My blood has already streamed and must stream again under torture before my four limbs and head are cut off. The thought of the pain you will feel in reading these details already makes me shed tears. But at the same time the thought consoles me that I shall be in heaven interceding for you when you read this letter. Mourn not the day of my death; it will be the happiest of my life, because it will put an end to my sufferings and make the beginning

of my happiness. My torments have not been absolutely insupportable, they do not scourge my loins until the former wounds are healed up. . . . My sufferings will soon be over and I shall be waiting for you in heaven." Such a letter cannot be advanced as a perfect model of consolatory writing, but it shows the kind of stuff that subdued the Roman empire to Christianity and which has more than anything else dignified the history of this Church in China.

"Within a few years seventy of her (France) sons suffered martyrdom."*

Not only did the foreign priests lay down their lives. The same authority says that in four years ten native priests were put to death or died from their tortures in Ssu Ch'üan.

In 1815 Taurin Duperre, the Bishop of Ssu Ch'üan, was condemned to be beheaded. He was lead to the place of punishment with more than thirty Christians, whose faith it was supposed would be shaken by the sight of his death. At the execution ground the mandarins for the last time proposed to them to profane the cross or receive their death. Only one shrank back; the rest fell at the feet of their bishop and asked his final blessing, which was given from his hands loaded with chains. As his head was severed from his body they fell upon their knees—so runs the account—and begged for the same martyrdom. This they were refused, but were exiled.

In his *Memoirs and Remarks*, published in 1737, Le Compte gives, among many graphic descriptions, that of a physician who, during a time of bitter persecution in Che Chiang, went from house to house, encouraging the persecuted converts, by which he caused his own arrest and was being made ready for the bastinado, when in came his god-son and throwing himself on his knees, begged that he might receive the chastisement of his god-father. At which, in the quaint and rather unscientific phrase of the chronicler, "there arose such a scuffle between them that the angels admired, and that made the Christian religion to be respected by the very idolaters."

We are strongly tempted to make fuller quotations from this interesting old book, for they would show how the simple devoted lives of many of the fathers of that period brought forth fruit in the lives of their followers. But one extract must suffice. Writing of his own departure from Hsi An Fu for France he gives us this delightful view of the genuine affection of his simple flock, such as would delight the heart of any missionary and is probably enjoyed by very few:—

"These good people, so affectionate to their pastors, were almost ready to offer violence to me, but understanding that they could

* John Kesson.

not detain me without opposing the will of God, they abandoned themselves to sorrow and gave such abundant marks of their affection that I myself never shed more real and bitter tears. They waited for me upon the highway in crowds, where they had spread tables from space to space, covered with all sorts of fruits and confectioneries. It was sometimes necessary to make a stop, not to eat, but to hear their complaints and to comfort them for leaving them as sheep without a shepherd. They made me promise them to return as soon as possible or to send them somebody in my place. Thus I took my leave of these fervent Christians, melted with their tears, but much more edified with their faith and the innocence of their lives." Such partings, we fear, are not common in either Romanist or Protestant missions.

In this our review we have found less to praise and more to blame than we had hoped.

But the passing of judgment has not been in our mind. The purpose has been to look for lessons that may help to better our own work. The mistakes of others yield such lessons quite as readily as do their successors. A would be architect should study the parts of a building that have given way as well as those parts that have stood the test of time. Do we not find both sorts of building in this Chinese wing of the Roman Catholic Cathedral?

The average Protestant view of the missions in question, specially of their present operation, is much less favorable than the reader of this paper would suppose the writer would take, as witness the speeches at the Centenary Conference.

Yet even here there was continued testimony to their steady zeal; it was also stated and not denied that they showed great readiness in copying the good things in the Protestant system, notably general and higher education and even to the issuing of their translation of the Bible.

We in turn have probably learned something from them and may possibly further learn, and this should be our purpose rather than to indulge in fault-finding, which can profit neither us or them. If we can teach them anything it must be by good example, which is almost always contagious, and by the shedding out a brighter and steadier light, which still has the power of gently pushing back the darkness from that over which it has been resting.

According to all experience the *only* thing that expels darkness is light, and this it does specially when it is set on its candle-stick, and it is just this that happens to be the very best business in which Protestantism can be engaged.

Work in the Province of Chekiang.

THE following letter by the Rev. Arthur Elwin, in the *Missionary Intelligencer*, gives an interesting account of work in the above province:—

The accounts I have sent you during the past two or three years of the work in the Chu-chee district have not been very encouraging. I am thankful therefore to be able now to write more hopefully. I have just returned from the district, having been away eighteen days, so I must try and put a few facts on paper which I am sure will interest you.

I left home with our catechist, Nyi Liang-p'ing, Tuesday, April 9th, and reached Wang-do-fang, our first mission station, Wednesday evening, April 10th. The next morning I went off to Boo-li-oo, where I married Yüih-pao to Ts'e-kyin: I trust the young couple will be happy. After the marriage the Christians insisted that I should join them at dinner. As you know, a Chinese dinner is no joke, but any description falls short of the reality; you can have no idea how many nasty things one is expected to eat. After dinner, in a pouring rain, I returned to Wang-do-fang, and the next day went on to San-k'e. But I must not linger over this part of my visit. I will only say that after visiting the Christians at ten different places, I reached the city Chu-chee on Wednesday, the 17th. On the 19th I left the city to visit the Christians in the Western part of the district. From the 9th to the 19th it rained almost incessantly. I had been unable to secure a sedan-chair, so all the travelling had to be done on foot. Bedding, baskets, &c., had to be most carefully covered with oiled paper (a Chinese invention), in order to keep out the wet. It was weary, weary work tramping over the hills; and after the long walks, the damp Chinese houses seemed dirtier and smelt worse than ever. How the people keep well in their damp houses with earth floors is a mystery. There is no fire in these houses except for a short time when the meals are being cooked, and this cooking fire is so arranged in the kitchen that it would be quite impossible to dry any damp clothes by it. The oiled paper does fairly well for covering our things, if only we can keep the coolies from tearing it with their ropes when they make up their parcels for carriage.

April 19th, Good Friday, there was a glorious change in the weather. The sun shone out, and everything looked bright. In the morning I had service with the few Christians who were with me at

the city, and about two I started for Ts'ih-kya-z, which we reached after about three hours' steady travelling. I took up my abode as usual in the house of one of the Christians. Ts'ih-kya-z, translated into English by Bishop Moule, "Grief's Market," is one of the dirtiest of these dirty Chinese places. Here puppies are regularly eaten, and fat spiders are esteemed a delicacy. When here some time ago they cooked a particularly fine spider for my special benefit. I must confess it smelt nice, but I could not make up my mind to take a bite. It had been arranged that I should spend only one night here, so the next day, Saturday, I started for "Dyke Head," our next resting-place. Before leaving I arranged to return the following Thursday to marry a young Christian couple who had long been betrothed. "Grief's Market" I had often visited, but to Dyke Head I had never been. Last December I wished to visit the inquirers there, but our catechist said it would never do. The people were so rough and wild that he thought it would be dangerous. The roughness and rudeness of the Chu-chee people are proverbial. The Hangehow people look upon them as little better than savages, and savage they are, indeed, in many respects. To mention only one, there are more murders committed in that district in one year than there are in Hangehow in twenty. About \$200 will atone for almost any murder, this sum being paid to the widow or family of the murdered man.

Just beyond Dyke Head there is a large district with thousands of people, all of whom belong to one of two families, either Pien or Tse. These two families have been at enmity for generations, and even now, year by year, they meet and fight; from fifty to one hundred being on each side. Every year some are killed, but the magistrate hears nothing about it, a money payment satisfies all claims. These people nearly always carry knives, and are seldom, I may say never, unprepared for war. Perhaps this description hardly agrees with your ideas of the peaceable, polite Chinese, but I write about the people as we meet with them here in the Chu-chee district. The people have quite an extraordinary fear of foreigners. I have seen these strong muscular men sometimes turn aside rather than meet me alone on the foot-path. Of course when they are excited and get up a mob it is very different. I was very much struck with what our catechist, who knows the people well, said to me on this point. I asked, "Why do the people seem so afraid?" He answered at once: "God has ordered that it should be so: if the people were not afraid, it would be quite impossible for you to come into this district at all." Perhaps you remember Chu-chee is a very mountainous district, and the men are particularly tall and powerful. But I must not write on thus.

To return ; the walk that Saturday from Grief's Market to Dyke Head, every foot of which was new to me, took four or five hours. We passed village after village, hamlet after hamlet, everywhere the greatest excitement prevailed ; men, women and children rushing to get a sight of the barbarian thus quietly invading the homes of the men of the "Middle Kingdom." Everywhere I was recognized as the (dreadful) foreign devil, stories of whose horrid deeds I found had spread even into these remote parts. I was looked upon as one who (to put it mildly) thought nothing of removing the liver and extracting the eyes of all whom I could get into my power. I would ask you to pause and ponder what I have just said. Well may we ask, How are these people to receive the Gospel from such a monster in human form as I was represented to be ?

At last Dyke Head was reached, and here the truly warm greetings I received from the inquirers sounded pleasant indeed after the words I had had dinned into my ears all along the road. I found that Dyke Head was a very large place, consisting of hundreds of houses, every person being surnamed Yang. How did the Gospel find its way into this out-of-the-way place ? Luke Chow, sitting beneath one of the numerous rest-sheds found in this district, began to converse with the man sitting beside him. He found that the man's name was Yang Sze-t'ai (Peaceful-times), that he lived at a place called Dyke Head, and that he had been a vegetarian for fifteen years ; that he was indeed the headman of the sect of vegetarians in his district. Luke Chow put the Gospel before him in his usual forcible way, and for the first time in his life Peaceful-times heard the good news. Much impressed, he asked Luke Chow to visit him. This Luke willingly did, and after a time Peaceful-times broke his vegetarian vow by eating meat, and declared his intention of seeking admission into the Christian Church. Peaceful-times was a very well-known man, a schoolmaster by profession, a man universally respected by his friends and neighbors. It was not long before all heard that the vegetarian vow had been broken, and angry indeed were his friends when they found what he had done. Peaceful-times cared not what men thought. He at once earnestly preached Jesus Christ to his family and friends, and not without success. On Easter Sunday, before a great crowd of heathen, no less than eighteen boldly knelt in prayer to the true God through Jesus Christ. Before, they had worshipped many gods, in future they would only worship the true Shang-te, the Lord of heaven and earth. I have mentioned the excitement by the way, but what shall I say about the excitement at Dyke Head, when it was reported that a foreigner (or foreign devil) had actually come to spend a couple

of days in their midst? The people came in such crowds that evening prayer with the Christians was out of the question until the early hours of Sunday morning. One thing that puzzled the people not a little was the language; as one respectable old gentleman, aged seventy-eight, who came with a lighted lantern in proper style to see me, said to the catechist, "When I came to see the foreigner I thought I should not be able to understand a word he said, but I find his language is just the same as ours." This old man came with many questions, and he and his friend, a young scholar, stayed nearly two hours. What he said about the language was of course simply politeness on his part. The Chu-chee dialect is extremely hard; it is Chinese, but it is quite different to Hangchow Chinese. A Hangchow man going to Chu-chee to preach would not be understood. Of course frequent visits enable one to pick up the common words used in ordinary conversation, so that the people are under the impression that the English language and the Chu-chee dialect of the Chinese are very much the same. Sometimes, to convince them that there is a difference, I have spoken to them in my dear native tongue; but this only sends them into uncontrollable fits of laughter; it seems to them only too amusing that any person should seek to communicate one with another in such strange sounds. So much for the English language.

On Easter Sunday morning, the upper room in Peaceful-times' house, which has been set apart as a Church, at the time for morning service was crowded with people. I counted no less than twenty women; the men and boys I did not attempt to count. Our service must have seemed very strange to these heathen people. The absence of lighted candles and burning incense, always present at idolatrous services, not to speak of there being no idol, would in itself be quite unintelligible. The service consisted of a shortened form of morning service, I am sorry to say in the Hangchow dialect. You will doubtless be surprised to hear that although we have been in the Chu-chee district so long, we have not yet got a Chu-chee prayer-book. This is one of the things I hope the newly-appointed Chu-chee Church Council will soon take in hand, to bring out the prayer-book in a language understood by the people. After the prayer and hymns I gave a catechetical address. The language being so difficult I nearly always carefully question those present in order to make sure that at least something is being understood. After the address, I baptized Peaceful-times. I wished him to retain his own name, it seemed so suitable for one just brought to the Lord, but the man himself was unwilling. "For years," he said, "I trusted for salvation to my vegetarian vow; now let me be called Sin-tsen (Faith-true),

for I have found the true faith." So I consented, and before the great crowd of heathen, True-faith was received into the Christian Church. During the day I took the names of ten applicants for baptism, viz., True-faith's mother, aged seventy-six; his eldest son and son's wife; his two nephews and their mother, aged fifty; his uncle, aged sixty-three; and two neighbors, a man and woman, living about two miles off. There was also another man, aged forty-five, who heard the Gospel no less than ten years ago. I should rather say he heard about God ten years ago; the Lord Jesus has only just been revealed to him. For ten years he has been living at Dyke Head in a kind of twilight; now the true light has shone into his heart, and it is his great delight to speak of the Saviour to others. The two neighbors mentioned above have a brother's wife living with them. This woman was present at both services on Sunday, and knelt with us in prayer. I heard she also wishes to be baptized.

Although this account is getting very long, I must say a few words about this woman. One day some heathen people came to see Peaceful-times. "We hear," they said, "that your Jesus can cast out evil spirits; we have a female relative possessed with an evil spirit, will your Jesus cast it out?" Peaceful-times said Jesus could certainly cast out evil spirits; he would come and ask Him to have mercy on their relative. At the appointed time they gathered together and knelt in prayer in the house where the woman lived. Surely this was a strange sight, the heathen people, the woman possessed with the evil spirit, her feet bound together with an iron chain to keep her from running away, and Peaceful-times, the believer in the true God, but as yet unbaptized, all kneeling in prayer. After he had earnestly besought the Lord Jesus to cast out the evil spirit, even as of old He had cast them out by the Sea of Galilee, they rose from their knees, and these heathen people, with a faith we should all do well to follow, at once removed the chain from the feet of the possessed woman. Had not prayer been offered, and was not Jesus willing?

Among those who worshipped with us on the Easter Day were the heathen people, who besought Peaceful-times to come and help them, now applicants for baptism, namely, the two neighbors mentioned above, also the brother's wife living with them, the woman formerly possessed, but now, we trust, in her right mind. With feet no longer bound with an iron chain, she had walked two miles to the service, and in the afternoon she walked two miles home again. From what I hear, she is not quite well, but very, very much better than she was before. It seems every Sunday she attends the services with her friends.

After the afternoon service I went with about eight of the Christians to visit these people at their home, a place called San-detin (Hill-head-peak), beautifully situated on the side of the hill. There was the same excitement by the way, and when I got to Hill-head-peak the people flocked from all parts to get a sight of me.

At Dyke Head, Sunday evening was a repetition of Saturday evening. The people came and came, until at last, thoroughly tired out, I asked them what time they retired to rest in their honorable dwelling-places at Dyke Head. They took the hint, and evening prayers finished one of the happiest Easter Sundays I have ever spent.

Early on Monday we were up, but breakfast, prayers and last words took so long that it was 9.30 before we started. We did not reach our destination at Hill-top village till about five in the afternoon. I must refrain from saying anything about that lovely walk. I had seen beautiful scenery before, but never anything to equal this. For two hours we walked through a mountain pass, lofty hills on every side, no less than seventy-two named mountain-peaks, I was told. The road was quite new to me ; a foreigner's foot had never trodden those mountain-paths before.

At Mountain-top I received a very warm welcome from the Christian man and his wife who live there. They have suffered very much persecution from the heathen in time past, but just now they were living in peace. They both came to Hangchow for instruction eighteen months ago : the woman is particularly bright. There being no room in their little cottage, the man obtained lodgings for us elsewhere. When at Chu-chee I am used to sleeping in dirty places, but never had I slept in quite such a dirty place as that provided at Hill-top. All the Chu-chee houses are bad enough, the filthy habits of the people, the entire absence of pocket-handkerchiefs, the scanty use of brooms, and downstairs the damp earth floors, the use of which the people share with dogs, fowls and often little pigs, make the living to any one who has been used to soap and water particularly trying. The room at Hill-top in which I ate, slept and had the service was upstairs. On the floor the black dirt of ages seemed to have accumulated. Half the boards were so rotten that it was dangerous to walk about. There was a bed in the room, but it would have required no ordinary courage to attempt to sleep in it. There was, of course, no ceiling, and the tiles and wood in the roof were covered with dust and spiders'-webs. Bedtime came at last with arrangements for sleeping. I on my portable camp bedstead took the place next the wall. Then came Luke Chow on some matting on the floor, and by his side our catechist, Nyi Liang p'ing. Close to Liang-p'ing came the bedstead upon which reposed Peaceful-times and a

young Chu-chee Christian boy who was with me as servant. As I lay awake that night I could not help wishing that some of our friends who are so fond of speaking of missionaries' luxuries could have been with me.

In that upper room I administered the Holy Communion to the two Christians of the place, also to our own catechists. Peaceful-times had come to look up one of his old vegetarian friends. Several inquirers were present from a very large village, or town I should say, about a mile off, one of the inquirers being a military graduate.

Tuesday a long walk of five hours, also all over new ground, brought us to the house of Black-ox, at our old station at Fong-zō-dang. During this long walk we passed as usual many large villages, upon the streets of which a foreigner's foot had never trod before.

After visiting several of the old stations I reached home on Friday morning, thankful for health and strength given for the long and often trying journey, thankful once more to hear and speak my own native tongue, which I am glad to say does not in any respect resemble the Chu-chee dialect.

Catholic Missions in China.

CHINA was penetrated by the Jesuits in the sixteenth century, and in the following century several of the most populous provinces had been thoroughly evangelized, the converts being counted probably by the million. Indeed, Matthew Ricci, the famous Jesuit, had gained the confidence of the Chinese Emperor, Wang-lié, and his chief advisers; some say that not only many of the highest officers of the Court, but even the Emperor himself was converted. However that was, the collisions of China with the European Powers aroused the distrust and hatred of the national mind against all Europeans, and led to bloody persecutions, which amounted to extinction in many of the provinces. It was not until near the middle of the present century that the missions could be resumed with anything like a thorough organization, and even since 1838, when the work was renewed, there have been several persecutions, notably that of last year, owing to the Franco-Chinese war. The Pope has done an excellent thing in shaking off all identification with the selfish powers of the West, and trusting to the good-will of the Chinese alone.

I have before me the reports of the missionaries in China, as edited and published by the Propaganda Press in Rome, in connection

with reports from the missions in other parts of the world, including England, Ireland, Scotland and the United States, which are missionary countries. It must be admitted that the reports are not so clear and full as they might be, but after considerable study I have been able to make out the following, which is rather an underestimate than otherwise:—

In the Vicariate Apostolic of Chan-si there are 17,000,000 inhabitants—14,980 Catholics, 10 Churches and Chapels, 7 European missionaries, 9 native priests, 31 schools, 1,250 pupils, 1 seminary, 18 seminarians.

In Chan-tong there are 29,000,000 inhabitants—15,000 Catholics, 300 Churches and Chapels, 14 European missionaries, 9 native priests, 36 schools, 200 pupils, 1 seminary, 22 seminarians.

In Chen-si there are 10,000,000 inhabitants—21,300 Catholics, 107 Churches and Chapels, 8 European missionaries, 14 native priests, 8 schools, 50 pupils, 1 seminary, 20 seminarians.

In Emoi there are 4,500,000 inhabitants—3,000 Catholics, 7 Churches and Chapels, 11 European missionaries, 3 native priests, 3 schools, 20 pupils, 1 seminary, 19 seminarians.

In Foh-kien there are 18,000,000 inhabitants—30,355 Catholics, 37 Churches and Chapels, 12 European missionaries, 13 native priests, 12 schools, 60 pupils, 1 seminary, 20 seminarians.

In Northern Ho-nan there are 9,000,000 inhabitants—1,067 Catholics, 6 Churches and Chapels, 3 European missionaries, 3 native priests, 2 schools, 18 pupils.

In Southern Ho-nan there are 20,000,000 inhabitants—5,000 Catholics, 45 Churches and Chapels, 7 European missionaries, 12 native priests, 20 schools, 100 pupils, 1 seminary, 17 seminarians.

In Hongkong there are 3,000,000 inhabitants—6,600 Catholics, 27 Churches and Chapels, 11 European missionaries, 3 native priests, 19 schools, 118 pupils, 1 seminary, 12 seminarians.

In Northern Hu-nan there are 10,000,000 inhabitants—100 Catholics, 6 Churches and Chapels, 4 European missionaries, 1 school, 10 pupils.

In Southern Hu-nan there are 10,000,000 inhabitants—5,000 Catholics, 10 Churches and Chapels, 3 European missionaries, 7 native priests, 4 schools, 81 pupils, 1 seminary, 24 seminarians.

In North Western Hu-peh there are 9,000,000 inhabitants—8,000 Catholics, 26 Churches and Chapels, 7 European missionaries, 18 native priests, 9 schools, 310 pupils, 1 seminary, 12 seminarians.

In Eastern Hu-peh there are 9,000,000 inhabitants—16,000 Catholics, 42 Churches and Chapels, 16 European missionaries, 14 native priests, 16 schools, 525 pupils, 1 seminary, 54 seminarians.

In South Western Hu-peh there are 9,000,000 inhabitants—3,500 Catholics, 13 Churches and Chapels, 7 European missionaries, 4 native priests, 2 schools, 82 pupils, 1 seminary, 31 seminarians.

In Kan-su there are 21,500,000 inhabitants—1,500 Catholics, 9 Churches and Chapels, 5 European missionaries, 3 schools, 32 pupils, 1 seminary, 10 seminarians.

In Northern Kiang-si there are 14,000,000 inhabitants—13,007 Catholics, 49 Churches and Chapels, 10 European missionaries, 13 native priests, 4 schools, 260 pupils, 1 seminary, 16 seminarians.

In Southern Kiang-si there are 11,000,000 inhabitants—3,753 Catholics, 25 Churches and Chapels, 3 European missionaries, 5 native priests, 16 schools, 140 pupils.

In Kiang-nan there are 50,000,000 inhabitants—101,206 Catholics, 606 Churches and Chapels, 81 European missionaries, 30 native priests, 677 schools, 11,237 pupils, 2 seminaries, 27 seminarians.

In Kuang-si there are 8,000,000 inhabitants—1,031 Catholics, 10 Churches and Chapels, 11 European missionaries, 4 native priests, 5 schools, 70 pupils, 2 seminaries, 12 seminarians.

In Kuang-tong there are 25,000,000 inhabitants—28,076 Catholics, 100 Churches and Chapels, 41 European missionaries, 5 native priests, 101 schools, 1,000 pupils, 1 seminary, 2 seminarians.

In Kui-tcheon there are 8,000,000 inhabitants—16,892 Catholics, 73 Churches and Chapels, 26 European missionaries, 7 native priests, 84 schools, 1,081 pupils, 2 seminaries, 20 seminarians.

In North-western Su-tchuen there are 15,000,000 inhabitants—38,800 Catholics, 22 Churches and Chapels, 23 European missionaries, 40 native priests, 178 schools, 2,532 pupils, 2 seminaries, 94 seminarians.

In Eastern Su-tchuen there are 15,000,000 inhabitants—26,079 Catholics, 64 Churches and Chapels, 31 European missionaries, 33 native priests, 123 schools, 1,384 pupils, 2 seminaries, 85 seminarians.

In Southern Su-tchuen there are 15,000,000 inhabitants—18,000 Catholics, 34 Churches and Chapels, 24 European missionaries, 10 native priests, 99 schools, 600 pupils, 1 seminary, 25 seminarians.

In Tche-kiang there are 8,000,000 inhabitants—11,480 Catholics, 39 Churches and Chapels, 9 European missionaries, 7 native priests, 37 schools, 500 pupils, 2 seminaries, 9 seminarians.

In Northern Tche-ly or Peking, there are 10,000,000 inhabitants—28,000 Catholics, 166 Churches and Chapels, 16 European missionaries, 13 native priests, 120 schools, 1,000 pupils, 2 seminaries, 40 seminarians.

In South-eastern Tche-ly there are 10,000,000 inhabitants—33,488 Catholics, 462 Churches and Chapels, 32 European missionaries, 7 native priests, 89 schools, 2,331 pupils, 1 seminary, 7 seminarians.

In South-western Tche-ly there are 10,000,000 inhabitants—21,000 Catholics, 81 Churches and Chapels, 7 European missionaries, 12 native priests, 4 schools, 30 pupils, 2 seminaries, 17 seminarians.

In Yun-nan there are 12,000,000 inhabitants—11,207 Catholics, 53 Churches and Chapels, 21 European missionaries, 8 native priests, 40 schools, 200 pupils, 1 seminary, 18 seminarians.

To sum up: the twenty-nine Vicariates Apostolic of China, each, with one exception, having a bishop, contain 390,000,000 inhabitants—485,403 Catholics, 2,460 Churches and Chapels, 440 European missionaries, 303 native priests, 1,804 schools, 25,219 pupils, 34 seminaries, 666 seminarians. Besides these there are colleges, orphan asylums, homes for the aged, industrial schools, foundations of nuns and sisters, etc., concerning which the reports are very incomplete, merely saying that they are in proportion to the other figures.

These statistics suggest a host of reflections, but I shall notice only a few salient features, leaving readers to infer the rest. Let it be borne in mind that the half-million converts in China are, in reality, Christian heroes who have braved social ostracism, loss of station, even bitter persecution often. They are chosen ones. Perhaps there are twice as many more who are convinced of the truth, who are at heart Christians, but who lack that rare quality of courage which enables men to join a religion hated and despised by their fellows—a religion of the “Western devils,” as the Chinese call the Europeans. Pope Leo’s cutting loose from European protection may have an important influence in modifying the prejudices of the national mind—prejudices, it must be admitted, for which the selfishness, greed and tyranny of several European Powers are largely responsible.

A second thing to observe is that nearly half the Catholic priests in China are natives. The 666 seminarians are, of course, Chinese, and when they are ordained there will be about 1,000 Chinese priests. They will prove the most efficient agents in evangelizing China.

The third and most observable feature is that the Catholics are not massed in localities along the seaboard; they are scattered throughout the empire. Every province, from Siberia in the North to Annam on the South, from Thibet on the West to the Yellow Sea on the East, contains its bishops, its priests, its Churches and

schools and a considerable body of laity. China, in short, is permeated by Catholicity. These bodies, found in all places, are nuclei, round which converts can be gathered; they are germs that cannot fail to fructify, to spring up, to grow into branching trees. Thus did Christianity, in the first centuries of our era, spread through the Roman Empire. Will we witness another such stupendous event, on a more extended and more populous field, in that strange, fantastic empire of the extreme Orient?—HUGH P. McELRONE in the *Independent*.



Come Brothers, let us smoke.

BY REV. J. E. WALKER.

SMOKING, though an artificial habit, has a development of its own. Thus a Chinaman always wants to take his opium in the form of smoke and always wants to smoke it lying down; no matter whether he uses it for pleasure or as a medicine, he must lie down to it; nothing but dire necessity will compel him to a different course. When I first began to notice this I surmised that they were afraid of opium in any cruder form than smoke. But this does not account for their always lying down to smoke it, and so far as I can learn from the Chinese themselves the chief reason is that opium, thus taken, affords them the greatest amount of gratification. They dislike exertion and like pleasure, and to lie down and smoke opium combines a maximum of the latter with a minimum of the former. We all know their phenomenal capacity for sitting still, and this is not that they love pleasure less, but that they love ease more. Yet even a Chinaman will sometimes tire at length of sitting still. Opium solves the problem. It is ease and pleasure both, but opium without tobacco is not complete. I have had opportunities more than I ever cared for, forced on me by smoking boatmen, of seeing just how a "square" smoke is carried on. Opium, tea and tobacco are all three prepared and partaken of in regular and repeated rotation. The tea is doubtless used to allay the dryness of mouth produced by the heat from the pipe. What there may be in the relative effects of opium and tobacco to make their combination especially attractive I do not know. But the great popularity of opium drugged cigarettes in Western lands suggest the idea that there is something in a combination of the two that makes them more alluring than is either one alone. In some countries, I have read, tobacco is mixed with opium.

But a most hideous thing about this opium vice is just this deliberateness. The moral influence on the smoker of thus methodically surrendering himself to the power of the drug must be even worse than that of whiskey drinking.

In regard to the Chinese use of tobacco alone there is quite a resemblance to their use of opium. The smoker must stop work, sit down and leisurely take his tobacco in dainty little pinches, a few puffs at a time, perhaps drawing the smoke deep down into his lungs, and sometimes holding it there while he talks to some one. This is their universal method, whether the man be rich or poor, whether his pipe be of bronze and shark-skin or a bamboo stick. But when one sees how elaborately the thing has been worked out, one might almost wonder if there has not been some *Chinese sage of smoke*, who formulated the exact processes and handed them down to a nation of devout admirers. But no, had this been the case the children might be taught to repeat the directions and everybody praise their completeness, but no one would follow them in practice.

The expression of countenance produced by the two drugs is quite different. Opium produces a blank or sodden look, while tobacco seems to develop an expression of self-complacency or gratified self-conceit. This may be especially noted when the Chinaman is both smoking and conversing. Gradually he comes to look as if he truly was doing the model thing in the model way; while as to his words, such wise and fitting speech was never heard before. The same expression is sometimes seen on the face of Western smokers, but the stronger, coarser form in which we use tobacco is not so favorable to its production. Besides in smoking cigarettes the effect of the tobacco is somewhat masked by the opium with which they are so generally drugged. However, it comes out strongly enough in the case of boys or very young men when they are smoking cigars. If now the Chinese were deprived entirely of tobacco, I wonder whether their self-conceit would not be somewhat abated! I also wonder whether this peculiar development of self-esteem, in connection with tobacco smoking, is directly due to a specific action of the drug on some particular part of the brain, or whether it results indirectly from its benumbing action on the higher moral and spiritual faculties, which are always preventing sinful man from feeling satisfied with himself. One thing I do know, smokers, whether Western or Chinese, whether of opium or tobacco, do not like to be disturbed, nor to have their indulgence interfered with.

I published in the *Recorder* about two years ago a short piece against tobacco, and a smoker expressed a desire to choke me—whether with his hands or his smoke he did not say—I presume

some one may have been applying personally to him my impersonal remarks on the subject. But when a Shanghai daily called said article "very bigoted," it struck me as a little odd. I found in an old dictionary, which had ended its travels at this inland station, bigotry defined as obstinately holding to one's opinion in spite of facts to the contrary. Now said article had consisted mainly of facts about the effects of using tobacco. How could this be bigoted? Furthermore, I had known men to persist in smoking when their physician gave them plain facts to show that in their particular cases it was decidedly hurtful. But I never heard them called bigoted because of this. And of all the men I have known or heard of, who clung to bad habits in the face of strong proof that they were hurtful, I never yet heard one called a bigot. It is only when a man interferes with other people's indulgences that he receives this title. But I have known a man to smoke or chew, and hawk and spit persistently where it interfered with other's enjoyment, and yet no one thought of calling him bigoted. It is only when a man *conscientiously* interferes with other people's indulgences because he thinks they are bad that he is called a bigot. This word and the word fanatic are two terms which the world uses for branding those who conscientiously interfere with its self-indulgence. If they confine themselves to moral suasion they are bigots; if they would resort to force, either personal or legal, they are fanatics. Now these terms have their proper use to designate certain perversions of the moral and religious sentiments, but they have been so often used to rail at moral heroes who lead the van against the world's sins and wrongs that good people are shy of using them.

It is now a good many years since I first read in my New Testament that "every creature of God is good and to be received with thankfulness." "If only we use it lawfully." From this I understood that even animal pleasures, in their proper place, subservient and incidental to higher things are, though an inferior good, yet a real good, and that other things being equal, God would rather than not have us enjoy pleasant things with thankfulness. It is the world's persistent abuse of the appetites, coupled with the liability of us all to fall into this abuse, that leads to the recoil of asceticism, and may make it wise for us sometimes, as in fasting, to deny ourselves for a season, even their reasonable gratification, while the spiritual appetites are given an unquestioned supremacy.

But when it comes to the question of what I may or may not allow myself, two very opposite courses present themselves. The one is to assume that everything is bad till it is proven good; the other is to assume that everything is good till it is proven bad.

But the Bible says, "Prove all things, hold fast that which is good." As to the current worldly use of God's good gifts the Bible assumes that it is wrong and hurtful, and observation only too thoroughly confirms the truth of this assumption. There is hardly a single good gift of God that we can use as the world uses it, without coming into bondage to "the world, the flesh and the devil." Constant watchfulness, discrimination and restraint are rendered necessary by the corruption that is in the world, on the part of beings whose appetites have once been and are liable to again be contaminated by this corruption. But aside from this I hold as doubtless we all do that there is a right use of God's good creatures that is pleasant to us and acceptable to our Creator.

When therefore I passed out from under the control of my parents I thought it no dishonor to them to investigate for myself the character of certain disputed things, which they had withheld from me. Thus as to tea and coffee, I tried drinking and not drinking, back and forth several times and became satisfied that I was better off without them. But for a few years past I have found a *little* coffee to be helpful in counteracting certain effects of exposure to malaria. I had been taught that card-playing was bad. I concluded for myself that in themselves games played with cards were no worse than any other games. Only I found them so thoroughly associated with gambling, loose people and loose ways, that so long as there was no lack of other recreations I did not care to touch cards. Yet when I see respectable people playing games from which every hint of gambling has been excluded, I feel no cause of offence. So in regard to dancing, it might be as harmless as calisthenics. But as practiced by the world, it has about the same relation to immorality that wine-sipping has to drunkenness; a certain per cent of those who indulge in the one will come to the other. Who but for the one would never fall into the other. Mr. Moody has characterized the round dance as "the world, the flesh and the devil". And somehow if one dances at all, the world, the flesh and the devil so manage it that one is apt to go the whole figure. He is sneered at if he does not.

My parents were no ascetics; books and papers of any good moral kind were welcome in their home. Musical instruments, even the violin and guitar, were not excluded. And in regard to nearly everything to which they objected, when I came to examine for myself, I found some good reason why I did not care to depart from their counsels. They were especially earnest in regard to tobacco. By the mistaken advice of a physician my father had become addicted to its use, but deeply regretted it. He possessed a nervous system peculiarly susceptible to its effects, and so suffered torture when he

attempted to abandon its use. In the beginning of his old age his vital powers seemed to be rapidly failing. But when by a tremendous effort he broke off his tobacco he immediately took a new lease of life. My hostility to tobacco comes in part from the influence of a tobacco using father, who made me feel that he had been previously misled. All my own observations and investigations have only confirmed this impression. To my mind the facts are so overwhelmingly against its use and so plain to any one who will investigate, that it seems strange that in this age which boasts of its scientific investigations, any one can be left who thinks that indulgence in tobacco is anything but bad. The fact once having been established that tobacco owes its specific effects to a most deadly poison, it would seem as if any man of ordinary sense would demand strong proof that its habitual use would be harmless before he would enslave himself to it. But because this poison is capable of producing certain pleasurable sensations the world has become its willing slave. It sometimes seems as if it was no use to argue about the matter. Men like the sensations which tobacco produces; they have elected to indulge themselves therein, and this settles the matter with them. They do not mind being assured that the indulgence is harmless, but any suggestions to the contrary, though as politely and considerately put as those by Mr. Gilmore in his recent articles on this subject, are only distasteful.

Some smoke, they say, as a defence against the stenches which they have to encounter, and there may seem to be something in this. Yet the sense of smell was given as a guide and protection and the wisdom of deadening it when one must encounter filth is doubtful. It not only warns us of danger, but rouses the system to resist and expel the enemy. If this be so, another claim put forth in behalf of tobacco, that it has a disinfectant power, would seem also to be questionable. True when one sees the amount of poisoned air that a smoke-cured Chinaman can endure, one is inclined to ask whether tobacco may not be a protective against contagion or malaria. But actual statistics in the case of medical students and others, frequently exposed to these things, show that the advantage is in favor of those who do not use tobacco.

Now if there is any smoking missionary who, alone with me and our God can advise me to smoke or to encourage the Native Christians to smoke, let him stand forth. If tobacco, used as the world uses it, is a good creature of God to be received with thankfulness, I would like to know it, so that I, too, can join in the thanksgiving and encourage the Christians to do so also. I will have them return to their abandoned habit of filling the chapel with tobacco smoke every

Sabbath morning before the services begin. My wife and daughter also shall learn the blessed art, and pipes and tobacco or cigars shall be on the table when the blessing is asked. At the close of the day we will eat and smoke and have family prayers, thankful that our lives have been brought out into such sweetness and light. Why not? either make the tree good and its fruit good, or else make the tree evil and its fruit evil. My wife goes through thick and thin about as freely as I do, and if there is any alleviation in the use of tobacco, it ought to be as free to her as to me. And it shall all be sancti—. Is there a missionary in China who can finish that sentence?

A Church member, who was an inveterate smoker, had been plied with arguments and entreaties to induce him to quit, but all in vain. But one day, as he was lighting his pipe, the thought was started in his mind, "Did Christ die to purchase this vile indulgence for me"? This thought put an end to his smoking.

*Views of Commentators on I Cor. xiv. 34. 35.
and I Tim. ii. 9-14.*

BY REV. H. C. DUBOSE.

PAUL: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." **Peter:** "Holy men of old spake as they were moved by the Holy Ghost." **David:** "Open thou mine eyes that I may behold wondrous things out of thy law." "I will run the way of thy commandments when thou shalt enlarge my heart." **Christ:** "Continue ye in my love. If ye keep my commandments, ye shall abide in my love."

Scott: "It seems most natural to suppose that some of the Corinthian women were used to speak publicly when not under the immediate or extraordinary influence of the Holy Spirit, and perhaps they interrupted the other speakers.....The Apostle laid it down as a general rule (to which the foregoing case was the only exception, I. Cor. 11. 5) that women must not be allowed to speak in the public congregation." "For it was inconsistent with modesty and propriety and would be scandalous among their neighbors, for women to make a practice of discoursing in the public assemblies." "As the Apostle is speaking of public prayer, his meaning, I suppose is, that the men and not the women were to lead the devotion of the assembly." "It has been observed that this rule admitted of an exception in the case of those who spoke by the spirit of prophesy."

Henry: "It is God's law and commandment that they should be under obedience; they are placed in subordination to the man, and it is a shame for them to do anything that looks like an affectation of changing ranks which, speaking in public seemed to imply, at least in that age and among that people, as would public teaching much more: so that the Apostle concludes it was a shame for women to speak in the Church, in the assembly. Shame is the mind's uneasy reflection on having done an indecent thing. And what is more indecent than for a woman to quit her rank, renounce the subordination of her sex, or do what, in common account, had such aspect and appearance?" "According to St. Paul women must be learners and are not allowed to be public teachers in the Church, for teaching is an act of authority; whereas she must not usurp authority over the man, but is to be in silence. But, notwithstanding this prohibition good women may and ought to teach their children at home . . . Aquilla and his wife Priscilla expounded unto Apollos the way of God more perfectly, but then they did it privately, for *they took him unto them.*"

Clarke: "This was a Jewish ordinance." "This was their condition till the time of the Gospel when, according to the prediction of Joel, the Spirit of God was to be poured out on the *women* as well as the *men*, that they might *prophecy, i.e., teach.* And that they did *prophecy* or *teach*, is evident from what the Apostle says (1 Cor. xi. 5) where he lays down rules to regulate this part of their conduct, while ministering in the Church. But does not what the Apostle says here contradict that statement? . . . Both places seem perfectly consistent. It is evident from the context that the Apostle refers here to *asking questions*, and what we call dictating in the assemblies. It was permitted to any man to *ask questions*, etc., in the synagogue, but this liberty was not allowed to any woman. St. Paul confirms this, in reference to the Christian Church; he orders them to keep silence, because it was perfectly indecorous for women to be contending with men in public assemblies, on points of doctrine, cases of conscience, etc. But this by no means intimated that when a woman received any particular *influence from God*, to enable her to teach, that she was not to obey that influence; on the contrary she was to obey it."

Hodge: "As is the case in all other Christian Churches, let your women keep silence in the public assemblies." "Paul, however, adds to the prohibition the weight of apostolic authority, and not of that only but also the authority of reason and of Scripture." "The Apostle himself seems to take it for granted that women might receive and exercise the gift of prophecy. It is therefore only the public exercise of the gift that is prohibited." "The scriptural ground is expressed

in the words *as also saith the law.*" "The desire for knowledge in women is not to be repressed, and the facilities for its acquisition are not to be denied them. The refinement and delicacy of their sex, however, should be carefully preserved. They may learn all they wish to know without appearing before the public. *For it is a shame for women to speak in the Church.* The word used is *aischros*, which properly means *ugly, deformed*. It is spoken of anything which excites disgust. As the peculiar power and usefulness of women depend on their being the objects of admiration and affection, anything which tends to excite the opposite sentiments should for that reason be avoided."

Ellicott: "It seems best then to find the force of *ōsautōs* in the continued but implied reference to public prayers." "The women were not supernumeraries; they also had duties as well as the men; these were sobriety of deportment and simplicity of dress, at all times, especially at *public prayers.*" "*Shamefastness and discretion*, the inward feeling which should accompany the outward bearing and deportment . . . *Aidōs* marks the inward shrinking from anything unbecoming." "*Learn, i.e., at the public ministrations, in antithesis to teach.*" "Women were permitted, however, to teach privately those of their own sex." "On the position occupied by women in the early Church, it may be remarked that Christianity did not abrogate the primal law of the relation of woman to man. While it animated and spiritualized their fellowship, it no less definitely assigned to them their respective spheres of action: teaching and preaching to men, mental receptivity and activity in family life to women." "Every form of *public* address or teaching is clearly forbidden as at variance with woman's proper duties and destination." "*For Adam was first formed than Eve.* A simple and direct declaration under the influence of the Holy Spirit of the typical meaning of the order observed in the creation of man and woman."

Lange: "*I speak the truth and lie not.* A solemn adjuration which, in view of so weighty a matter and the many personal misjudgments concerning Paul, is quite appropriate here." "As the Apostle thus reverts to the public prayers just commended he now states when, how and through whom these should be conducted, and with this he adds his special counsel to the women as well as the men. The latter, in express distinction from the women, are alone to direct public prayers." "The object of the Apostle is not to enjoin a general rule of life for Christian women, but specially for their demeanor at the place of prayer." "Not the *docere* but the *discere*; not prominence in outward rank, but the *upotagé* in the place of prayer, is their proper calling. It appears that the Christian women

at Ephesus were inclined to put themselves forward more than became them. The Apostle therefore enjoins silence upon them." "*But the woman being deceived*, etc. A second ground . . . She allowed herself to be enticed by the treacherous speech of the serpent, while Adam simply accepted the fruit from her hand." "When the Apostle assigns to the male members of the whole Church the duties of preaching and instruction, he condemns, on one side, the clerical exclusiveness which allows the laity in no way to preach the word in the Church, and on the other side, the quakerism which permits men and women, without restraint, to come forward when moved by the Spirit." "What Christ is for women: what women must be for Christ."

A Chinaman on the Chinese Exclusion Question.

WU KUANG-P'EI, formerly a member of the Chinese Embassy to the United States, Spain and Peru, writes as follows on the Chinese emigration question:—

What is the cause of the opposition to the Chinese in the United States? I reply, the Irish. The Irish are natives of one of the British Isles, they are by nature violent and idle, and generally very poor. When there was a great demand for labor to open the new country, the Irish flowed to America as water seeks a lower level; they neither traded nor tilled the earth for themselves, but lived by hiring out their labor to employers. They found Chinese already on the ground, and as Chinese labor was cheap and Irish dear, Chinese laborers mild and tractable, and Irish laborers independent and unmanageable, the capitalists and rich people of America preferred to engage the Chinese to work for them. The Irish laborers, observing that the Chinese were earning a living and enriching themselves to a certain extent, while they themselves, arriving in ever increasing numbers, found it hard to feed and clothe themselves, proceeded from envy and dislike to open violence, and robbery and murder of Chinese began to be quite frequent.

The reasons why, as is often stated, Chinese cannot become attached to America are the following. Irish immigrants to that country become citizens of it, while Chinese remain under the Chinese flag. The Southern party of America have a strong sympathy with the Irish, and the Chinese laborers moreover, by the mere fact of working for Northern employers, earn the hatred of this powerful Southern faction. In 1881 I was with our Minister Chêng at Washington, when the laws against Chinese immigration were just commencing. Their first originator was a Southern statesman, named Beecher (?), and at first, although he had

obtained adherents very rapidly, there were still many opposed to his views. Our Minister Chêng spoke both officially and unofficially on the subject, losing no opportunity of laying his views before American statesmen and others. General Hancock of New York, a man of great justice and integrity, was opposed to the prevention of Chinese immigration, and our Minister made great efforts to secure him as a friend in the camp, judging that he would prove a valuable auxiliary in silencing the opposing voices of the anti-Chinese party at Washington. At this time, by the Minister's directions, I brought out my Dialogue on the Chinese Emigration Question, with its twelve difficulties and our proposed solution, showing that Chinese immigration did them no harm at all, while its prohibition would cause great harm to us. The Minister Chêng approved of my observations and often adduced them in argument, continuing strenuously to support our cause. The President was then a Northerner, in his heart by no means opposed to Chinese immigration, but unable to declare his real opinions publicly. There were many debates on the subject in Congress without any conclusion being arrived at, but what was now proposed was no longer the total prohibition of Chinese immigration, as at first, but its restriction.

Restriction meant that the Chinese residents in America were not to be expelled, and might visit China and return to the States, but that their number was not to be increased from China. When this was agreed to, Minister Chêng went to Peru; but the following year was attacked by paralysis, and returned to the States for medical treatment. I remained in Peru.

Back again at Washington, our Minister took up the claims of our people who had been attacked or murdered in California, with ardour; but just about that time a Southerner became President, and the total exclusionist party became very powerful again. This bait was now laid for us to swallow; a great increase in the indemnity if we could agree to total prohibition of Chinese immigration. Our Envoy repulsed this bait, and the question of the indemnity hung on unsettled while the time drew nigh for the Envoy's return to China. Our opponents now took advantage of the weakening of our position caused by the advent of a new representative, to hold out the bait again. The Imperial Government, however, whose piercing vision reaches to tens of thousands of *li* from Peking, commiserated its poor subjects so far away in a foreign land, and finally refused to consent to what was asked of us; but the U. S. Government proclaimed the total prohibition as law, without our consent, in a way contrary to international law and to human reason and

good feeling, filling the minds of our officials and people with regret and indignation.

The methods which I would humbly suggest might be employed to retrieve what we have lost, are the following, which I will preface by what I consider are strong encouragements for us. The latter are:—

(1) The Emperor has not signed the Convention excluding Chinese immigrants. According to international law, although a Minister at a foreign Court may have signed such a convention on behalf of his country, the seal and signature of the respective heads of the State are necessary before it can become binding.

(2) Their President will soon be changed. The President with whom the late Minister Chêng discussed the question of *restriction* of Chinese immigration, was a Northerner. He was succeeded by a Southerner, and their *total prohibition* came on the *tapis* instead of restriction. A Northern President will succeed him, and his policy is not likely to be the same. The North do not hate the Chinese very much, and we can take the opportunity to advance our arguments with redoubled vigor and with a better chance of success.

In the American papers it is said that the principal legal authority has expressed himself to the following effect:—The Chinese Government refuse to consent to the rule excluding Chinese immigrants, but nevertheless all that we have to do is to obey our own Government. Now from all that we can gather there is not likely to be entire unanimity of opinion on the Chinese question among the members of the American Government, for a long time, and hence there must be a delay which will be in favor of our emigrant class.

I come now to the active measures which we might take ourselves, of which three different ones occur to me.

(1) Let our 'Tsung-li Yamên write to their Foreign Office, maintaining that the law of all nations prescribes that an international arrangement in the nature of a convention between two of them is not binding until the advisability of making such an arrangement has been properly discussed between them and until it has been signed by the respective sovereigns of the two contracting powers. That the U. S. Government have committed a breach of international law in proclaiming to their officials and people that such an arrangement is to be enforced against intending Chinese immigrants, without waiting for the sovereign of China to signify his assent to such an arrangement by signing a fresh convention to that effect. That if America claims complete independence of action and avows the principle of benefiting itself, regardless of the injury

caused to other nations, then perhaps we may on our side frame new regulations prejudicial to Americans, and promulgate them as law without troubling ourselves to wait for the consent of America. Then if America should consent to such new regulations made by us injuriously affecting American citizens, we can reciprocate her complaisance by agreeing to the law excluding Chinese from the States.

(2) In the XXX Article of the American Treaty with China, it is agreed "that should at any time the Ta Tsing Empire grant to any nation, or the merchants or citizens of any nation, any right, privilege or favor, connected either with navigation, commerce, political or other intercourse, which is not conferred by this Treaty, such right, privilege and favor shall at once freely enure to the benefit of the United States, its public officers, merchants and citizens." This Article evinces a desire to show the same favor to America as to the most favored nation. Let us then, if America proceeds with us on a diametrically opposite principle, inform her that henceforward the XXX Article must be considered null and void, and hereafter should we make any concessions to other nations, America will no longer be able to claim similar advantages.

(3) There are a considerable number of Americans employed in China at the present time; in mechanical industry and in manufactories, as interpreters, as professors and teachers, as military or naval instructors, commanders of Chinese war-vessels, as captains and mates, as pilots and railway men, and although their position is generally a very different one from that of the Chinese in the employment of Americans in America, they are equally employés or hired men. Let us then send the word through every Chinese province, that all such are to be discharged from their positions, that men of other nationalities are to be engaged in their stead; and that for the future no Americans are to be employed by Chinese. Let it be understood, however, that when the law prohibiting Chinese labor from going to America is abrogated, they will be re-engaged. Then they will blame their own Government for the loss of their situations, and all the world will say that the reprisal was a just one.

With regard to the bait held out to us that the anti-Chinese law will only hold good for a period of years, the consolation held out by such a promise is purely illusory. It is evident, as the Chinese emigrant population seeking the American shore are prepared to run the risk of wounds and death in their pursuit of their calling there, that it is bitter poverty, nay, sheer hunger, that drives them from their native land to cross the ocean. A man dying of hunger cannot wait for ten days for a meal; how then can he wait for

months and years? Suppose I say to a starving man, "Bear your hunger this year, and next year I will give you a thousand bushels of rice;" or say to a beggar, whose naked body is being nipped by the frost, "Bear the cold for this winter, and next year I will give you a number of fox and other skins"—would not the passers-by all laugh loudly at me? No, this bait should not beguile us. Both for the sake of the dignity of our country and the protection of these poor emigrants, we should take a firm stand against this oppressive enactment of the U. S. Government against us.

The American State has been built up, not by war, but by agriculture and commerce. Since the time of Washington, few of the Presidents have been men of military renown or ability, and the policy of America has been on the whole self-defence and not the extension of their domain by aggressive war on other countries. Their standing army is of little over 30,000 men; their navy, not more than 10,000 men, and about 20 powerful ships. The forts of New York, which defend her from the sea, are old-fashioned and armed with very ordinary cannon. America, compared with the aggressive countries—England, France, Germany and Russia—is like a gentle dog compared to tigers. Still suffering from the results of civil war, and hampered by the dangerous elements of Irish and Africans within her own borders, she is both unwilling and unable to wage an aggressive war abroad. America will never go to war with us on the emigrant question.

Let us then show a firm front in our negotiations with her, and remember that not only the dignity of our country is at stake, but the lives of hundreds of thousands of Chinese. The purse of public and private charity has had to be opened again and again for our poor agricultural population, suffering from repeated natural calamities. If their number is now to be suddenly swelled by the expulsion from foreign countries of those who have gone thither to try and pick up a living, what will the state of China be?

We should bear in mind, also, the feeling against Chinese emigration felt in Australia and other countries now. If we this year tamely submit to the terms which America would impose upon us, our submission will be adduced as a precedent and we shall have to give in to their propositions as well.

I advance these opinions of mine with deference; far from laying claims to teach my countrymen on the subject, I acknowledge that I am as one who looks at the starry skies through a tube, or tries to measure the sea with a spoon; but the importance of the question to China has impelled me to submit to the wiser judgment of others the crude results of my poor experience and meditation.

In Memoriam.

THE REV F. F. GOUGH.

PREMATURELY, not long ago, my dear friend was mentioned in a missionary publication as "the late Mr. Gough." He actually passed to his rest on June 1st, called by a stroke of paralysis.

I owe my friend so much that I should like to say a few words by way of grateful epitaph, if room can be found for them in the *Intelligencer*. Not many, I think, of his early friends survive; of those who, friends at the University, renewed and confirmed their love on a mission-field, only myself.

It was in November, 1846, my freshman's term and Gough's last before degree that I was made known to him. Our common friend was Edmund Carr, now Canon of Carlisle and father of a missionary. Carr's father and mine were college friends. My father recommended his son to the son of his friend, already a decided Christian. And Edmund—when I came up to Cambridge trembling after a decisive revelation of personal sinfulness, longing for a salvation I feared I had "let slip" too long—took me by the hand and brought me into the fellowship of a Saturday evening meeting for Bible-reading and prayer, of which Gough was senior member. They were but six or seven; Gough, Carr and another long since at rest, Johnians; a Christ's man, I think; Consterdine, of Trinity, now Vicar of Chorley; and, from Corpus, at which I had entered, a charming American, James Bolton, also long since in Paradise, and Isaacs for many years now Vicar of Christ Church, Leicester, who joined a term or two after me. They were of different years, and of course as time went on changes took place. First and last, the friendships made in that little meeting were invaluable to me. But Gough was, I think, most dearly prized of all. His own deep personal religion, inherited in some sort from a saintly mother, his Bible knowledge learnt originally from her, and his power of patient, affectionate sympathy with one whose fears and self-accusations made him very dull company—these and other gifts made the friendship he gave me quite invaluable.

I "coached" with him for a short time after his degree. He was then (1847) hoping to go to China under the C. M. S.; his mother approving, his father objecting. During the same year it was that somewhat brightening hopes of perseverance in religion led me, as the view of my great debt to the Saviour deepened, secretly to offer my life to Him for a similar service. And the thought of China, suggested at first by its distance, and my natural aversion to all I knew of it, was confirmed by my friend's choice. The elder Mr. Gough, on the

consecration of Bishop Smith for the See of Victoria, Hongkong, withdrew his objections, and his son, sailing with the Bishop in 1849, joined in 1850 the pioneer missionaries Cobbold and Russell at Ningpo. By this time they had removed from temporary lodgings in a temple to an *improved* native house. Gough, anxious to get at the people, soon hired a separate house, like theirs, in the heart of the city; but not, like theirs, drained, ceiled, and in other respects made wholesomer for habitation. Speedily fever told him of his mistake. He sought change and recovery at Chusan, and thus held out till 1852, when, too soon broken down, he was compelled to return to England. Coming out again in about two years, he brought with him that invaluable auxiliary, a likeminded wife.

His experience of the "hired house" made him so far prudent that he hastened to build, on the healthiest spot within the city area, a commodious house. But, in other respects, his habitual "neglecting of the body" to attend to studious and evangelistic duties still, characterized him, and only too soon told on himself, and, more severely, on his admirable wife. Punctuality with regard to meals or hours of rest had, in my knowledge, never been an element in Gough's character. Mrs. Gough brought with her what ought to have corrected this defect; an instinct for method and punctuality in all things. Alas! in the close union of truest affections the worse prevailed; and before the end came our friend had learnt to be apparently as indifferent as her husband to meals postponed and nights turned into day. Each day was so crowded with work that without perfect method rigidly carried out this was inevitable.

In the spring of 1860, attracted by the fame of foreign charities some opium-smokers came down seven days' journey from Kinghwa, in the centre of Chekiang, with money in their hands, entreating to be cured of the opium craving. Our only doctor, a missionary of the Chinese Evangelization Society, was absent on sick leave. We felt nevertheless, the appeal of the poor men to be one that could not be easily put aside. Just at this moment we had heard of the Bombay civilian's gifts for the formation of opium asylums. Gough, abundantly occupied otherwise, but whose premises seemed suitable for such a purpose, undertook to receive the applicants if Mr. J. H. Taylor, who has since taken medical degrees, would prescribe necessary medicines. In effect our devoted friends received 133 of these applicants, all from the same region. They came in successive parties, and all passed through treatment, apparently successful, in little more than three months.

But the toil, watching, and care needed in the effort told heavily upon their benefactors. The paroxysms of craving often caused a mutiny in the asylum. No native deputy could control them at such times, the missionary himself must be on the spot; whilst every detail

of dispensing and even cooking for the patients was the personal care of Mrs. Gough. By the summer our friends were both so much exhausted, and Mrs. Gough in so critical a condition, that on Dr. Parker's return he strongly advised their leaving for England to save her life.

I have said that overwork and disregard of necessary regularity had weakened what seemed an unusually strong constitution. Grief had had its share. We found her in 1858 the mother of a sweet baby of a year old, full of life and health. Only a few months later bronchitis took her from her mother's arms. In the autumn a second daughter was given, who is now Mrs. J. C. Hoare. But the severity of the bereavement left its mark perhaps to the very end, and weakened her capacity for reaction from exhausting toil.

Very reluctantly our friends left their work in October. They reached England; but Mrs. Gough, only to die a fortnight later. During the seven years of Gough's stay in England he devoted much time and incredible pains and scholarship to a revision of the New Testament in the Ningpo vernacular, which had been originally the work in a large measure of Mr. Russell.

Gough was a thorough scholar. His aim at Cambridge had been to take a high classical degree. His friends, who knew his acquirements, hoped and feared; and their fears were verified. He took a good double second, but he ought to have been in the first class of the *Tripes*. It was his constitutional hesitation, his inability to produce promptly what was in him, his punctiliousness about small matters, that dashed their hopes.

These characteristics were never lost. In China we know our friend had no rival in scholarly acquaintance with the classical language, and that, though not a facile speaker, he possessed vast stores of codified vernacular idioms, proverbs, and folklore generally. But it took a resolute and an expert man to draw him; and it proved impossible to induce him to devote his rare gifts to their proper object, instead of lavishing them on what very inferior powers could have sufficiently dealt with. If we could have effected it, he would have spent most of those precious seven years and others *in China*, improving that wonderful (yet improvable) work, the "Delegates Version," instead of spending them *in London*, working with minute and elaborate scholarship that exasperated the Bible Society's Committee, upon what had better have been simply a *targum* on the "Delegates," written out in China by a Christian Native.

In 1867 he again sailed for China, a third and last time, bringing with him his own little daughter as well as the second Mrs. Gough, widow of Mr. Jones, a former missionary colleague of Mr. Taylor's, and her children. He was soon established in his own house, eagerly occupied as before; still the student, still the indefatigable

preacher, earnestly seconded by his wife, and (in due time) by his daughters of both families. Thus he persevered till 1881 when—once more widowed, one step-daughter married, the other daughters needing a return to England, and his own health seriously weakened—he tore himself at length from his beloved Ningpo, and for the last time sailed for “home.” He lived to have the comfort of knowing that his own dear daughter had given herself to the missionary work, first at Foochow, and then, as Mr. Hoare’s wife, at her own much-loved birthplace, Ningpo.

He was always able, I believe, to take occasional duty, but never undertook a regular charge. Study of Hebrew, as he once wrote to me, and I doubt not of Chinese too, occupied him to the last.

I have said nothing of the welcome my wife and I received in 1858 from Mr. and Mrs. Gough when, after years of unfulfilled hopes, I was at length sent to Ningpo. They, and the Russells who were with them, have all left us now for the better shore; but the memory of those days is full of touches of truest brotherly and sisterly kindness and Christian example.

Mr. Gough married a third time, soon after his return to England, and his widow survives him. He died in his sixty-fifth year.

One note, at least, must be added to this imperfect sketch of a very full life. Whilst I write it, an earnest Chinese evangelist, whom I hope to ordain deacon at Michaelmas, reminds me of earnest, scholarly, yet deeply spiritual work done by Mr. Gough as Superintendent of the Ningpo Boarding-School, before the arrival of Mr. Hoare. “How thoroughly he used to work us boys of the first class! Job, the Psalms, Proverbs, Isaiah, I particularly remember reading with Mr. Gough, memorizing for him, carefully taught the meaning by him. And how carefully he worked us in sermon making! Then I could quote a quantity of the classical Bible text accurately.” This, to show one important line of his “painfulness” in the mission-field.

The note I want to add, however, is on a different line.

The Cambridge Prayer Union, numbering now more than 1,500 members, was initiated, if by any one, by my ever-valued friend, Rev. A. A. Isaacs, of Leicester. But when, in 1848, Isaacs suggested the Union, he referred to Gough as having put it into his own mind; in connection with a very small early meeting for prayer, held for some time at six on Sunday mornings, at Gough’s rooms. “When we are scattered to our parishes or missionary fields, cannot we continue to meet in spirit?” Some such words as these of Gough’s produced, under God, the impression which led Isaacs to project, on what has proved so practical a basis, the Cambridge University Prayer Union.—Bishop MOULE in the *Church Missionary Intelligencer*.

True Union.

IN order to secure union of heart as well as in letter, the barriers to that union must first be removed. We may all be unlike and yet be united on one thing, and in view of so many missionaries coming together next year, it is well to consider and pray over during the interval a few points that act as flies in the ointment. It is necessary for our Master's sake and His work to remove everything that is likely to make a difference and division between us, so that we can come together with one heart and one purpose to further His honor and glory.

The first thing to consider is *national differences*. Many of us are prone to mistake national pride for patriotism, and hence we hear the glory of this or that nation and their great men sounded forth; the great wisdom of the latter, their power in war, in business or in official position, and yet not one word does one hear of Him who is "only wise" and who has given them this wisdom and power and who has made them what they are. How strange it would seem if, while watching a sculptor at work, carving some wonderful statue, we should admire the work and praise extravagantly the mallet and chisel but say nothing whatever about the master-hand that wielded them! Strange as this may seem, it is what we constantly do in our praise of men.

When thrown with those of other nations even though of the "same household," national differences and fancied superiority are more prominent in our thoughts than the blessed oneness of Christian fellowship, and sometimes we sit up and spreading ourselves, plume our patriotic feathers till the very sheen dazzles our eyes, others are lost to view, and we seem to be only aware of our existence.

Let us see what is written about all this glorying in man and nations--the latter being but men in the aggregate. "The wisdom of this world is foolishness with God." "The Lord knoweth the thoughts of the wise that they are vain." "Therefore let no man glory in men." "That no flesh should glory in His presence." "He that glorieth, let him glory in the Lord." "Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches. But let him that glorieth, glory in this, that he understandeth and knoweth that I am the Lord which exerciseth loving kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord."

The tendency of this national pride is to breed resentment and strife. When an Englishman refers to slavery in the presence of an American, ten chances to one he will get opium thrown back in his face and *vice versa*; our pride for the home land is so great that it makes us touchy. Now a sin in any part of the world, no matter where it be, is a sin against the most high God and is to be felt and deplored by all the members of the body of Christ, and by their united efforts they should seek to remove it, knowing how displeasing it is to God. It is none of our business to be taking up for countries as many of us do; for "here have we no continuing city, but we seek one to come." What a blow this verse deals our way of lauding our native country to the skies! Surely if anybody in the world ought to have humility and think modestly of their native country and her great men, we missionaries to China ought, for in this very thing the Chinese need our example most.

Fellow Christians, let us watch against this sin, remembering it is written, "Let us not be desirous of vain glory, provoking one another;" but let the glory of nations be dimmed and fade out of sight altogether before the exceeding brightness of His glory.

We should not permit ourselves even to give expression to our opinions concerning those of other nations being so different from us, as it continually widens the breach between us, and the more we dwell on the differences, the greater they seem to be. In the words of Paul let us say, "Henceforth know we no man after the flesh."

Again, with regard to *denominational differences*.

The natural impression produced by a recent article in the *Recorder* was that missionaries were all busy pushing their own denominations, and it would seem that denominationalism rather than the cause of Christ was being advanced.

The great question with us is the attainment of heaven, and as we travel through this wilderness it is a very small matter as to the manner in which we travel, just so we are on the right road to our destination. Now if any one denomination think that they live closer to God or that they fulfill the will of God more perfectly than the others and feel that others should worship and serve God only as they do, let them see that this very spirit was seen ages ago in our Saviour's followers and by Him was rebuked once for all.

The disciple John was a favored disciple; he was one of the select three at the raising of Jairus' daughter, at the transfiguration and again in the garden of Gethsemane. Surely he lived close to the Lord and was highly esteemed, for he was called the beloved disciple. Think you not fellow Christian that he had a perfect

right to forbid the one casting out devils in Jesus' name because he did not serve Christ like the rest of the disciples? And yet our Saviour said to John, "forbid him not," and indicated clearly that following Him was the one important thing, and that the mere manner of service was a secondary matter. No more of that spirit is seen in John after that, but just the reverse; he is the only one that records our Saviour's prayer for unity among believers, and through all his writings he fairly harps on brotherly love. "Beloved, if God so loved us we ought also to love one another." "By this shall all men know that ye are my disciples if ye have love one to another."

Some missionaries may say that conscientiously they cannot work with other missionaries; that they think their denomination is the right one, and their convictions will not permit them to exhort the heathen to join any but their own denomination. When met face to face with our differences we admit that they are not essential to salvation, and yet it is a sad fact that *in practice* we insist upon these differences as though they were essential; and by insisting so much on these non-essential points we are *practically* claiming our Church as the only gateway to salvation. Our Lord seemed to be anticipating this mistake of His followers, of making too much of denominational differences, by giving us a most touching picture at the cross, as though to impress indelibly on our minds the only requisite for the salvation of a soul. It was simply the eye of faith turned in penitence towards our Saviour, the earnest plea put forth, and the criminal was that same day in Paradise with his Saviour—forgiven, saved. With such an example before us, can we dare say that we cannot conscientiously work with other denominations than our own among the heathen? When we come prayerfully to study this case and what our Saviour deemed necessary to obtain eternal life, we can feel perfectly safe in letting heathen souls turn to the Lord through the door of any other denomination than our own, and not desire them afterwards to re-enter through our own. Our preferences may be so strong as to destroy our pleasure in our Master's work, as may be seen from one saying that he could not take pleasure in distributing the Word of God because it did not contain the term for one of Christ's sacraments that he preferred. Though that book contained the precious words of life, and through its teachings he might see many souls turned to Christ, yet still his pleasure in scattering it was lost, just because of the one term not agreeing with his preferences. When our hearts are enlarged and the love of God shed *abroad* in them as it should be, our denominational differences are laid aside, and we all rejoice in being one in Christ.

Individual differences in their turn affect the unity of Christians. These are shown in such things as methods of work and the study of the language, etc. One man may think his method of work right and good, which all will agree he has a right to, provided he does not go a step further and say that the methods of his neighbor, who does not agree with him, are wrong. These opinions, so strongly held by some, are seen in many features of mission work, going so far as actually to cause "sharp contention" over the very term for God himself. Our Adversary knows that he cannot tempt us with murder, fornication, theft and such like sins, but too often he approaches us as an "angel of light," and knowing our weak side, he gives us one thought with the idea that there is one truth and all else is false, and if we yield this thought one iota we will yield the truth. So we hold on like grim death, oblivious of the fact that the thought gives offence and breaks up all unity among brethren. Impregnable in other ways as we may be, this dart of the arch enemy strikes between the joints of our harness. Turn now to the every day life of Christ and see how He acted. When Peter asked about the tribute money, He did not say that we have the right on our side and will not pay, and if we pay it will be an acknowledgment on the face of it that we are wrong. But though admitting they were not subject to tribute, He pays it and accedes to this piece of injustice. And why? Simply in order to avoid giving offence. May God help us to be self-sacrificing in opinions, convictions, etc., and be more willing to give in, even to injustice, than to give offence.

Christian reader, look at the power of the early Church just after the Pentecostal blessing, and what was the secret of the rapid progress then made? It was in "preserving the unity of the Spirit in the bond of peace," for "the whole multitude of them that believed were of one heart and one mind." Listen to Paul pleading for unity—"Now the God of patience and consolation grant you to be likeminded one toward another after the example of Christ Jesus; that ye may with one mind and one mouth glorify God." "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Then lastly consider our Saviour's prayer for us. He saw the importance of unity and He knew how the evil one would strive to break it up, and in that one prayer He prays four times that we may have the *oneness of the Father and the Son*. "Neither pray I for these alone, but for them

also which shall believe on me through their word; that they *all may be one*; as thou, Father, art in me, and I in thee, that they also may be one in us; that the *world may believe that thou hast sent me.*" "I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me." What a mighty incentive this is to unity and to the sacrifice of everything that prevents it!

Christians united in heart and mind may be likened unto a great bell that peals forth in soft mellow tones the "glory to God in the highest and on earth peace, goodwill toward men." But let the bell be cracked and a separation of its particles take place in any part, be it ever so small, and the bell not only loses its glorious tones but the most horrible discord is given forth.

"Finally, brethren, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

CO-LABORER.

Correspondence.

IS ROME REFORMING ITSELF?

DEAR SIR:—In the interesting paper in the November *Recorder*, "How one man can preach to a Million," the writer expresses the opinion, based, apparently, on the increased circulation of the Scriptures in Roman Catholic lands, that "Rome is reforming itself." Sincere Christians would be too happy to believe that. But the decrease of opposition to the Scriptures is due to the more enlightened policy of the civil governments, with which Rome has no sympathy whatever, as is shown notably in Italy. The high ecclesiastical authorities retain their chronic fear of and hostility to the free reading of the book. Proof of this abounds. One instance is famous, the Pope's formal blessing of Laserre's French edition of the Gospels in December, 1886,

and his cursing of the same in December, 1887.

About the year 1879 the "Old Catholic" movement was making some stir in Germany. Men hoped it would prove the long-looked-for reformation within the infallible Church. Some earnest men among the Roman Catholics protested against the dogma of papal infallibility. But did the protest have any effect on the prelates? What has become of the Old Catholic movement? Has it been throttled by the Jesuits? If still "booming" it is time to look for tangible results, in moral reforms and in a friendlier attitude of the Pope and prelates toward Protestantism. There are, indeed, a few individual priests and laymen who are imbibing the New Testament spirit of truth and freedom. But whether in theology, or in the shameless

ethical rules prescribed for the Confessional, or in her mediæval theory as to heretics, can any one bring a particle of evidence from any land that Rome, *i.e.*, the Pope and the prelates, is reforming itself?

The Pope and the prelates of England and an American Cardinal vie with each other in justifying the burning of Bruno. The American prelates allow the priests to put "holy water" and "holy oil" on prize-fighters and to give them the "sacraments" just before engaging in brutal contest in defiance of State laws.

There have been several amusing snubs given within a few years by Romanist leaders to sanguine Churchmen who have hoped that their organization might prove "the missing link" between Rome and primitive Christianity. Rome politely informed them that they must submit to reordination and go back 300 years and swallow—the decrees of the Council of Trent! When Rome pitches coppers she has an invariable rule: Heads I win, tails you lose! Christian optimism is good, but it is powerless to make the velvet-pawed Roman tiger dispense with its claws. The wise will heed the words of the eloquent Canon Melville:—

"Make peace if you will with Popery, receive it into your Senate, enshrine it in your chambers, plant it in your hearts. But be ye certain, as certain as there is a heaven above you and a God over you, that the Popery thus honored and embraced is the very Popery that was loathed and degraded by the holiest of your fathers; and the same in haughtiness, the same in intolerance, which lorded it over kings, assumed the prerogative of Deity, crushed human liberty, and slew the saints of God."

MISSION STATISTICS.

To the Editor of

THE "CHINESE RECORDER."

DEAR SIR:—The public may be interested in the following Tables, made out of the Hand-book of Foreign Missions for 1888, published by the Religious Tract Society of London. Those with an income under £15,000 are not given:—

TABLE I.

Name.	Income.	Communi- cants.
Church Missionary Society	£ 221,000	44,000
Am. Presbyterians... ..	" 199,000	20,000
American Board	" 135,000	27,000
Wesleyan	" 131,000	14,000
Society for Propagation of the Gospel	" 109,000	66,000
London Missionary Society	" 105,000	89,000
Free Church of Scotland	" 81,000	5,000
Am. Metho. Episcopal ...	" 81,000	39,000
English Baptist Mission ...	" 70,000	12,000
American Baptist Union ...	" 81,000	57,000
Berlin Mission... ..	" 50,000	9,000
United Presby. of Scotland	" 43,000	12,000
Salvation Army	" 38,000	—
Basil Mission	" 36,000	2,000
Church of Scotland... ..	" 35,000	—
China Inland Mission ...	" 32,000	2,000
Am. Protestant Episcopal	" 31,000	1,000
Church of England Zenana	" 23,000	5,000 scholars
United Method. Free Church	" 21,000	7,000 commu.
Moravians	" 19,000	29,000
Rhenish Mission	" 17,000	9,000
Am. United Presbyterian	" 16,000	2,000
Presby. Church of England	" 15,000	3,000

TABLE II.

	now cost £	0.6 per communicant.
Moravians		
London Mission	1.1	"
Am. Baptists	1.4	"
Rhenish Mission	1.8	"
Am. Metho. Episcopa	2.	"
United Metho. Free Church	3.	"
United Presby. of Scotland	3.5	"
Basel Mission	4.	"
Church Missionary Society	5.	"
American Board	5.	"
English Baptist Mission ...	5.	"
Presby. Church of England	5.	"
Berlin Mission	6.	"
Am. United Presbyterian ...	8.	"
Am. Presbyterians	9.	"
Wesleyans... ..	9.	"
Free Church of Scotland ...	16.	"
China Inland Mission ...	16.	"
Am. Protestant Episcopal	31.	"
Church of Scotland	35.	"
Salvation Army.....	{ No communicants on principle. Converts not given.	

CHINA'S NEED.

Proud China in her woe sees only Fate;
 'Neath night-mare of her myriad million dead,
 Knows not the Living God in love or dread;
 From age-long torpor rudely wakened late,
 Deems fleets and railways make a nation great!
 In chain of greed and pride and passion led,
 'Mid famine, fire and warning flood wide-spread,
 Who pleads for truth and right in man or State?
 Alas, the land whose leaders thrive by lies
 And with fine words hide lack of noble deed!
 The shades they flatter of their old-time wise,
 Yet e'en their twilight truth-ray fail to heed,
 And dare the Sun of Righteousness despise,
 Nor seek His LIFE, dead China's urgent need.

G. L. M.

1

God leads me in most wondrous ways,
 His purpose to fulfill;
 He gives me grace to choose my course,
 And works His sovereign will.

2

He lets me reap the seed I sow,
 And eat the fruit I bear;
 Maintains my right to all I own
 And thus He proves His care.

3

He lets me sin, and loves me still,
 He does not let me go;
 But turns my follies to reforms,
 And makes me wiser grow.

4

Hence I revere His holy name,
 And trust His gracious plan,

And rise in strength and righteousness,
 And feel myself a man.

5

He clothes my soul with power divine,
 To run in freedom's track;
 He has no slaves within His realm,
 Nor whip for servile back.

6

He sets me free from slavish fears,
 And burthens of my own,
 And calls me to His noblest work,
 To make His gospel known.

7

To sound the year of jubilee,
 To say, the Lord is come,
 To save His people from their sins,
 And take His ransomed home.

8

His way, so holy, just and true,
 So loving and complete,
 Sends through my soul a living thrill
 That makes my service sweet.

9

That fits me for my duties here,
 For stations low and high,
 For every work beneath the sun,
 And work beyond the sky.

10

He wants me be His free-born son,
 To own His sway from love,
 To worship Him with all the heart,
 And reign with Him above.

T. P. C.

Our Book Table.

SCIENCE CATECHISM (啟悟初津), by Rev.
 F. L. H. Potts, 74 pp. Shanghai:
 Presbyterian Mission Press. Price,
 10 cents.

THIS little work is a simple compendious introduction to familiar science. It treats, in the form of question and answer, of astronomy, physical geography, physics, &c. It will be of considerable use in teaching young pupils in mission schools, as it will be a sort of an easy stepping stone to the higher and more difficult books.

The book is published both in *Wén-li* and the Shanghai Colloquial, and is especially adapted for use in day-schools.

An occasional inaccuracy or ambiguity of statement is found in some parts of the book, but these are not serious, and they can be corrected in a future edition.

This work by Mr. Potts is useful in its way as is Mr. John Fryer's excellent and more extended "Outline Series" on Scientific Subjects and the "Science Primer Series," published at the Kiang-nan Arsenal. And the same may be said of the large number of scientific works published in the Chinese language by missionaries and others. But our mission schools still need, very much, text books on several

subjects prepared for the *actual work of the class-room* and especially adapted to that purpose. Those who contribute to the preparation and publication of such *workable* school books will be benefactors to the Chinese. A. P. P.

THE Chinese Religious Tract Society's Calendar—15 by 25 in.—is now ready and for sale at the Mission Press, Shanghai, and by the Rev. C. A. Stanley, Tientsin, at \$3.00 per 1,000. It contains, besides the usual Calendar, map, illustrations, &c., an Essay on the Sabbath, the Lord's Prayer, the Ten Commandments, an account of the eclipses of the sun and moon, &c., &c.

Any one taking 5,000 copies or more and sending early notice can have the locality of stations, hospi-

tals, chapels, times of meetings, &c. inserted to the amount of 70 to 140 characters without extra charge. These Calendars are printed on white paper and furnished at *cost* price, the Society in addition paying expenses for Custom duties at Shanghai and freight to any open port.

WE have received the report of the St. Luke's Hospital for the Chinese in connection with the American Episcopal Mission, Shanghai, under the care of Dr. H. W. Boone, showing a total of 20,790 cases treated during the year. Dr. Jamieson is also associated with Dr. Boone as honorary surgeon, and also Dr. Perkins as dental surgeon. The institution seems to be well supported by both native and foreign contributions.

Editorial Notes and Missionary News.

THE CHRISTIAN COLLEGE IN CANTON.

REV. A. P. HAPPER, D.D., writes us that he has hopes that ground will soon be procured for the college, as the Viceroy of Canton has at last designated a plot of ground which he was willing to have sold for that purpose. The attendance on the college is now as great as can be accommodated, there being 66 scholars in attendance, and the work is eminently satisfactory. The hours for recitation are from nine till four, and on Sabbath the scholars are expected to attend religious service in the chapel. We notice that this latter requirement has been made the object of criticism by the Canton correspondent of the *China Mail*, who says that this religious

feature of the work will be likely to cause suspicion and keep desirable students from attending; in the same letter he states that the college is full to overflowing, and thus proves the futility of the objection. As the college is avowedly a *Christian* one, we do not see how the "venerable Professor" can do otherwise than fulfill the trust placed in him by striving to do everything in his power to "proselytize" the students who attend.

In answer to numerous inquiries which have been made of us as to the course of study and expenses necessary for a student in the college, we give the following facts: The sessions of the college commence on the 15th of the Chinese

first month and close on the 15th of the twelfth month, with a vacation in summer or not, as may seem best in the future. The charge for tuition is \$12 a year. The students form a club and board themselves, the cost of which is about \$2 a month. The students have to supply their own bed-room furniture (in their case very simple) and clothes and books; the cost of these varies according to taste, but \$50 in gold will cover all these very comfortably. The course of study includes three years of a preparatory course and the regular four years' college course in addition. As soon as ground can be procured and the necessary buildings erected, the attendance on the college will easily be 200, as many have applied who cannot now be accommodated. In spite of the lack of accommodation, Dr. Happer writes that he will always find a place for any of the students from the Sabbath schools in this country who may wish to return to continue their studies in this college.—*Chinese Evangelist*.

WE hear from Rev. O. W. Willets, Peking: "The annual meeting of the Methodist Episcopal Mission, closed on the 19th October, was one of great profit. Reports encouraging from all quarters, increase of membership 127, of probationers 144; much of this is due to aid given by the American Bible Society."

"THE GOOD SAMARITAN" IN CHINA. RECENTLY a Chinaman at Amoy was rather roughly used by some highwaymen, on the road whilst traveling, and was so injured that

he had to go to the hospital of the English Presbyterian Mission there for treatment. When visiting the patients in the hospital one Sunday, Rev. Henry Thompson, one of the missionaries, fell into conversation with this man, and began telling him the story of the "Good Samaritan." The man was greatly struck by its similarity to his own story, and kept saying, "Why, that's just my case!" When Mr. Thompson came to the Samaritan, the man exclaimed: "That is Dr. Macleish; just what he did; he took me in." Then the missionary went on to tell of the death of Jesus, which moved the man far more than he expected. It seemed too good to be true.—*Christian*.

IN many parts of China and in almost all parts of the heathen and Mohammedan world, special facilities for propagating the Gospel have come through the healing of the sick by medical missionaries. Dr. Jeremiassen, an American missionary physician, has lately been greatly occupied with the soldiers of the garrison at his interior station in the great island Hainan, off the South-east coast of China. He has been successful during the prevalence of a fatal epidemic, and General Feng, the commanding officer, has telegraphed to the Viceroy at Canton that "but for Dr. Jeremiassen he would have had no soldiers left." The General has authorized this missionary physician to have two buildings for hospital use erected at the government's expense, and after the present military inmates have sufficiently recovered to be able to leave them, they are to be made over to the

mission. The prestige thus gained for the recently established American Presbyterian Mission in the interior of Hainan is very great.—Home Paper.

DR. CORBETT, Chefoo, writes under date Oct. 30th: Yesterday we returned from a journey of forty-nine days in the interior. At one centre the few Christians have given most liberally; some going beyond their power and built a beautiful Church and school house of brick with tile roof. A Church was organized and an elder and a deacon ordained. At another centre the people have repaired and enlarged their Church and school house. At a new centre, when we have had a school less than two years, nineteen were received into the Church. Everyone attributed the first real interest in religion to hearing their children or grandchildren sing hymns and recite Bible stories learned in school. Two teachers and twenty-five pupils were received. At different centres fifty-eight were received, making 100 since last March; two were suspended and four restored to full membership. Our preachers and helpers are greatly cheered by finding many anxious to hear and understand. Many are searching the Scriptures and reading Christian books. One widow of 84, when baptized, said she was too old and too stupid to learn much, but she was sure that she loved the Lord Jesus Christ and trusted in Him alone for salvation. Another widow of 93 lately died strong in the faith. Her last words were—"I do not fear death as I once did. Jesus will soon come and take me home." A man of 77 years, after sixteen years

of faithful service, died, charging his family not to forget to daily pray for their pastor and the friends who had helped to send him to preach the Gospel in China.

MR. R. C. FORSYTH, Eng. Baptist Mission, Tsing chow fu, writes on Oct. 30th: "Our relief work must soon begin now, as winter is coming on apace and the condition of the poor people is daily becoming more wretched. The government have done a little towards relief, but altogether inadequate to the needs of the case, and we must do what we can, as in the past, to relieve misery which we cannot but compassionate." He adds, "Of course this work hinders the ordinary work of the mission, but cannot be avoided."

WE publish elsewhere the article on True Union, but with somewhat of a demurrer, as we do not think it wise to dwell on the differences of missionaries, which we opine are very apt to be exaggerated. That such differences do exist there is no reason to doubt. But that they exist to such an extent as one would often be led to suppose, we are very strongly disposed to question. We doubt if there is another body of men in the world more united as a whole, more cordial in their relations to one another and more charitable to one another's idiosyncracies than are the missionaries. Sometimes it happens that two men of very different temperament, both holding strong views, and one, if not both, possessed of individual characteristics which are not generally regarded as agreeable, and which even grace does not

always eliminate, are located in the same field. These men may or may not belong to the same mission. They may have the highest possible regard for each other's sincerity and piety, but it is impossible for them to labor together in perfect harmony. Even Paul and Peter did not always harmonize, and Paul and Barnabas had such contention over Mark that they found it better to separate. Still these were the exceptions in Peter and Paul and Barnabas, and equally, we are convinced, the differences between missionaries are the meagre exception. Denominational differences are less marked among them than among Christian workers at home. We believe that, as a rule, there is more of the spirit that Christ prayed for "that they all may be one." It is only in China that, personally, we have known of an Anglican bishop sitting down to the Lord's table and partaking of the elements when administered by a non-conformist brother. Let us dwell more upon this spirit of harmony. We doubt if those for whom Co-laborer's remarks are intended are the ones to be benefitted by such remarks. On the other hand the impression is produced of discord and distrust more than is warranted by the actual state of the case.

AND what shall we say of the list of quotations by Mr. DuBose? Simply that they are very good comments on the passages in the New Testament which Mr. DuBose wishes to emphasize, but which fail to show that the remarks of the Apostles in regard to women just merging from heathenism are

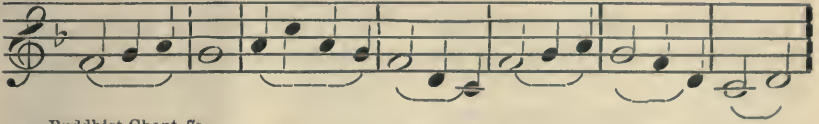
equally applicable to the women of the nineteenth century. Indeed, we could almost imagine a missionary to the Chinese giving very much the same directions in regard to the conduct of public worship in China under the present condition of affairs. But we hope it will not always remain such. We desire no better test of the efforts of Christian women laboring in public in Christian lands than that of our Savior, "By their fruits ye shall know them." If Christian women speaking in public have been signally blest, and who shall say they have not? what Christian man is there to lift a finger or wield a pen in opposition to the same? Some of the best addresses we have ever heard in public were made by Christian women. But "all men cannot receive this saying."

WE are very much indebted to Mrs. Richard for a sheet of Chinese music, some of the tunes of which we herewith present to our readers. Mrs. Richard says: "Some of the chants and airs have been effectively used in Christian work in Shantung and Shansi, the Chinese of course being fond of them, and as they are mostly free of semitones, they sing them well." She adds that in Shansi they had to give up two of the airs because of bad associations, but this would not be the case further South.

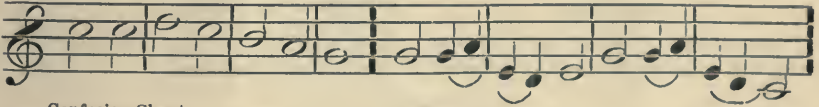
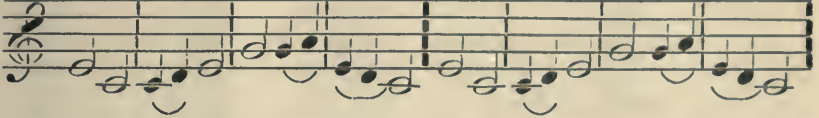
It is a question how far these native tunes may be used in Christian service—doubtless the matter has not been sufficiently tried to warrant a decided judgment. We should be very glad of the experience of others in this direction:—

Chants and Airs adapted for Christian Worship.

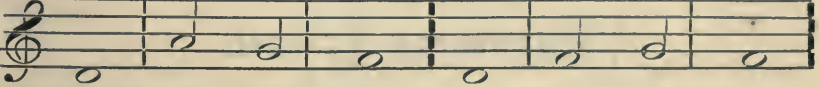
Buddhist Chant 7s. (Each line the same, sung antiphonally.)



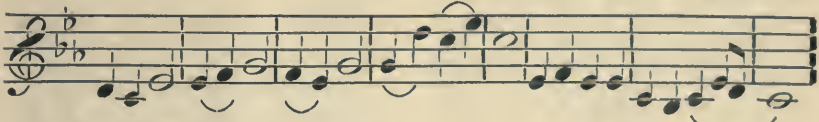
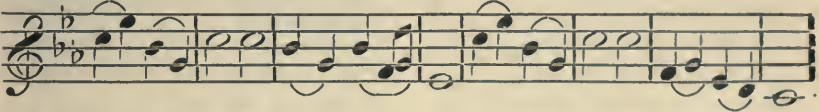
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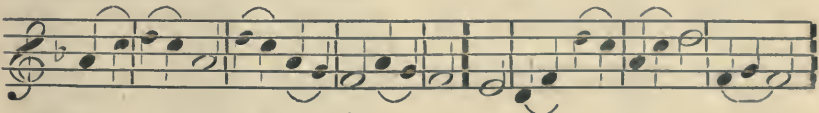
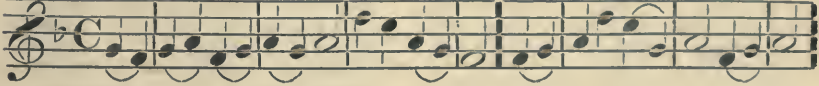
Confucian Chant.



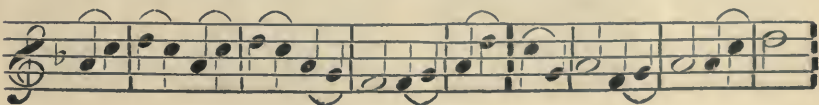
Chinese Air. As slurred makes a 7s. double.



C. M. Chinese Air.



C. M. Chinese Air.



Diary of Events in the Far East.

October, 1889.

7th.—Rebuilding of the Alter of Heaven, Peking, lately destroyed by fire, commenced in the presence of a number of 9 High Officials.

9th.—About 90 pirates attack a ferry boat, plying between Canton and Shi T'ou, in broad daylight.

10th.—Frightful accident on the Foo-chow river, owing to the bursting of a boiler of a native steam launch. Out of 90 passengers only 20 escaped alive.

November, 1889.

3rd.—At Osaka, Japan, the gallery of a theatre crowded with natives gave way

during the performance. 20 were killed and 100 wounded.

9th.—Serious riot at Nan K'ang-fu, resulting in the destruction of the Chapel belonging to the China Inland and Methodist Episcopal Missions. The riot was caused by naval and military students.

11th.—Recovery of the body of Colin Jamieson, Esq., Commissioner of Customs, Chefoo, who had been missing since the 31st ult. His watch and chain and ring are missing. At the inquest the jury returned an open verdict.

17th.—Great fire in Canton. 200 shops burnt and property to the value of one million dollars destroyed.

Missionary Journal.

BIRTHS.

At Tientsin, October 25th, the wife of Rev. W. F. WALKER, Methodist Episcopal Mission, of a daughter.

At Amoy, October 25th, the wife of Rev. W. CAMPBELL, English Presbyterian Mission, Tai-wan-fu, Formosa, of a daughter.

At Nankin, November 10th, the wife of Dr. MACKLIN, Foreign Christian Mission, of a son.

MARRIAGES.

At Yokohama, Japan, September 25th, 1889, by the Rev. E. S. Booth, assisted by Rev. Jas. L. Amerman, D.D., Rev. J. G. Fogg, of the Amer. Reformed Church Mission, Amoy, China, to Miss MAGGIE W. GILLESPIE, of Jersey City, U. S. A.

At Shanghai Cathedral, November 6th, by the Rev. H. C. Hodges, M.A., Mr. A. GRAEIC, to Miss HELEN R. WALDIE, both of the C. I. M.

At Shanghai Cathedral, November 11th, by the Rev. H. C. Hodges, M.A., Mr. D. LAWSON, to Miss J. ARTHUR, both of the C. I. M.

At Shanghai Cathedral, November 23rd, Rev. W. A. CORNABY, Wesleyan Mission, to Miss M. BAKER.

ARRIVALS.

At Shanghai, November 1st, for the Foreign Christian Missionary Society, Nankin, Messrs. T. J. ARNOLD and W. R. HUNT; for the Society for the Propagation of the Gospel, the Right Rev. Bishop SCOTT (returned) and wife, Revs. F. L. NORRIS and M. G. ILIFFE, Dr. ALICE MARSTON and Miss F. JACKSON; for the Canadian Presby-

terian Mission, Rev. MURDOCH and Mrs. MACKENZIE; Mr. G. HUNTER, China Inland Mission.

At Shanghai, November 4th, from New Zealand, Mr. P. T. FORTUNE, Wesleyan Mission, Hankow.

At Shanghai, November 5th, Misses E. C. FUNK, E. A. STOWELL and A. MOORE, for the Evangelical Missionary Alliance; Rev. A. C. and Mrs. WRIGHT and child, Rev. L. A. SMITH and Dr. E. R. JELLISON, for Methodist Episcopal Mission.

At Shanghai, November 10th, Dr. and Mrs. J. S. GRANT, for American Baptist Union, Ningpo; also, Rev. and Mrs. J. A. FITCH, Rev. and Mrs. WM. LANE, C. F. JOHNSON, M.D. and wife, W. R. FARRIES, M.D., Miss MARY BROWN, M.D., Miss E. F. BOUGHTON, M.D., for the American Presbyterian Mission (North), Shantung.

At Shanghai, November 17th, Miss M. BAKER, Wesleyan Mission, Hankow.

At Shanghai, November 26th, Miss GAREL, Woman's Union Mission, Bridgeman Home, West Gate.

At Canton, November, Rev. Mr. BEATTIE, Am. Presbyterian Mission (North), to be associated with Dr. J. C. THOMSON, Young-kong, EDWARD C. MACHLE, M.D. and wife and Miss JOHNSON, same Mission, to be stationed at Lien Chou.

DEPARTURES.

From Shanghai, November 1st, Rev. and Mrs. J. C. HOARE, of the C. M. S., for Europe.

From Canton, November 14th, Miss JULIA HENRY, of the Presbyterian Mission (North), for U. S. A.



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The Chinese recorder



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